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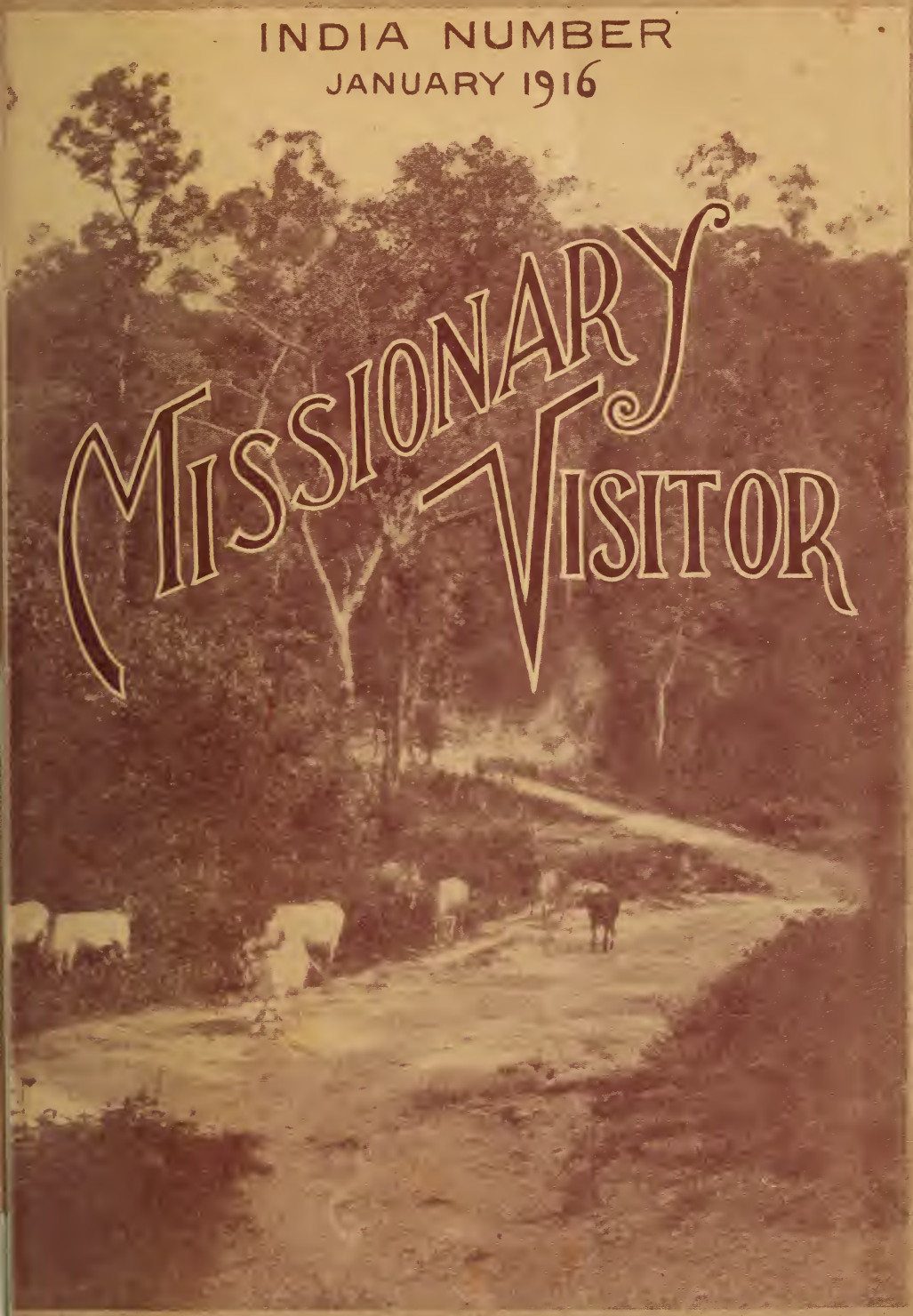

MISSIONARY VISITOR

SLEEPY HOLLOW

TURA GARO HILLS INDIA

The Missionary Visitor

PUBLISHED MONTHLY BY GENERAL MISSION BOARD
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The Missionary Visitor

Volume XVIII JANUARY, 1916 Number 1

EDITORIALS

A Happy New Year to all of our Visitor readers! May your happiness come from emphasizing in your daily life those positive forces which tend to your spiritual well-being and development.

Clouds in one's life do not necessarily mean a loss of happiness. They do not even necessarily imply a cessation of joy. Some of our most cheerful, joyful folks are those whose skies are most overcast with what other folks are pleased to call clouds. Indeed "clouds" is a relative term, interpreted very largely to mean whatever the heart or mental condition of the interpreter desires it to mean.

But our hope is that you may look beyond these petty annoyances of earth, which at their worst are merely surface and momentary accidents. Enjoy your religion, and act like it. All the great things in life are worth while. Have your vision focused on the face of Him Who always labors for the well-being of His children.

We hope, too, that in your happiness and prosperity you will remember that duty to earth's unfortunate ones, which our Master has laid upon us. For to whom much is given, from them shall much be required.

Can we not during the New Year, as workers together, increase the usefulness of the Visitor? Have you a friend that should be receiving the paper? Why not coöperate with us in getting that friend on our subscription list, either by your sending us the subscription price, or just by sending us his name so that we can send him a sample copy? We will appreciate it, you will not be the loser, and your friend's life will be blessed by reading the paper.

It is said that the worst massacre of Christians that has taken place in the last thousand years is now going on in Asiatic Turkey. It seems that the ill-fated Armenians are to be exterminated.

Hundreds of thousands of Indians in South America have never had the Gospel preached to them in any form. These constitute a tremendous appeal to the Christian church. What will we think when we see them in the judgment day, if they point their finger at us and say: "You were our contemporaries. Why did you not tell us the good news?"

A mistake occurred in the December Visitor which we much regret. The article, "The Appalling Problem in Persia," should have been credited to the excellent missionary magazine, *Woman's Work*," and was prepared by the editor of that paper instead of by Rev. Robert M. Labaree, to whom we gave credit. Also we are informed that "The Carol Between the Trenches," appearing in our Christmas program in that issue, was revised from the *Chronicle*, to which we gave credit, by the editor of *Woman's Work*. We most cheerfully make this mention of this unintentional omission.

We are always glad when our India missionaries speak. They are doing so this month and we are happy to turn this issue over very largely to them. Indeed the editor will not bother you further with his usual editorials, but will surrender his editorial columns, in everything beyond this note, to our good brother, A. W. Ross, who has been so largely instrumental in gathering together the India material which appears on these succeeding pages. The editor trusts that you will all read all that appears in this issue;—then act as the Spirit moves you, in helping to save these unfortunate peoples.

In the boarding school at Anklesvar are about twenty-five boys. See their picture in this issue. In a few years these will be teachers and leaders to their own people.

The monsoon rains this year have been quite irregular, causing great anxiety in Western and Northwest India. In North Gujerat conditions were becoming most serious, both for man and beast. Sept. 29 the Gujerat Missionary Conference met in one of the worst affected areas. The following Sunday, Oct. 3, was set as a day for prayer for rain. It was midweek. Immediately following, showers of rain began to fall in those parts where for two months they had had scarcely a drop of rain, and since then heavier rains have fallen, bringing great rejoicing and relief to the multitudes. In the field occupied by our mission abundance of rain fell, and rice that would not have made the seed will now give a good crop. God be praised for His great mercy!

Recently the Indian Legislature passed what is called the Hindu University Bill. Heretofore all the universities in India have been non-residential and undenominational. The Hindu University will be located at Benares, and will emphasize the teaching of the Hindu Shastras.

For some years the Moslems have been agitating for a Moslem University at Alighar, with which all Moslem secondary institutions in India would be affiliated. Government feared such widespread influence, and limited affiliation to Moslem schools of that province. This, together with the war, put a check to the movement, but now interest is again revived since the Hindu University Bill has been passed.

The J. J. Hospital in Bombay was founded by a wealthy Parsee. It is open to all classes free, and serves great numbers of people. In it are at this time eight Hindu, six Christian, four Beni-Israel and three Parsee girls as probationer nurses.

These days there is much discussion in the papers about the attempt to pass what is called " The Conscience Clause " to amend the laws regulating educational institutions receiving grant-in-aid. The aim is to make it no longer possible for any institution to compel students to attend religious exercises or instruction against their own wishes. It is a bold attempt to debar Christian schools from giving Bible instruction to non-Christians attending their schools.

Recently Bro. Emmert and his helpers sought to gain entrance into the native state of Bansda, lying between Bulsar and the Dangs. There are 44,000 people in the state, most of them belonging to the same classes as are now open to Christian teaching at Vyara to the north. The king positively refused to allow Christian work to be carried on in his realm, and a school that had been started was forthwith closed by some of his police.

In a village near Anklesvar, a Mohammedan attempted to outrage a Christian woman. The Christian teacher there interfered, with the result that the Mohammedans became infuriated and beat the teacher and a Christian quite severely, and also broke down the church doors.

Through a relocation of a shedlike building at Bulsar, the school garden has been considerably enlarged, and an attempt is being made to give some instruction and demonstrations in the science of agriculture. Like as in the earlier days at home, many of the boys look on farming as drudgery, and to be avoided if possible. It is hoped that instruction in the elements of agriculture will tend to overcome this false notion.

During the summer a new class was started in carpentry. The same set of tools is also being used by a class made up of the Bible students. In India, where labor is despised, and where even carpentry is considered beneath the dignity of the student, it is encouraging to see this move in the right direction.

Several of us had the pleasure of hearing Mr. Sherwood Eddy address several audiences at Poona. It was interesting to see how he accommodated himself to the different audiences. In speaking to a missionary gathering he said that the secret of the marvelous results of his evangelistic campaign in China was "united prayer and pains." He is at present making a tour of Southern India, appealing to India students to accept of Christ the Savior.

In the Dahanu District, recently, a Bava or Hindu ascetic appeared. He approached the native king of Jawar and asked him for $335. The king refused and ordered him to leave his state. The Bava pronounced a curse upon the king and proceeded to adjoining British territory, where he is now enclosed in a dugout, having only small holes for ventilators. He told the king that he would remain in the cave for forty-eight days, and in that time either the king would die or he himself would die. The Bava is well provisioned, and has received several large gifts of money and other things from several. His present habitation is near Bro. Ebey's bungalow.

For some months some of our missionaries have been away for language study. Most of them will be returning to their places of work soon. Bro. Holsopples will take up work at Umalla with Bro. Lichtys. Bro. Kaylors and Sister Powell will go to Vada, which has been closed for some time. Sister Mary B. Royer and Sister Eby will go to help in the work at Dahanu. Bro. Arnolds will remain at Anklesvar and take charge of the compound work, Boys' Boarding, Widows' Home and industrial work.

A few months ago a student of the Brahmin classes, studying in Wilson College for his M. A. degree, became Christian. Another, who had been educated in a Catholic college, became convinced that Christian was right. Instead of embracing Roman Catholicism, he became a Protestant, much to the disgust of the Catholics.

Bro. Pittenger reports that there are more than a dozen people asking to become Christians.

The whole hope of human progress is suspended on the ever-growing influence of the Bible.—William H. Seward.

The New Village Church Where the Boras Caused a Riot and Beat Several of Our Christians, July 31, 1915.

THE MOHAMMEDAN BORAS NORTH OF BOMBAY

Wilbur B. Stover.

AN interesting class of people, with whom we have to deal almost every day in some way or other, are the Boras, a class of Mohammedans dwelling in the land. They are farmers, they are traders, they are in every sort of business that any one else has entered, and they know how to drive a bargain. The farmers usually have a number of aboriginal servants, often held almost in a state of slavery, by whom they till their fields and reap their crops. Sometimes a girl child of these aboriginals becomes the wife of the son of the master, and from that time she is Moslem, and the children are Moslem born. One such case exists not far from Anklesvar.

They are social people, when you know them, and their friendship is not to be lightly regarded. Often when, in past years, we have spent an hour or two in some village, preaching, some Bora who dwelt there would invite me in to have a bit of supper, saying the work we are doing must certainly be pleasing to God, and that he would be glad to have us eat a bit at his house. On one occasion, when one of these Bora people had been rather mistreating a certain one of the aboriginals who had become Christian, government had taken notice of his behavior, and was making an investigation. I was present in the court, being interested. The magistrate asked me if I knew the case, and when I answered in the affirmative, he suggested that I cross-question the Bora. I did so, and the examination continued perhaps an hour. The answers were wily, and I soon saw that I was not wily enough to catch him. But when it was over, he at once asked me to come with him and have a cup of tea. I went, but felt that he was outdoing me by kindness, for I certainly had entertained no thought of asking him to have tea with me!

They are exceedingly clannish. That is, they stand by each other in a way that is disheartening to those who may oppose them. It makes little difference if one is guilty of any crime or not guil-

ty, one Bora will stand by another in a persistent endeavor to get him free. They may not approve the crime, but they will uphold each other in the presence of non-Mohammedans to the last.

They are always ready to spread their religion. I never heard of one being disfellowshiped, though I think I am safe in saying that between Anklesvar and Bombay some twenty Boras have gotten for themselves, while they spent some years as traders and shopkeepers in South Africa, wives from among the Boer people. The bargain usually is this: the intending husband promises not to beat his wife, nor to interfere with her in her religion. The intending wife promises not to talk to other men than her own husband, and that the children may be brought up to be Mohammedans. So they marry. She comes to India, to find that she is one of several wives. Sometimes she resents it and escapes. More usually she endures, and good European blood becomes injected into the next generation of a lot of sturdy Mohammedan children! Several months ago one of our mission boys and his wife were induced, I hardly know how, to become Mohammedans, and now appear before us at times as if they never knew anything else!

Some of their elderly women, as well as some of their elderly men, have a real patriarchal appearance, for which one can not but have a kind regard. They appreciate firmness when they are found in the wrong, but will do everything possible to thwart the purposes of one who is dealing firmly with them. They have a good many rascals among them, but as a people when converted to Christ they will make splendid Christians indeed. Pray for them.

Bread Being Served to the Boarding-School Boys at the Evening Meal, Anklesvar, India.

REACHING THE INDIAN WOMEN

Josephine Powell.

THE first thing to do in winning an Indian woman for Christ is to win her friendship. This can be done only by showing yourself friendly. When you see a woman on the street and greet her by asking some question, " as is their custom," you show to her that you are her friend, or at least that you are interested in her. She in turn will ask you where you are going or what you are going for or some similar question. This gives you a chance to talk with her a few minutes. You are usually in a hurry and she is,

too, so just a few words and you go on your way, but you have started a friendship which will most likely be lasting.

How to reach the women of India is a question that comes very forcibly to all missionaries. If you reach the men and not the women you have divided families. The women are left without Christ, and not only that, but they have a great influence over their husbands and hinder them in their Christian life as well. Knowing that the Indian women are held in subjection by their husbands as they are, one would naturally think that the women would not have very much influence over the men, but those who have been in India longer than we say it is surprising the influence that the women have over the men. As my Christian pundit (teacher) put it one day in class, "The Indian wife is the power behind the throne."

But how to reach these women for Christ is the vital question. In the homes there are many opportunities for helping them. In fact, we feel that the greatest opportunities are in the homes. Here you meet them in their daily round of duties and can talk with them about the things in which they are most interested—their children, their housekeeping, etc. They like to have you inquire about how they do their work. Especially do they enjoy it when they see it interests you. When you tell them that you never saw a hand flour mill until you came to India the first question is, "Well! how do you grind your flour then?" And when you say it is ground in a large mill and we buy it all ready for use they can't realize how that can be. When you tell them that in our country each family has a well of its own and does not have to carry water as the people of this country do they are quite surprised.

They like for you to inquire about their children, but one has to be very careful not to tell them their children are pretty, or they will say "You have 'the evil eye,' and therefore something will befall the child." Once when I had been in India only a short time I went out to one of the villages with Marylai, the Bible woman. While there we saw a woman who had such a beautiful baby and I told her it was a very pretty child, thinking it would please her to know that I thought it was good looking. After we started home Marylai said, "Miss Sahib, you should never tell these women their babies are pretty." I asked why, and she told me. So from that time I tried to be very careful when talking to them about their children, not to say they were pretty. So far as I know they like to have one inquire as to baby's name, his age, etc., but to say he is pretty hinders one's influence with the mother. At the public well is another opportunity with the women. If you go when only a few women are there you can do good, but after the crowd has gathered you have but little chance to talk with the women because of the gossip that is going on, for the wells are the gossiping places for Indian women.

One of the greatest opportunities among the women is in your own home. If you can for a short time entertain them in your own home by showing pictures or fancy work, or talking to them on any subject they are interested in, you have paved the way for a future visit and further opportunity of showing the Christ life in your own Christian home. The women are not so easily won, and so it takes much teaching and prayer to bring them to Christ. It is not best to speak to them on religion until you have first won their friendship. After they have confidence in you they will have more confidence in your message. After you have visited in an Indian home several times and have won the women as your friends, you can

begin your Bible teaching with the hope of good results; whereas, if you had begun teaching before the friendship was formed they would feel that you came to their homes only to preach at them, and your effort would be lost.

They enjoy pictures, so we use the picture rolls in our work occasionally. One holds the picture while another tells the Bible story. We also give the smaller pictures to the children. This is an opportunity for the people at home to help by sending us pictures to give to them.

Another way to win the women is to visit them when they have sick ones. In fact, when we go into a village in which we have been a number of times, and there are sick ones in the village, there is where we must go first, for they come and request us to go to a certain house where so and so is sick. After we visit them and send some one of the family to the bungalow or government dispensary for medicine, and a closer friendship has been formed by so doing, we can go on with our visiting and teaching more effectually. One time, while in a home where was a sick woman, she asked me how it was that I came to see her so often while she was sick. I told her we always do that when we have sick neighbors. She looked at me so gratefully for the visit, and then with a sorrowful look, said, "But our people don't do that way." Sometimes you can win a woman's friendship by a small gift. It need not be anything expensive, but just some little garment for her child or for herself.

In some districts there are many difficulties in the way when we first go to a village. I will give only one instance. One day when we went to a village for the first time the women ran into their houses and closed the doors tight. They were afraid of us. They had never seen a white woman before. The Bible woman began to talk to them through the closed doors, and assured them we did not intend any harm to them, so one by one they came out until we had a small audience. We visited them for a little while, and then Marylai told them a short Bible story and we went on our way, having aimed only to make friends with them to prepare the way for a future visit.

The one thing that is hardest for a new missionary to learn is to wait for the opportune time to teach the gospel story, but it is something we must all learn, for if we try to teach before we have their good will our effort is not only lost for that time, but we close the door for future teaching.

The Prayer Before the Meal, Boarding-School Boys, Anklesvar, India.

THE TRAMP OF THE MULTITUDE

I. S. Long.

THERE are many millions in India. They are dark-skinned and poor, and ignorant of most things, but worst of all ignorant of our blessed Lord and His saving grace. I fancied before coming to India that they are really anxious to hear us and accept our message. Not that exactly, but every year finds them more willing, and finds not a few really *anxious,* to accept the Glad Tidings brought from the West.

First, it is fair to say that the upper classes are fast being educated, there being 33,000 in the several colleges of India, arts and technical combined. These students are yearly more and more accessible, more ready to listen to the Bible read and to straight gospel preaching. Among them caste is rapidly losing its power, and in its stead a feeling of brotherhood, of oneness, is growing. A spirit of helpfulness, reaching out to others of different, even low, castes, the spirit of social service, after the pattern of Christians, is rapidly taking root. Amongst these, various reform movements have in recent years sprung up. For years their words and the phrasing of their speeches and writings have been distinctly Christian. It is easy to believe that their thoughts and ideas are more and more decidedly Christian. Many of these educated classes do not have a clear view of God, we admit; but it seems to me I never finish telling the Christian view that they do not at once reply, "That is exactly my thought of God." The missionary propaganda and science as taught in the colleges are together fast breaking down the old and making way for the new. That "new" ought to be the best the West has to offer the East, coupled with the truth in Jesus as Divine and only Savior. I don't think it will be a half century till the name of Jesus will be the oftenest on the lips of, and sweetest name to, this great host of upperclass Indians. Lecturers of Mr. Sherwood Eddy's type are getting very hopeful hearings in all the colleges of India.

Second, if as we ought, we turn to the "submerged tenth," we find that already, in at least five large areas, mass movements toward Christianity *have been* or are *now on.* A few years ago several of us had the rare privilege of seeing the fruits of the large movement among the Telugus, north of Madras, and as large a movement among the Tamils of the extreme southern part of India. At present, in North India, there is a tremendous turning to Christ among several castes. For instance, the Methodists of India write, in summary as follows:

1. Baptized by our church last year,	35,000
2. Turned away by our church last year,	40,000
3. Waiting enquirers who have waited in vain,	150,000
4. People now accessible to our church, 500,000 to	1,000,000
5. Total number of said community, untouchables,	50,000,000

Would you know why the 40,000 were *turned away,* and why the 150,000 are *waiting in vain,* for teaching, though wanting to unite with the church? In two words comes the answer: the lack of teachers to prepare that throng for baptism and of shepherds to care for them, once in the fold. It is history repeating itself the fifth time, in India mission effort. One goes so far as to say, "Our success is almost our undoing." Missionaries and their Indian staff are overwhelmed in the opportunity. Each Indian helper is assigned of necessity from ten to thirty villages of Christians to shepherd. And, remark-

able to write, they report 15,000 baptisms last year in a district where there are *only two* Methodist missionaries. Certainly they cry for more missionaries to come; but even a louder cry is for more Indian workers, and especially for *strong native leaders.*

In brief, the two extremes, the high and the low, the educated and the uneducated, have been put before you just as they are. Let us turn in the third instance to our own field. In the territory for which rightly or wrongly the Brethren Church has made herself responsible, there are in round numbers 700,000 people who may rightly be called "reachables." This takes it for granted that the other four or five hundred thousand are relatively hard to reach at present.

Of these who are accessible, the large majority are almost wholly illiterate. They do not know the value of schooling, so are not anxious for it. Here in Vyara County, for instance, there would be few schools, were education not compulsory. Yet, as a matter of fact, as a mission we may open all the schools we have teachers for, and many besides. We are thus creating the desire for schooling; besides, we may reasonably hope that the large majority of the children taught will be most kindly disposed toward, even if they do not themselves become, Christians.

And, I believe I should say "unfortunately," these backward classes among us have usually been without *gurus* till the present. That is, unlike other classes, religious teachers have gone in and out among them very little. Hence, they have been untaught, though living in the most religious country in the world. How do we find them, therefore? Dull, both mentally and spiritually. The children in school are duller than higher castes, and the parents, while not "slow of heart to believe," are certainly dull of comprehension. Not *anxious,* I repeat (for I would be fair to our home constituency), but more and more willing to receive us and our Christ with the advancing years. I ought to add yet that nearly all of these reachables are poor, being servants of others. Perhaps one or two hundred thousand are small land owners, being, therefore, measurably independent.

Having the two sections, the educated and the large host of "untouchables," in view, what should we expect for our field, you think? What do the signs indicated above lead us to? Ought we not to expect great blessing in the near future? Mr. Sherwood Eddy says, "Within a decade probably all India will be wide open for large ingatherings." Before coming to India I saw in fancy and dream India's millions going down to Christless graves. Since here, we find ourselves able to reach thus far so very few, and we are forced to see them die without the Christ we have brought to them. Therefore our hearts are sad and burdened. But there is hope. What if some do not believe? Many *do* believe. By patient labor in the preached Word, in the village schools, and in the distribution of religious literature, I am trusting our God for large results within a few years.

Mass movements in other parts of India have been for the most part among certain castes, where the movement has been tribal. That is, caste, which is usually regarded the greatest barrier to Christianity, turns out to be *a great ally* in the work. Our work in the north is well started among the Bhils; in the central part among backward classes called "Kali Parej," and in the south the Varlies are open and reachable. If these three classes really once wake up, if self consciousness really asserts itself and they desire to rise in the social scale, as they surely will sooner or later, they dare not turn to Hinduism, which has kept them down for millenniums.

No, they will turn instinctively to us and our Christ Who never cast out one that gave his heart to Him. So we have the tribal conditions necessary for mass movement. Shall we not try to bring it about by believing prayer and corresponding effort?

The writer is living in the hope of a great future, and feels himself, through the village work and more through the instrumentality of the boarding schools, as getting ready to meet great hosts as they may press into the church. With such a hope life is worth living. I'd rather believe and be disappointed than not to believe. I long to see Pentecost over again, as has been realized elsewhere in many parts of India. By all means, God will do more for us, manifold more, in the next score of years, in actual results, than He has in the last twenty. *His will be the glory* if we only believe; but "if ye will not believe, surely ye shall not be established."

Road Through the Bamboo Jungle in West Dangs.

THE NEED OF PRAYER

Florence Baker Pittenger.

SO much has been said and written and is being said and written on this most important subject, that surely we are all convinced that prayer is the church's greatest medium of strength and power. The Bible plainly teaches us the importance of prayer. Our Perfect Example, the Lord Jesus, has shown us that life is worth while only to the extent that we live the prayer life.

All His great victories and achievements were won first in and through prayer before He presented them to the world.

When as a child I read how Mary and Martha had called the Master when their brother was sick, it seemed to me He should have gone at once, or at least spoken the word to make Lazarus well, and thus saved the sisters from the sorrow of an only brother's death. But Jesus knew the better way. He took time to find out the Father's will, and how to proceed that most good would be accomplished. It took time to pray, and in the meantime Lazarus died. But Jesus was gaining the victory over death in prayer. When He arrived on the scene the work was easy. The victory was already won. "Father, I thank Thee that Thou hearest me." I fancy had we been in similar circumstances we would have rushed off without even

thinking of praying. What a rebuke to our fussy, bustling, hurrying life that finds no time to pray!

The poor widowed mother was sitting weeping in her hovel, with her fatherless brood about her. The children were saddened to see mother crying. One of the tiniest tots looked up, saying: "Mother, is God dead?"

"Why ask such a question, child?"

"Well, if He isn't dead then let's ask Him for what we need instead of crying."

What a sermon on BELIEVING PRAYER!

Would we be surprised if the world should say to us (God's children), "Is God dead?" In place of weeping over our failures and trying to overcome them in our own strength, why not ask the Lord for what we need? Surely, if ever there was a time when prayer was needed it is now during this awful world crisis. Do not the soldiers on the battle line put us to shame? By the hundreds of thousands they pour out their life blood at the call of their king. Our glorious King has been calling through these centuries, "Pray ye the Lord of the harvest." "Ask and ye shall receive." And yet we have been merely playing about the shores of the fountain. We have NOT plunged into the stream of power. Real and prevailing prayer costs life blood. Are we giving it?

Ah, the Master prayed until great drops of blood stood on His brow. How often do we pray with enough zeal and earnestness to make even drops of water stand on our brow?

One of the great modern soul winners was visiting with friends. He went to his chamber, and after some time his hostess heard groans and moans of anguish. Thinking her guest was ill she rushed to the room, to find the great soul prostrated on the floor, travailing in prayer for a lost world.

Some one has said: "Prayer is the power which moves the hand which moves the world."

'Tis the blessed hour of prayer,
When the Savior draws near,
With a tender compassion
His children to hear;
When He tells us we may cast
At His feet every care
What a balm for the weary!
Oh how sweet to be there!"

OUR OPPORTUNITIES

A. Raymond Cottrell, M. D.

THE opportunities for Christian work in the Indian mission field can only be adequately expressed by the word BOUNDLESS. God has given different gifts to different men, but there is no talent which God has given to His children which is not needed right here in this field. Whether you have been given one talent or several, you will find here manifold opportunities to use all your gifts to the fullest extent.

Has God given you a ready tongue to speak His word? In our own territory in India there are thousands who have never heard an evangelist speak the name of Christ. Hundreds go to Christless graves every month who have never been told the story of God's love. The gospel story is to be told to all peoples. Is not this an opportunity?

Perhaps you are a teacher. Good! I think the most urgent need we have at present is the need of good Bible teachers. The church can never hope to send enough Americans to India to evangelize this country; it must be done through native workers. These must be given biblical training. The Bible Teachers' Training School at Bulsar is doing all it can to train our native workers. But our present staff of missionaries is

crowded to the breaking point with work. The one in charge of the Bible School has worked beyond his endurance and must stop for a time. This means a delay in getting workers out into the villages and districts; a delay in getting the Word of God to those who know not Christ. In the meanwhile some of those people will die and go to eternity without God. Now then, you who have Bible training and to whom God has given a talent for teaching, is not this a most glorious opportunity for you? My brother, I know of no place in all the schools of our church in America which even remotely approximates this opportunity to use your talents in the cause of God. Do you?

Perhaps you think Bible teachers are the only kind we need. Oh, no. There is one section of our field which has an area of some seven hundred square miles and a population of more than thirty thousand. Did you know that before our mission began work there was not a single native in all that region who could read or write? Does such a condition appeal to you as an opportunity or not?

Maybe you say that your talent is along agricultural lines. If you are an up-to-date farmer and an earnest Christian worker we need you right here. I was born on an Indiana farm and have been from the Pacific to the Atlantic coast, so I know what American farming means. I have never seen or heard of a place where the farmers work so hard and get so little in return as here in India. Why is this so? Largely because of lack of knowledge and use of primitive methods. Here is your chance to show them better methods of farming as well as the way to heaven. If you wish to know more of this particular opportunity read the article entitled, "The Gospel of the Plow in India," as given in the August number of the Missonary Visitor.

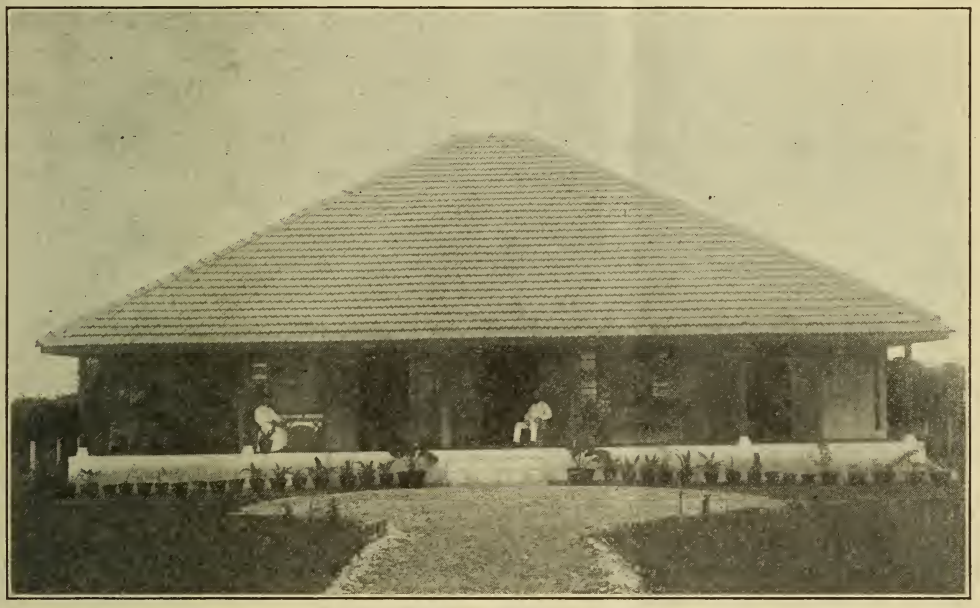
My own line of work is medical. Now there are hundreds of thousands of people in our India mission field who are absolutely without competent medical aid. In the large cities on the railroad there are a few doctors, but more than ninety per cent of the people live out through the country in small villages. Very, very few of these people ever have medical aid, no matter how urgent the need. Why? Simply because there are no doctors to be had. Our territory is some two hundred miles long and about half as wide, and there are only three medical missionaries in all this field! Any opportunities to do medical work? The very first month we could see patients there were more than six hundred calls for medicine. At one of our stations more than a thousand treatments a month are given out, and that missionary is not even a doctor. And even this reaches but a very small fraction of the needy multitudes.

We have an area of some ten thousand square miles in densely-populated India, and there is not a mission hospital in the whole area! An opportunity? Verily so. And then we need qualified, consecrated nurses to assist us in this great work of healing body and soul. Will you come? Won't you help build a hospital in this needy field?

Some sections of our field are open to all lines of missionary work, but some areas are closed. They refuse to let us come in as missionaries. Here is an opportunity for the medical worker. Many times they will permit us to heal their bodies when they will not tolerate any other line of Christian work. Win their hearts by healing their bodies, and later we may also tell them of the Great Physician, Who is able to heal both body and soul. Then the door may open to the teacher and evangelist. Worth trying for the sake of priceless souls, is it not? There is much more that I fain would write, but space forbids. Here

in our own India mission field there are many, many opportunities. Glorious ones, tremendous ones, urgent ones. Will you come and help? If that is impossible, than give of your silver and gold, that these people of India may be won to Christ. Truly, the harvest is ripe. Pray the Lord of the harvest that He will thrust forth laborers into the harvest, and then help to answer your prayer.

Bulsar, India.



The New Bungalow at Bulsar. Home of Brother and Sister J. M. Blough and Sister Ida C. Shumaker.

GROWTH OF THE NATIONALISTIC IDEA IN INDIA

Olive Widdowson.

INDIA is composed of native states, under the rule of native kings, and several provinces under the direct control of the English Government. Her people, when left to themselves, have never been able to unite under any one form of government, but under the direct supervision of England they are enjoying freedom from petty rebellions and wars which were quite the usual thing before England's occupation of the country.

There are many factors now at work in India which tend to unite these divisions, such as intertrade, interchange of thought, and a religion which tends to unite in one brotherhood its adherents. The great rivers and canals form waterways of much importance. India's postal service is said to be second to none in the world for efficiency and cheapness, and the inland telegraphic system is good.

Under English rule the growth of railroads has been very rapid. You are surprised at the amount of traveling done, even by the poor. Seated side by side are the low and high caste. Some-

times on entering a car a high-caste woman will draw her clothing nearer, that it may not touch you and thus she be defiled, but that is not a common occurrence. Many Indians each year go to England, and their caste ideas are much modified by rubbing up against English customs, by study, and by experiences while there. You read in Indian papers of social gatherings and educational conventions where caste distinctions are not properly kept. More and more the people of one language or dialect are better able to understand those of another, and a large number are getting a usable knowledge of English. A common means of exchange of thought will prove an incentive to a national literature. The poet Rabin Dranath Tagore is of reputation, not only in India, but is becoming known in other countries.

The educational situation in India is very promising. The Blue Book on Indian education, just out, states that in 1910 there were about six million persons in all educational institutions in India; in 1914 seven and one-half million. People of administrative and executive ability are being developed. In the life of Lilavati Singh, who became vice-principal of Thoburn College, the statement is made: "In this work she showed great executive ability." With Christian education, light and freedom are coming. It is encouraging to see many superstitions disappear before the light of truth as dew at the coming of the sun. Slowly many Hindu beliefs are being discarded. In an Indian paper you read: "That a belief in the infallibility of the Vadas is not indispensable for those who would call themselves Hindus is shown by the fact that the Hindu University is prepared to make provision for the religious training of Sikh and Jain boys." Different castes and boys from different parts of India are being trained side by side. This means an intermingling of thought and customs, which will assist in bringing into sympathetic relations and reconciling to each other India's millions.

All these forces are at work, slowly breaking down the terrible caste feeling and uniting factions; but as yet it is hard for the Indian in power to administer justice in the face of a bribe or, when he is likely to incur the ill will of others of rank and influence, to give justice. Religion and caste feeling color his decisions. Many Indians are naturally getting the vision of their country as finally a united India, governed by her own people. As an Indian writes concerning the end of the present war: "In that day of ultimate triumph and everlasting victory, Mother India shall get Swaraj, her much-coveted home rule." But the welding of these many different peoples into one, which can be entrusted with self-government, means yet long years of hard, efficient, unselfish work.

"The dove, let loose in eastern skies,
When hasting fondly home,
Stoops not to earth her wing, nor flies
Where idle warblers roam,
But high she soars through air and light
Above all low delay,
When nothing earthly stays her flight,
Nor clouds bedim her way.

"So grant me, Lord, from every care
And strife of passion free,
Aloft through virtue's purer air
To hold my course to Thee.
No cloud to dim, no clog to stay
My soul as home she springs;
Thy sunshine on her glorious way;
Thy freedom on her wings."

The New Church, Vali, India, Bro. Lichty's Station. Rainy Weather Prevented a Large Attendance.

MISTAKEN IDEAS OF WORSHIP

S. Ira Arnold.

ON Sunday morning, as we were getting ready for Sunday-school, a weird noise was heard in the distance. We supposed it to be a funeral procession on its way to the burning grounds by the riverside. Soon there appeared in the road a procession of men walking rapidly and calling out as they went. In the center were four persons wearing what seemed to be sheaves of green grass on their heads. The absence of a bier told us that it was not a funeral, but perhaps a wedding march. But we were mistaken again. We were informed that the sheaflike objects were gods. The monsoon is now over, so what use have they for rain gods? They are taken and thrown into the Narbada River, three miles north of Anklesvar. This is one of the false ideas in India.

In the article by Virsingh Vahaljibhai, in the MISSIONARY VISITOR for April, 1915, page 137, you will remember that high-school students threw gifts into these sacred rivers to assure their success in college entrance examination. This is another of the mistaken ideas in the worship of the supposed-to-be thirty-three million gods in India.

Mistaken ideas of worship have not been confined to the Hindus; we may safely say that the people of no religion have been free from erroneous ideas. The Founder of the true religion has incorporated therein no false principles, but His professors have erred many times, mistaking the means for the end, worshiping the created thing instead of the Creator.

Shall we worship in Jerusalem, or in this mountain? The woman at the well had little idea of worship in spirit and in truth; and many Christians have their worship associated with or confined within the walls of the little brown churchhouse in the vale.

Next Sunday the new church at Vali

is to be dedicated to the Lord's use. Bro. Stover is to preach the dedicatory sermon. Newly-built churches are usually dedicated. This is right and proper. Many congregations that have grown cold might be much profited by rededicating their old building, with their own lives to the service of God. But the dedication of the members is of far more importance than the dedication of the house in which they worship. The house can not be benefited by such service; but the people may be. Many people may consider the house more sacred after it is dedicated, but this we consider a mistaken idea.

What church has remained for a considerable length of time without dedication? Again, who ever heard of a barn, storehouse, modern residence or a factory being dedicated with public ceremony to the service of Jehovah? Far too many are dedicated to self interests instead. The Jew gave his tenth, but it is equally essential with us, as with the rich young ruler, that we place our all at the Lord's own disposition. If we are faithful stewards it may yet be entrusted to our care, but the consecration should be no less complete. Then why not, dear brother, when your new barn is completed, invite your congregation and neighbors, and have your building dedicated with public ceremony to the Lord's use? Would your barn seem any more sacred? Would the fat cattle low to His glory? Would the pigs squeal and the chickens cackle in the loft more to His glory if your barn were dedicated? Would the memories of that service be a reminder that these goods are the Lord's, entrusted to your care? If so, such ceremony would be immensely worth while; if so, such practice could be no mistaken idea. Your barn should be as sacred as your church. Both are the Lord's and should be used only for His glory.

"Will a man rob God? yet ye rob Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye rob Me, even this whole nation."

A brother who had agreed to give one-twentieth, finding that he must give several hundred dollars to the Lord, felt that he himself was being robbed. The written contract was hastily torn to shreds and the Lord received from a Christian less than half what a good Jew would have given. To feel that we are blest by withholding the Lord's dues is a very much mistaken idea. Let us give our tenth plus offerings, lest we bring the curse upon us by robbing God.

In short, we may say that anything less than full consecration, and anything detracting from worship in spirit and in truth is a mistaken idea in the worship and service of Jehovah. God is no Respecter of persons. The Hindu is guilty, the Mohammedan is at fault, but the name, "Christianity," excuses no erroneous ideas in the worship of the true God.

Once when Frances E. Willard was delivering an address she compared the work of temperance societies to the dykes of Holland. After her address a sailor boy went up to her and said: "Miss, I'm nothing in the world but a cobblestone, but put me in the wall anywhere and I'll stick." This reminds us of One Who "took upon Him the form of a servant, . . . humbled Himself, . . . and became obedient unto death, even the death of the cross." Oh, for more of this unselfish cobblestone Christianity!

THE BEST FOR CHRIST AND HIS CAUSE

Barbara M. Nickey, M. D.

THE present world crisis in religious thought makes it imperative that the followers of our Lord should use the most tactful policy, their most effective methods in presenting Christ as the great need of the individual, of the home and family, of social life and of the nation.

The duty of preaching the Gospel of Christ, which is the power of God unto salvation, the duty of *every* follower of the Savior of the world to witness for Him by word and life we need not discuss.

The opportunity of presenting Christ to all nations has perhaps never been so great. The open-mindedness, the seeking after truth and religious standards that shall give firm foundation to individual and national life, has perhaps never been so widespread as at the present time. Social and religious reform in heathen countries, especially the East, has received a new impetus. They are going after something to fill their needs. They are going to get something. It depends on the Christian Church as to what they will get.

Modern colleges and universities are being established. Western education is becoming more prominent. Young men and women from many classes are entering the institutions of higher learning. Men enthusiastic for the future of their country, of their class, go to Western countries to study the movements of education, social reform, economics and industry, and governmental problems, that they may come back and adapt them to their own people. They are the leaders of thought among their people. Sad to say they do not come into possession of the saving knowledge of Christ. It is up to us to bring it directly to the people.

The problem of evangelizing the world does not involve only telling the glad tidings and baptizing believers. In the great commission our Savior said "*Go, preach, baptize,* TEACH." It is that last part of the work that requires breadth of vision, every reserve of knowledge and ability the worker has.

The larger part of mission work in non-Christian lands is among the backward classes. They are in the vast majority and are more accessible. Given: A community of people who are ignorant, mentally dull, whose conception of moral and religious life has been distorted for generations past by a religion that does not uplift; little knowledge of love and purity; a home life which means only a place to live and propagate the race, filth, poverty, often cruelty. Required to develop: Intelligent appreciation of a true loving God; consciousness of and sensitiveness to sin; true idea of relation to God and their fellowmen; ideas of purity and honesty; well-directed industry and education, resulting in cleanliness, economy, better home conditions, more healthful bodies and minds; development of natural resources.

Is it a possibility? It has been done in a number of communities of India, China, Japan, Korea, Africa and whereever the message of the liberty of the Gospel has gone. It could be reduplicated many times if the church of Christ were awake to her responsibility and opportunity.

The immensity of the work, the inclusiveness of it, must present itself to us. It includes every phase of the individual and social life. Perhaps there is no place that offers such large opportunity of using every faculty the man or woman of thorough consecration and

broad education has developed, and such large results in the transformation of lives as can be found on the foreign field.

It is an inspiration to see a competent young Christian teacher or Sunday-school superintendent using modern pedagogical methods in a manner and with results that any one in the home-land might be proud of, who has come from the same idolatrous, jungly life as those latest arrivals at the boarding-school. Or to compare the face, home and family of a true Christian woman with that of her sister who has never felt the transforming power of God in her life.

Not every one who hears becomes so changed. There are some who do not respond at all; some whose response is small, just as at home. But the result, comparing the former life, opportunity and environment here with that at home, is much more marked.

Did the choice and strength of the nations now at war consider their lives worth more than their country's defense? I am told that the best young men of the country, those from colleges and universities, from the best homes, with hearts aflame with loyalty to their country, were among the first to enlist. If the choice and strength of the church would respond as loyally to the Master's call for soldiers to advance His kingdom, what victory there would be!

Is the call of the Prince of Peace to spread His cause worth anything less than the best the church can give, the best the parents can give, the very best and every talent the Lord of harvest has given you for His use, not yours?

THE WOMEN OF INDIA AND MODERN EDUCATION

Alice K. Ebey.

A HUNDRED years ago only one in a hundred thousand of all the women in India could read. It was generally believed by Indians that women had neither brains nor capacity to learn. Purdah, child-marriage, perpetual widowhood—in fact, everything social and religious barred girls and women from even the rudiments of learning. Shut away within the purdah walls, bound with chains of ignorance and superstition, it is little wonder that the women were slow and timid at first. They loved darkness rather than light, because they knew nothing of the freedom and joy that knowledge might bring to them.

Missionaries were the first to unlock these iron gates of prejudice. All along they have been the chief promoters of female education. To Mrs. Hannah Marshman belongs the honor of establishing the first school for girls in 1807. When one of the early missionaries of Ahmednagar asked the mamlatdar (mayor) of the city for privilege to teach his daughter, he replied: "Madam, take my female donkey, which is tied in my back yard, and when you have given her an education, come back to teach my daughter." This is an index of the opinion held by Indians in regard to the mental capacity of their own sisters and daughters. It also hints at some of the difficulties missionaries had to overcome.

But missionary women of these early years knew no defeat. The Lord had sent them to bring light to their sisters who had long been sitting in darkness. The walls of prejudice seemed impregnable, but they knew that impregnable walls would give way to those who came in the Spirit and power of the true

God. They laid hold of every opportunity. Defeat never daunted them. Burning with the one desire to win these women for Christ, they searched through alleys and byways and saw in one half-clad, dirty girl the possibility of a coming Indian teacher for girls and women. A book might be written concerning these early efforts to educate a few of India's women.

These efforts have been crowned with success beyond the highest hopes of the most enthusiastic workers. Prejudice gave way, zenana doors flew open, caste customs weakened, until the mission problem became how to supply teachers rather than how to reach the women. The census of 1912 reports seven literate women in every thousand. At present over a million women in India can read. A hundred years ago there were fewer than two thousand. There are two Christian colleges for women—the Isabella Thoburn College at Lucknow, in North India, and the Sarah Tucker College in Palamcottah, South India. There are many mission high schools, some with college classes. Indian universities are open to women, and a few women, mostly Christian, have entered in spite of public disapproval. There are thousands of intermediate and primary schools, and each year more and more of India's girls enter the halls of learning. The medical profession attracts a number of India's brightest women. Government is seeking every way to advance the cause of education, and offers special inducements to get girls in school. Hindu reformers, following the example of Christian missionaries, are establishing schools for girls.

We praise God for this remarkable progress. But the goal is still far ahead. There are about 149,000,000 illiterate women in India today. Great difficulties must still be overcome. Little open opposition is made in these days, but the unconcern and apathy, especially among depressed classes, is almost as great an obstacle. Caste rules and early marriage cause most girls to leave school at about the age of ten; hence, the promotion of higher education is exceedingly difficult. Let us buckle on the armor of light and press forward in the fight against sin and ignorance. Many sainted women have gladly laid down their lives for this cause. Let other brave workers of the Lord, supported by the prayers and gifts of God's people in the homeland, carry forward this great work until every woman in India shall be brought out of the night of ignorance into the light and knowledge of our Lord and Savior.

Idols by the Wayside.

Boarding-School Boys at Ahwa.

ANCIENT INDIA IDEAS

John I. Kaylor.

IN the times that Moses was learning the arts of Egypt, and on to the time that David was watching his sheep on the hills of Palestine, the Aryan peoples were coming into North India and spreading their influence, education, and civilization, among the aborigines. At first these people worshiped the sun, moon, sky, dawn, wind, and fire. To get a hearing with these gods they prayed by charms, and made rude sacrifices of food and drink placed on the ground for the gods to partake of. All these acts required knowledge, so the learned class gradually became the priests. They also worshiped departed ancestors, whom they thought to be the care-takers of the family, so they provided sustenance for them to keep their favor. Their acts of sacrifice and worship grew into a ritual, and the priest could be of only the one class, the Brahmans, which gradually stiffened into a caste. Then they taught that these Brahmans sprang from the mouth of God, the warriors or soldiers from the arms of God, the traders and farmers from the thighs of God, and the servants from the feet of God. So these four were made of God, and all other castes that have sprung up are man-made.

They called God Brahm, Who was Truth, Knowledge, Power, and Love. This was the highest state to be attained; but since this could not be attained they introduced idols on which to concentrate their minds in meditation. There were two ideas prevalent about God; first, that this Brahm is everything, and everything is Brahm, or Pantheism. So man must realize that he himself is a part of God; that nothing we can see or feel is real, but only Brahm is real. (These old heathen ideas are dressed up anew, and taught today by Christian Science and others, that man is divine, and everything, materials, pain, etc., are only imaginary.) Second, that Brahm is the Supreme Spirit, separate from his creation; that man is only a minor spirit, a spark from the big fire and not at rest till again united with the original.

They thought of salvation being in three degrees, being in the presence of God, being near God, and being one with Him. These were attained according as a man would control himself and live righteously, thereby gaining merit. A little later, perhaps about 500 B. C.,

transmigration and karma began to be believed. These mean that a soul would be reborn hundreds of times, perhaps, in plants or animals, till it was worthy to be released from such necessity, and be received back into the divine source; and that all a man's capabilities, character, wealth, etc., were the result of deeds done in a former birth. The god of death would come and take the soul away in his conveyance; a male buffalo then would sit in judgment and assign the punishment according to the evil deeds. After a time the soul would be reborn in some creature high or low, as the man had done good or bad, or according to his merit. If he had lived very righteously, he would go at once to God, which was the highest place; but if his merit was a little deficient he would stop in heaven till his merit was exhausted, then would fall down and be reborn.

Still later the idea of a Triune God was formulated, as Brahm, the Creator; Vishnu, the Preserver; and Shunker, the Destroyer. These would be incarnate at different times under certain circumstances; as, for instance, when Brahmans in their penance, or cows, were greatly troubled, then Vishnu the Preserver would be incarnate in Ram or Krishna. At first, about 500 B. C., these were only counted as great human heroes, but after two or three centuries they were looked upon as incarnations. As to creation there was no idea of evolution, but Brahm had created all things, just as a child at play will make different things. The order of creation was, water, earth, trees, food, and man.

In these ancient times the people traveled much, even by sea, and traded in distant lands. The women were educated, and had a voice with man. Even a part of the Vedas was written by women. One woman was an expert mathematician. Child marriage was not in vogue. A woman could decide whom she wanted to marry. The men seeking her would collect and she would place a garland on the neck of her choice; or the one doing some great feat would be chosen. Widows were allowed to remarry till about 200 A. D.

These were the times of the highest civilization of India. When other peoples, as the Muslims, began to overrun the country, the Hindus began to marry their girls young so as to prevent their being carried off by the invaders. They also began to look upon travel to other countries as defilement, and so in many ways began to deteriorate. They increased their number of gods, and idolatry became rank. All of these things have held sway till very recently, but the shackles are rapidly being broken.

150,000 Boys Like These in Our Field, Most of Them Not in School.

LEARNING FROM OTHERS

B. Mary Royer.

HOWEVER well qualified the prospective missionary is, when he reaches his field he enters a new school. Blessed is he, therefore, who is possessed of a humble, teachable spirit. The missionary education received in the homeland is valuable. All the theory we can bring with us will be useful in meeting new conditions as they really exist. Still, as time goes on, we find the counsel of older missionaries a very helpful supplement to our own knowledge of conditions in foreign lands.

In the tropics the human body is heir to many treacherous diseases. Older missionaries have learned the causes of many of these and what precautions may be taken to prevent them. Concerning the care of the health, their advice to the inexperienced is of priceless value. It seems strange to the new missionary that he should be careful of the sun on a cloudy day and wear a topee in the shade. But if he heeds the warning of those who *know* he may save himself from serious trouble or incapacitated ability for work.

The first year or two the new missionary is apt to feel helpless and useless. The time spent in adjusting himself to new surroundings and in the study of the language seems wasted as he sees the field ripe unto the harvest and the laborers so few. But he who has eyes that see and ears that hear will, during this time, learn much besides the language. Were one able to speak to the people immediately upon arriving, many grave mistakes would be made which in some cases could not be undone in a lifetime. There are so many little things, not written in books nor spoken of in missionary addresses, which are learned only by contact with the people and a knowledge of their customs. How fortunate is the new missionary who has the opportunity of observing the daily work of an older missionary!

The privilege of learning from others belongs to missions as well as to individuals. Vacations at the hills afford excellent opportunities for this. Here missionaries of different Boards meet and become acquainted. Hearing of each other's failures, successes and different methods of work, they return to their stations, realizing that others as well as themselves meet with trials and discouragements. Usually they have learned some new ideas which will be helpful in their work, and perhaps just the thing which their own mission needs.

Recently we learned of a missionary of forty years' experience in India who had spent most of his time, on the field, in institutional work. It was his desire to spend the remaining years of his missionary career in evangelistic work among the villages. He called on a successful evangelist of another mission to inquire about his methods and learned all he could from others who were doing the same kind of work. By the help thus received and through earnest prayer this veteran missionary had the joy of baptizing six hundred converts within the space of two years.

"The neglect of prayer by the church at home means defeat at the front of battle."

A CHILD BORN IN A HEATHEN HOME

Kathren R. Holsopple.

IT was in a small, dark glass hut, about ten feet square, that I saw my first newborn heathen baby. There were no windows, and the roof was very low. One nearly bent double to enter. The bed on which the day-old baby lay nearly filled the room. The mother was squatting by the fire in one corner of the room preparing the meal. The smoke of the open fire filled the place, and although I was almost suffocated I must see the new baby. There the tiny piece of humanity lay without any clothes, wrapped only in a piece of a dirty, old red sari.

I lifted it into the streak of light that came from the door. It was a nice baby, with black hair and eyes, plump and well formed. As I looked into its tiny sleeping face, and took in the awful room and dirty surroundings, the thought flashed into my mind, "This might have been me!" Why was I born into a bright, happy home, where there were loving, educated parents to care for me, a crib to sleep in, little white clothes prepared by a loving mother to wear? Why, oh, why?

I looked again at the dirt, darkness, carelessness, ignorance, and, above all, godlessness, about me and before me so clearly I saw the path of the tiny, innocent mite in my arms. No true home to live in; careless feeding; almost no clothing, and worse than no training. Living on the road, playing in the dirt. No education, and taught to worship a piece of wood! Why, oh, why?

You and I were born in comfortable, clean homes. We were trained carefully. We were educated at home and in good schools. We have had good books to read. We have been taught our Bibles, and to know and love Jesus, but why, oh, why?

I can not answer these questions. They are so great, and wide, and deep. And only our great Ruler of All must really know why.

I look again at the babe sleeping in my arms, and how my heart goes out to its tiny life as I hold it close! Oh, if only I could snatch it from the one path I see, and place it on the other! With this thought comes a gleam. Is this my answer? Is this the "why"? Did my Lord call me here to help this babe from one path to the other? And did He look far ahead, and give me home, parents, education, and love for His Son as a preparation for this? His will be done!

But over there is another baby, and another, and another—about thirty thousand every day. I can not do all this, nor can the other missionaries do *all*. There are so many babies, oh, so many, who have no one to show them the better path. And has not the great Ruler a plan for all these other babies? Has no one else been prepared for this work? Has not the Lord blessed you with the preparation of a Christian home?

The babies are calling. Why don't you come? Think! You might have been the baby in my arms. Or one of the thirty thousand others this day, and your cry would be going up for help. Won't you come?

We are calling for help. The babies are calling for help. The Lord is calling for help. But you don't come. Why, oh, why?

We have more to do today than to make a living; we have to make a life. Let us not spoil the one in seeking to gain the other.—J. H. Jowett.

MARATHI MISSION IN INDIA

Anna M. Eby.

THE Marathi-speaking area of India occupies a portion in the west-central part and embraces a population of approximately three millions. In this territory about fifteen missionary societies are working. They represent the Christian church in America, England, Scotland, and Australia.

The missionary endeavors to reach the people of India through educational, industrial, medical, and evangelistic avenues. In fact, the efforts put forth by Christian missions along these various lines during the last century have become one of the most potent factors in producing modern India. Some of the best schools of the country are controlled by missions. The Wilson College in Bombay is recognized as one of the superior institutions of learning in Western India. It is controlled by the United Free Church of Scotland Mission. About four hundred Hindu and Christian students are enrolled in this Liberal Arts College.

Most of the missions work according to the centralization plan. At a station most centrally located in their respective territory the main institutional work is carried on. Training schools, high schools, boarding schools and hospitals are located at this central station. There are also industrial departments, where boys are taught scientific farming, carpentry and weaving, and girls are taught sewing, cooking and housekeeping in general.

In the larger and more established missions twenty to thirty missionaries are required to carry on the work at such a center. From this center evangelists also work, but the district is worked evangelistically chiefly from the sub-stations. The missionary at the out-station tours in the district with his band of native helpers. The women missionaries, assisted by their Bible women, work among the women and children, and the men missionaries, with their helpers, deal with the men. Throughout the district a number of village schools, controlled by the mission, are in session. When the people of a village have become friendly to the missionaries and realize the importance of educating their children they usually welcome the opening of a school in their midst. This affords an excellent opportunity to the evangelist to enter that community with the Gospel. The Bible also is taught by the teacher in charge of the school.

Climbing the Toddy Palm Tree. Man Can Be Seen on the Tree.

The American Marathi Mission is the oldest mission in the Bombay Presidency. It constitutes the Congregational bodies of the United States and Canada. Its first missionaries came to India in 1813. Its Indian Christian community numbers at present about 14,000 persons. There are about sixty churches in connection with the mission, most of which have their own ordained Indian pastors. "The policy of this mission is to recognize the Indian church as the permanent factor in the evangelization of this land and to place increasing responsibility on Indian leaders, and even on every single member of the Christian community."

This mission employs about five hundred Indian Christian agents of different grades. It conducts about two hundred schools, in which are high school, kindergarten training, kindergarten industrial and primary grades, with about seven thousand pupils.

The American Presbyterians also are doing extensive work in Western India. This mission was established a half century ago. Slowly and silently the leavening influence had been at work for many years. The patient, faithful efforts of the missionaries have not been in vain. During recent years the people have begun to move in masses. The senior missionary of that mission, who has been in service forty-three years, has had the joy of baptizing more than six hundred persons during the last two years.

This mission has one of the largest hospitals in India, and the physician in charge is known throughout India as one of the most capable doctors in the country. People come from all parts of India to consult him or for surgical treatment. This physician attributes his success to the power gained through prayer. He has often spent several hours before daybreak praying over difficult cases that were intrusted to him.

We might speak of the work carried on by many other older and larger missions than our own, but let us now direct our attention to the American Church of the Brethren Mission in the Marathi-speaking districts. The work of our own mission in Marathi is merely begun. For about eight years the seed has been sown and we are beginning to see results. Stations have been opened at Dahanu, Ahwa and Vada. A number of village schools are in session in these districts and evangelistic work is carried on. A boys' boarding school has been opened at Ahwa during the last year. There is also an organized church and a small Christian community at this place.

Dahanu is our oldest Marathi station. It is north of Bombay about seventy miles and borders on Gujarat. There have been conversions at Dahanu also. The missionary in charge has done much in the way of giving medical aid to the people.

The work at Vada has not had a fair chance. During the last two years this station has been without a resident missionary. Some village schools continue in session and several Indian evangelists are doing good work. Recently a Mohammedan priest—one of the most influential men of Vada—was converted. The work at Vada will soon be reopened with a missionary at the station.

Truly it is a seed sowing time, but the harvest will come later. The need is great, but the workers are few. "Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest."

It is impossible to rightly govern the world without God and the Bible.—George Washington.

AND YET SOME DO NOT CARE

Laura M. Cottrell, M. D.

A LONG time ago a company of men were gathered together, when their leader told them a story of two men, one rich and the other poor. One lived in luxury and fared sumptuously, and the other was glad for just crumbs. The one did not care for the other and allowed him to have just crumbs. The one went to an eternity of pain and sorrow and the other to a heavenly reward.

That was a long time ago; but we have the same conditions today. It was no more true when Jesus told that parable than it is today. "The poor and needy ye have with you always." 'Tis true in all lands, and yet some fare sumptuously and do not care.

In India today hundreds are hungry for bread because of a failure of crops. In the Dangs district, where a brave missionary and his family are working, many of the 30,000 inhabitants are having but one meal of black, unleavened bread in two days. They gather what herbs, wild fruits and leaves they can to sustain life. Hungry? Yes; yet most people in the homeland are faring sumptuously and do not care.

Many are the physical needs of these people; but the spiritual needs are greater. They are living in darkness; dying because of hunger; living and dying in a spiritual darkness, a darkness that must be seen to be realized, a darkness wherein not one ray of a Heavenly Father's love shineth. They are sick in body and spirit and have so few to minister to them. And yet some in the homeland fare sumptuously, physically and spiritually, and do not care for them.

Because of a lack of workers we as a mission are not beginning effectually to occupy our field. One station closed for two years; large unopened districts at our hand; children in these districts to be educated and trained; men and women to be told of Christ; overworked missionaries planning to make conquests of this territory and no help; calls are being made daily for the evangelist to preach, the teacher to teach and the industrial man to train. Calls are going out for more workers, and yet some do not care to listen to the calls.

On the streets of American towns how frequent are the signs, "Doctor," "Doctor," "Doctor," and in foreign lands the need so great for medical workers, men and women consecrated to the Lord! Any one of our stations could use a doctor or nurse, and that worker have all and more than he could do. There is no mission hospital for a distance of 200 miles; but we hope, by God's help and yours, soon to have such. One of our missionaries for nine years has had medical aid no nearer than a two days' journey. With so many doctors and nurses in the homeland, needs on the field so great, calls many, and yet some do not care."

Dear reader, are you one of the "some who do not care"? Have you heard the call to give of your possessions and have not cared? Are you faring sumptuously while these poor people are in such great need? Will you be like the rich man "who did not care"?

If you have been endowed with special talents, if you have had good educational opportunities, think them not too good for the mission field. The very best is needed and wanted. God calls for the best, and in answer to that call are you not fulfilling the "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me"?

Bulsar, India.

SOME MEDICAL EXPERIENCES

Adam Ebey.

Snakebite.

A FEW months ago, as I was going along the main street of our little village, in front of the goldsmith's house there was a crowd. Asking why, they told me the young wife had been bitten by a snake. A Mohammedan was extracting the poison by placing the anus of a living young chicken to the bitten part. They opened a way for me to see the woman. I saw at once that her heart was about overpowered by the poison, and as I had no proper remedies I did not do anything for her. In a few minutes she was dead, an hour and one-half after being bitten. It was eight in the morning. I soon went home. About five in the afternoon they were ready for the inquest. They called me. After being a witness, I became one of the jury of five. (How does that suit you?) They wanted "gentlemen" on the jury. One of the officials wanted to have the corpse carried twenty miles to the government dispensary and have a post-mortem. No one but he suspected foul play, but had I not been present no one would have spoken his mind. My presence gave them courage and the family was saved a lot of trouble and suffering. The Hindu can not partake of food while there is a corpse undisposed of. There was a case of that kind later. A woman drowned herself in the village well. The officials took the case in hand. One man, an enemy of the husband, accused him of pushing her in the well. They took the corpse to the government dispensary. The doctor was gone and it was four days before the post-mortem. You may know the body was BAD!

Certificates.

Men fight, and the beaten man wants a certificate, telling how badly he has been hurt so that he may take the law on the other fellow. And they want their injuries made out a good deal worse than they are. They usually do not come back for a second certificate. A man takes leave from his work for a day and on account of some feast stays away a week. A sick certificate is needed. What I give him does not excuse him. One has to say "No" firmly and kindly many a time.

Plague.

About a year ago Dahanu Taluka had its first real epidemic of plague. Rats began dying in Dahanu town, and the better class of people at once left the place. Some having houses in the jungle, went there; some built shacks in the country; some went to adjoining villages; and some went to other districts. Souta, a village near us, became the temporary home of about one hundred of the better-class families. They brought the plague with them, too. They asked me to treat the first case, a boy about twelve years old. I knew little about the plague. The case seemed to me to be a severe case of pneumonia. It was, but proved to be of the plague form. My ignorance proved the undoing of the people and the spread of the disease. They had proper *doctors,* too, real graduates of an Indian medical school, but the case was left in the house, and the rats did the rest. I was sorry for my ignorance, but it was too late.

A friendly Mohammedan moved his

family out to his farm, but daily returned to look after his store. Finding a dead rat one morning, just as he opened the door, he took it in his bare hand and threw it out for the crows. He went home and in twelve hours was dead. Across the street was a Hindu merchant, our friend. I entreated him; I begged of him; I almost forced him to move out. Daily he removed dead rats with the fire tongs. He moved out too late. While moving he took fever and died in less than two days, though in that time he spent about a hundred dollars for treatment. Then two more merchants, several wives of merchants, and children. One lovely girl, about eleven years old, reading the fourth reader, lingered several days and died. A woman was sick for a month and a half; she seemed to be getting well, but died.

I treated several cases with tincture of iodine, internally and externally. Most of these got well. Several were very bad. One Varley woman had high fever when they called me. A large, painful bubo was evident in the right groin. I went nearly every day for about three weeks and treated the bubo carefully and finally opened it. The fever left her and shortly she was able to begin work. Today she seems to be well as any one.

A blacksmith girl, twelve years old, took it. Her little sister had just died of the plague. When they called me she had high fever and was so weak that the parents feared to take her off the bed. Heroically I went to work and daily treated her with care, as unto the Lord. It took a long time to get her up on her feet, but she is well and happy today.

A young woman seventeen years old got very sick; buboes large, high fever, nervous excitement. I went to see her several times that night. I prayerfully and carefully treated her and by morning had the fever down, the buboes reduced and the other symptoms under control. I gave the glory to God.

Several others had buboes and some had slight fever, but by prompt action we had no death among our little Christian community. We had the Christians all move here from the infected village. I had buboes in both groins that were painful for about two months. The one in the right groin is still there and sometimes gets sore and enlarged. The native people say glandular and skin diseases get worse during the full moon. I am not superstitious enough to investigate and find out how much there is in it. I had no fever and no lung trouble nor other complications; never stopped work, though the pain was rather severe and annoying at times.

Monsters.

The belief in demons and witches is very general in India. An ill-formed baby is a monster, of course. But here it is also a demon, a devil. I have been present at the birth of two such monsters, improperly nourished and deformed children. The wife of our Hindu cartman gave birth to twins a little over eighteen months ago. They were premature and both dead. One was completely dried up, and was the most ghostlike child I ever saw—the most ghostly being, for that matter. Just a few weeks ago I was called to assist a Hindu mother. The child had no nose and was also dried up, a ghastly sight. Such monsters are not buried. Nor are they burned. They are thrown out in a desolate place where the jackals find them and devour them, lest some worse thing come upon the family. Since they are not human beings they should not be treated as such!

General.

Space fails me to tell of the skin diseases. One child had the scalp rotted off, with the white bone at least twenty square inches bare. In another

case eyes, ears, and nose were rotting away with syphilis; tuberculosis (scrofula) eating away the throat. An old opium merchant had an ulcer on his spine as big as my hand, and still growing, when he called me. I treated it and told him to call for medicine. I fixed the medicine and put his name on it, but some quinine comp. ointment for seat worms, with another party's name on it, was by mistake given to the old gentleman. I did not know it for a good while. When he next saw me he was very profuse in praising the medicine that Madam Sahib had given him. The sore healed rapidly.

There are many cases of hysterical women. If I can get to them when a spell is on, I usually bring them to their senses with a little carbonate of ammonia held to the nose.

Beads, buttons, grains of rice, peas, get into the ears and noses. I usually give relief by forcibly throwing water in with a syringe.

Not done, but I stop!

Karodoho, via Dahanu, India, Sept. 28.

Making Cement Blocks for the Boys' Boarding School, Anklesvar, India.

OUR EXPERIENCE ON THE HILLS

Anna Z. Blough.

ONE of the most difficult experiences that a missionary can have is to be obliged to leave his work and go to the hills to rest and seek health and strength. It is difficult because the missionary is giving his life to accomplish the work that he loves; but now tired, weary, suffering pain and weakness, he is compelled to lay the work aside unfinished, the work that his heart yearns to accomplish. With longings to stay by the work, preparations must be made to leave home, loved ones, fellow-workers and the work.

"We can not understand, why this is best,
We tightly clasp His hand, and leave the rest.
Then, though our hearts are sad, we still can pray
And He will make us glad, in His own day."

Finally the journey through the hot plains on the train is made and we find

ourselves at the foot of the great Himalayas. There are no trains, trolleys, motors or even carriages to go up the steep mountain path, but we get into dandies and men carry us up the mountain path of ten miles. They land us safely at the door of our little cottage. To our delight we found our next-door neighbors were missionaries. They were very kind and did so much to make us comfortable and happy. We unpacked our trunks and arranged our temporary home as best we could with the few furnishings we could take along. Now that we were settled in our mountain home our first thought was how we could best carry out the doctor's instructions and gain health and strength quickly; so each day was spent in doing all we knew to do to gain health.

During these days our hearts were cheered by the comforting messages through the mail from our fellow-workers. We were constantly reminded of the fact that our fellow-workers and native Christians were earnestly praying for us that we might speedily gain health to return to our work. Then later messages came from the friends and loved ones in the homeland, giving us words of sympathy, love, and great helpfulness. Oh, how precious were these messages! God knew our needs and He put it into the hearts of His faithful ones to write just the words of tenderness that brought great blessing.

God in nature in those wonderful mountains revealed Himself to us as never before, in the beautiful scenery and the grandeur of His handiwork. Then came the mountain-top experiences, for God also revealed Himself anew to us through His Word. If we will but wait before Him, He is always willing and ready to give if we are only ready to receive His blessed Spirit.

"Take time to be holy, speak oft with thy Lord,
Abide in Him always, and feed on His Word."

Although we were far away from our station and work, we were not without an opportunity of service. The door of opportunity through intercession was made so clear to us that it became a most precious service, and it seemed no less important than the work on the plains.

During the three winter months we were alone on our Landom hillside. All the missionaries went down to their stations for work, and all the schools closed so that the children could go to their homes on the plains for winter vacation. All the Evangelical churches were closed excepting one. We did not know any who attended this church, but we went and found the pastor a very nice old man. He was awake in his work. He did not let us get away without speaking to us and inquiring who we were, and where we lived. He said his church would be opened for service all winter, although there were only eight or ten persons to attend. So we found some good people who were real friends to us during the winter months.

In March the school-children returned to school and soon the hot winds on the plains drove many missionaries to the hills again. The schools, churches, houses and every place were filled up. There was new life everywhere. The Sunday-school was organized and a minister appointed to preach to the large congregation of missionaries. He was a missionary himself of many years' experience and he knew what his congregation needed. He was a man of God who gave wonderfully convicting messages, and made us eager to give the last drop of our life blood to the glorious work of God. Our hearts were filled with great peace and joy. It made us say again, "Truly it is good to be here." Our thirsty souls were filled with new life again, and with a new vision of His love.

Now the time was near when we were

to go home. Oh, what joy! The Bible School had been closed for almost a year. The students were anxiously waiting to hear when the Bible School would open, But here came a testing time. We had spent all these months on the hills and yet full strength was not realized; however, much improvement had been made. When the doctor was told the real condition he was very doubtful about my husband being able to take charge of that work. Other plans were suggested. The way seemed closed and oh, what a disappointment! Again God in His mercy and wisdom made the way clear enough so that we could take one step at a time until we found ourselves at home at Bulsar at work, and the Bible School running successfully with His blessings. *Praise His Name!*

Basket Makers.

CONCEPTION OF GOD AS HELD BY ABORIGINALS

D. J. Lichty.

THE conception of God as the All-wise Creator and loving Father of all, is entirely foreign to the minds of the aboriginals of India. If they do sometimes admit the possibility of such a God, they absolutely ignore Him. To them He is not a necessity. All the good and beautiful things of life are taken for granted, and their religion consists entirely of taking account of the evils of this life, their causes and how to escape them.

All evil is supposed to be inflicted by menacing spirits, devils, and witches. There are seven women in our village who are feared as witches to a far greater degree than the more ethereal members of this dark family, which is legion; doubtless because they are more real, and no way has yet been discovered for bribing or appeasing them. Indeed, it would be risky and dangerous even to accuse them of being witches. But the whole list of other evil spirits may be quite easily appeased if they are offered enough goat, chicken, cocoa, nuts, tobacco, liquor, etc. The mere glance of a witch, or the falling of her shadow,

may give one the smallpox, cause his death, make his wife barren, or induce his buffalo cow to kick and refuse to give her milk, and thus on ad infinitum.

These simple people do admit of a future existence, but do not associate it with the idea of an entrance to a fuller life in the eternal presence of a God Who is both just and righteous. Their future is a great abyss of darkness, without the light of experience and knowledge, and not much imagination to enlighten them. Even the imagination they have is of the crudest sort, as is illustrated in their preparation of the dead for final disposal. Indeed, preparation for the future consists of being properly disposed of after death, i. e., to be bathed, clothed in new cloth, and to have their mouth gorged with grain, to feed the great armies of ants that inhabit the unknown region, so they may not torment them. Red grain is required for the red ants, black-kerneled rice for the black ants, and white rice will do for the far-famed white ants.

The essence of Christian religion is to fear and obey God. They also fear their gods, but strenuously endeavor to avoid them, and if successful in this they attempt to appease them.

THE MOSLEM IDEA OF GOD

J. B. Emmert.

IT is a valuable experience just to sit down and try to formulate one's idea of God. Is that idea clear and distinct or is it hazy? Compare it with the Moslem idea and think what changes such conception would make in your life and conduct.

The creed of the Moslem is couched in the brief sentence, "There is no God but God, and Mohammed is His prophet." To him there is absolutely but one God and He is without a partner. Polytheism has no place whatever, and even the Christian teaching of the Trinity is rejected as weakening the sovereignty of God. He alone is the one great Force, He has all knowledge, and His will is supreme. This idea is carried so far that there is no room even for love or pity or compassion, as these would tend to limit His sovereign power and so must be considered as weakness and incompatible with His nature. "In short, to set any limit whatsoever to the absolute, unmitigated omnipotence of God was to Mohammed and is to every Moslem a simple blasphemy."

God, the Creator, has all power, leaving to the creature no individual power of his own. This belief is carried to its logical conclusion, that whatever the creature does is by the will of God, whether it be good or evil. God is responsible for the bad in the world as well as the good and even determines by His own sovereign will who shall be admitted to the gardens of heaven, and who shall be sent to perdition without regard to the acts or will of man. Prayer is a duty, not a privilege; it is homage due by slaves to their Lord, rather than a means of heartfelt spiritual communion with God. The revelation of the Lord Jesus Christ that God is love and that He is our Father is unthinkable to the Moslem. He believes his own idea of God a perfect one and resents the doctrine of the Christian.

"God seeks intercessors. God has need of intercessors. God wonders at the lack of intercessors. Rest not till God sees that you are one."

THE LITTLE MISSIONARY

Sister Arnold's S. S. Class, Anklesvar.

THE DIFFERENCE

Mrs. S. Ira Arnold.

THE above picture is of Barbara's Sunday-school class. She is not so old as the rest but she goes every Sunday, or rather the class comes and recites on her veranda, because her mama is the teacher. She likes to have these little boys and girls come to play with her. Notice the two tots standing behind. They are Jetie (meaning victory) and Ruth. Jetie is a little orphan girl who lives in the Widows' Home. Her mama died when she was a tiny baby, so the widows take care of her. She is a happy and loving little girl. Ruth's papa is dead, so she and her mama both live in the Home. The little girl sitting on the left-hand side in the front row is Ruth's sister, Grace. Paul, the little boy to the right in the front row, is our washerman's child. He comes to see us quite often when his papa and mama come over to work. The little folks in the back row are Naioma, Shantie (meaning peace), Ruth, Simeon, and Daniel Stover. Those in the front row are Grace, another Shantie, Sarah, Samson, another Shantie, Helen Stover, and Paul. Now you know all of them. These little folks live here near us and we see them every day. We have learned to love them all. It seems lonesome when some of them are gone. The woman is Ruth Bai, who helps to teach the class.

Now let us notice the other picture for a little while. This is Sister Widdowson's class. They are not around about us all the time, but come from down in town. They are Bhil (Beal) children. Their parents are not Christians, so some one must go after them each Sunday morning or they would not know when Sunday comes. Notice the uncombed hair, and some have no clothing. Some of the poor little children have never had any clothes to put

Sister Widdowson's S. S. Class, Anklesvar.

on. They are so used to running about without it that if one would give them clothing I doubt if they would wear it. These children's parents are very poor too. Their fathers earn about ten cents a day. From this they must feed their families, and as it is warm here, very little clothing is bought for the children. Think of it! What would you do, children, if your papa earned only ten cents a day? However, these little folks are happy. They run and play as other children do. Their faces are usually very dirty, because they play in the mud and dirt all day long. Notice the jewelry they have on. They wear rings on their legs and arms, and beads around their necks. They would rather have jewelry than clothes. What their names are, that I do not know. Their teacher says that most of them have long names that are hard for us to remember.

Does Christianity mean anything to these people? Look at the difference between these two pictures and see. It means a brighter future. But, boys and girls, we need your prayers that God will help these parents to see what is best for their boys and girls, and allow them to get the best; and also for these boys and girls, that they may come to Jesus and let Him make of them the men and women they ought to be.

Harvesting Nagle, a Native Grain.

OUR GROWTH IN MISSIONS

Galen B. Royer.

IF one should start back at the beginning and compare the nothing of organized effort with present-day attainments the investigation must of necessity show wonderful progress. Such, too, may be helpful to those who recall the day of small things and now look with satisfaction on present-day accomplishments. But, gratifying as this may be, it will perhaps be of worth to study growth within the last decade and gather encouragement there also.

If comparison is made on Annual Meeting offerings the growth shows splendid. In 1905 the offering was $7,750.61; in 1910, $16,482.95; in 1915, $23,603.68. The total receipts for the entire fiscal year show almost a doubling of resources, as seen in the following: In 1905 the total receipts were $58,004.59; in 1910, $69,922.67; in 1915, $114,720.82.

When it comes to "giving ourselves" the record is a surprise of greatest encouragement. From the beginning up to 1905 the General Mission Board had sent forth thirty-two missionaries to foreign lands; between 1905 and 1910, twelve were sent out; while between 1910 and 1915, thirty-three obeyed the command and went forth.

When one comes to study growth of missionary sentiment the general result must of necessity be good. No such results could accrue other than through a healthy and strong missionary sentiment. Yet that sentiment must come within a prescribed circle if the following table indicates anything. These figures are taken from "The Mirror and Reflector" articles for the years named:

	Total No. Churches	Total No. Giving
1910	855	574
1913	939	586
1914	939	667
1915	976	666

In other words, in 1915 not as many congregations of the Brotherhood gave to foreign missions in proportion to the total, as did in 1910.

Growth in our student body should be considered, for from our church schools come our missionaries. Mission study for the most part has been pursued. But it is admitted in some of the schools, at least, that missionary enthusiasm for the foreign field has waned a great deal. This is seen, first and most prominently, in having small or no volunteer bands; second, in choosing for mission study classes texts that have little or no direct bearing on the mission problem. Perhaps, too, one does not sense the situation incorrectly to find pressure from some of the school authorities in favor of the home base rather than the foreign field—and the favor for the home base is not so much religious as it is to enter the ordinary pursuits of life at home, commercial and the like. Some years ago the pledges were directly for foreign work; later some changed to "just where God wants me." This has not produced missionaries for the foreign field so much as it has produced a class of earnest persons who are easily misguided to try the home base rather than abroad, because the comforts are greater, the friends are near, and it is close to all home ties.

The fact that the General Mission Board has for two years sought for men for the fields—and they are so greatly needed—and not near the required number have offered to go, may be a direct result of just this semi-favorable sentiment. It may also lie in the fact that

another lot of splendid workers are getting ready.

Another element is entering into not securing men for the foreign field so readily as at one time. The church at home is rapidly transforming to a paid pastorate and demanding men to occupy important places. The supply here is far inadequate to the needs. On every hand wide-awake churches are looking for a better class of pastors than they are able to find. This of necessity draws on available workers. But even this apparent adverse influence is in favor of foreign missions; for these same pastors are, perhaps, without exception, enthusiastic for foreign missions. And when the congregations who do not support the foreign field are live enough to have special pastors for their own flocks, they will also be supporters of foreign work.

Let no one read this and lapse into ease. This growth, so encouraging, spells larger possibilities and larger responsibilities: for the larger the circle of light the greater the contact with darkness, and the greater the need for consecrated and determined effort. And let each one always bear in mind that "the light that shines farthest shines brightest at home," and then he will not mistake his place of service for the Master.

Elgin, Ill.

CHINA NOTES FOR OCTOBER

Rebecca C. Wampler.

OCTOBER has come and gone and it brought to us many blessings. Some in the mission family have been sick, but at this writing are better again. The weather has been good and work on the buildings at both stations went on without hindrance. The mason work and plastering are finished and the inside work will soon be done. We will all be very happy when these new buildings are ready for occupancy.

This month saw the beginning of cataract operations at Liao Chou. Dr. Brubaker performed three, and two of them were successful, the man going home rejoicing in his sight. We hope that while he was in the hospital he heard enough of the Gospel of Jesus Christ to cause him to want to know more of the Master and follow Him. The medical work at Liao has been growing and greatly blessed.

Oct. 30 was a big day in the history of the work at Ping Ting Chou. In the morning forty-two men and two women were baptized, and at the communion services in the evening ninety-four participated. It made our hearts rejoice to see so many come into a closer fellowship with Jesus. Three times a day for two weeks classes had been held for these applicants, and the spirit they manifested was excellent. Sixteen of these men are from our two out-stations, seven from Le Ping and nine from Soa Fang and vicinity. The others are from Ping Ting Chou and its immediate neighborhood. We hope and pray that these men will be the means of bringing their families and many of their neighbors to Christ. Pray for the Chinese Christians, that they may have power to overcome the temptations that assail them and that they may grow in the grace and knowledge of the Lord Jesus Christ.

The wife of one of our Chinese Christians has had tubercular glands for a long time. Last spring her lungs and

spine became affected, and for the last three months her legs from the hips down have been paralyzed. Her husband has taken care of her, and both he and we were dreading the day their baby would be born. We all thought it would go hard with her. Yesterday the baby came—a nice little girl—and the mother is resting easily, so much better than we expected. Her husband's face has lost that look of dread it had for months and is bright and happy. He has named the baby "Ken T'sung," which means "to follow," for he wants her to follow Jesus.

There are thirty women reading at Liao. Some of them have finished the primers and are reading in the Gospels. Sister Hutchison with one of the Bible women looks after this as they go about in the homes from day to day. The women take a great interest in reading after they get started, and look forward eagerly to the day when they can read the part assigned to them to their teacher. May God open their hearts to the reception of His Word as their minds are opened and developed in the effort to learn to read.

Oct. 8 Bro. Yin went to Mukden to attend a Sunday-school Normal for a month. This will be of great value to him, as he will be expected to assist Bro. Vaniman in the evangelistic work during Bro. Crumpacker's absence on furlough, and we are glad he has the opportunity to get this training. This normal is held under the auspices of the Chinese Sunday-school Association for the benefit of a limited number of men from the different missions in North China.

About the middle of the month Mr. Albert Garnier, with his wife and children, spent a few days with us at Ping Ting. They are English Baptist missionaries and have been doing school work at Taiyuanfu, the capital of Shansi. They have been transferred to Shantung Province and will do school work near Tsinanfu. On Sunday Mr. Garnier led the morning service at the chapel and in the evening gave us a good talk at our English service.

At Liao Chou fifteen have been enrolled in the classes for inquirers and these will be baptized soon. God has blessed our work in China this year abundantly, and to Him is due all the praise and glory.

There is more than one way to make money pass in China. A new dollar has been minted by the republic with a profile likeness of Yuan Shi Kai on one side. They pass current at the coast without a question, but inland these new dollars are looked upon with suspicion. We hear that at a certain place a man refused to accept one of these new dollars, and upon his continued refusal he was shot. Since then the people have learned to accept the dollars without hesitancy. A dollar isn't always worth a dollar in China, either. Today I had one brought back to me with the complaint that it could not be exchanged for as many cash as a dollar ought to exchange for. Of course I gave another dollar for it, which will bring the full amount of exchange, and will hand the dollar back to the money shop from which it came. The difference was about 120 cash—a cash is worth about 1/30 of a cent in America—but this difference meant several meals to the person to whom it had been given.

A house has been secured for Bro. Flory's to live in at Liao, but it will need to be repaired before they can use it. In the meantime they are living in several rooms in Dr. Brubaker's court. They are doing nicely with the lan-

guage. Bro. Flory has done some public speaking already, having led the Chinese prayer meetings a couple of times.

Bro. Vaniman preached his first sermon in Chinese Sunday, Oct. 31, just two years after he landed in China. He did very well, indeed. All of the people who came out two years ago, although still engaged in language study, are teaching in the homes, teaching Sunday-school classes, leading prayer meetings, and so on, helping wherever they can in the work.

Nov. 2.

The Monkey Seeks for "India's Millions."

A VISIT FROM THE WINES

J. F. Graybill.

TEN or fifteen years ago, when we had a mission in Copenhagen, just across the sound from Malmö, the Swedish and Danish members visited each other, and especially at District Meetings the preachers would get together and help each other in the work of the Lord. But contention in the church in Sweden caused a break in this, the strong band of brotherly love was broken, and the occasional visits were a thing of the past.

Since Bro. Wine and family have been located in Denmark we have made several visits to them and their work and they have visited us. These visits are not only encouraging to the workers but the work in general. We learn to know each other better, and this creates a mutual interest in these two fields so near together.

During the week that Brother and Sister Wines and their son Ardys were with us, Bro. Wine and I made a little trip to the Vanneberga church, where we had three meetings and visited some sick. These meetings were during the week and in a busy season when people work early and late, and were therefore not as largely attended as usual. Two meetings were held in the homes of two brethren who are farmers.

I will relate a little experience, that possibly is more interesting to the writer than to the readers of these pages. One evening we had meeting with our Broth-

er and Sister Nilsson. We had walked over nine miles and on our way visited two aged sisters, one of whom has been confined to her bed for nearly a year. As we reached our goal a little refreshment, consisting of coffee and cakes, was tendered us before the meeting. After the meeting, between ten and eleven, supper was served, and you may feel assured that Bro. Wine and his fellow-traveler, who are not accustomed to such long hours between meals, made a good hand at this. After this we tried to sleep.

The following morning Bro. Nilsson offered us his clothes and boots and the gun if we cared to go hunting. This was enticing to Bro. Wine and he accepted the offer. The writer, not being a hunter, preferred to spend the forenoon in something more certain, and so took to the potato patch. Like Abraham and Lot, we separated brotherly, the one to the mountain to hunt, the other to the plain to pick potatoes. Sister Nilsson suggested that if I was not in too great a hurry to get to the potato patch, I might take the nine o'clock coffee along for the potato pickers, ten in number, not counting the writer.

It is quite a trick for one not accustomed to this kind of foot gear to keep wooden shoes on the feet, and especially when they are about three sizes too large, as were those loaned me to go to the potato patch. I got there with the coffee and cakes, and even back again for dinner. I remember quite well when, nine or ten years of age, I was "water boy" on the farm with my uncle; how I would load up my express wagon with a basket of cakes, doughnuts and pies and a keg of good fresh water and take it out to the harvest hands at nine o'clock, but never before did I take coffee to workers out in the field. This was a new experience for me. These Swedes must have their coffee between meals in the forenoon and afternoon. Even factory workers are allowed a little time to drink their coffee. Sweden spends millions for coffee, that might be used to a better advantage.

When the dinner-bell rang we wended our way to the house, where I met Bro. Wine with all the game he had shot. This little change from city life was greatly enjoyed by both of us. In the afternoon we walked over twelve miles to where we had a very nice meeting in the evening. On such trips one does not lack the needed exercise to strengthen both body and mind.

Malmö, Sweden, Nov. 1.

THE BIBLE MEMORY AND DEVOTIONAL LEAGUE

S. N. McCann.

THE accompanying picture shows a father, mother and six children who joined The Bible Memory and Devotional League and have received their certificates, becoming life members. They also have one seal on their certificates and soon will be entitled to the second seal. The father, Charles C. Wine, is a brother of A. F. Wine, our missionary to Denmark. The father and mother not only became active members of the league, but they encouraged and helped their children to become active members.

Bro. Wine and family are workers. They make their business go, but they do not allow their business to hinder their church work, their Sunday-school

Bro. Chas. C. Wine and Family.

work, nor their devotional work. I wonder how many other families in the Brotherhood will yet take courage and show as good a record in daily Bible work as this family.

This kind of work will tell for God in any life, in any family and in any church in which it is practiced. May the inspiration and influence of this example, of so many in one family, lead many to become members of the League.

Jesus says, "Let your light shine before men; that they may see your good works and glorify your Father Who is in heaven." Light can not continue to shine unless the object or person that transmits it is full of light. A reflected light at best is only intermittent. When Christ becomes a Living Power in the life, that life becomes full of light. When the words of Christ are committed so they can be used for meditation they become a power, helping to change the life into the Christ-life. There is perhaps no more potent influence for moulding the life into the Christ-life than the silent hour of devotion, alone with God and His Word, committing a verse of Scripture and meditating daily on a portion of His Word.

The life is bound to be made better and sweeter each day by even a small portion of time given to God and His Word.

We are glad for the many young people who are dedicating a portion of each day to prayerful and devoted meditation on the Word.

The desire to look back over the past is a sign of age and weakness; we need to look forward and develop into what we are capable of becoming. What heights are we striving to occupy now?—E. J. Dinsmore.

OUR STUDENT VOLUNTEERS

TO OUR PROSPECTIVE VOLUNTEERS.

Elgin S. Moyer.

(Having received a request to give a detailed explanation of our declaration to a certain local band, I have given the following explanation. With the hope that it will be a help to others who are wishing to dedicate their lives to the Lord, it may be well to present this explanation generally to the United Student Volunteers. I have written this not merely as president of the U. S. V., but as a member of the original committee.)

THERE has been a difference of opinion regarding the U. S. V. declaration; there has been considerable hesitation in signing the card; and some of our prospective volunteers have even withheld their names because of certain objections to it; all this, not infrequently, because of a misunderstanding of the declaration. I hope that every volunteer and every prospective volunteer may get a thorough and definite understanding of the declaration as to what it means and as it was originally intended to mean.

At the first, when the declaration was formulated, at Winona Lake Conference, the question came up as to what should be the standard of our band, whether it should be volunteering for foreign missions, or whether it should be declaring complete submission and consecration to God, being ready for any place and at any time that the Spirit should direct. At first there was a diversion of opinion, but we finally concluded—and I think to the complete satisfaction of the whole committee—that the declaration as it now stands should be the gateway into the band. Following is the declaration: "Whereas my acceptance of Jesus Christ has brought me pardon and peace and responsbility, and my study of His Word and of the field has confirmed my conviction that 'the Gospel is the power of God unto salvation,' I hereby dedicate myself to special missionary service in whatever way God may direct, at any time, in any place, and at any cost."

By no means does this declaration exclude any one who is willing to live the consecrated life. I care not whether the individual is planning definitely on foreign mission work, on city or country missions, or on giving his life to the teaching profession, or whether there are no definite plans at all. There is just one thing, and of that one thing the declaration rings with no uncertain sound, and for that one thing the Volunteer Band stands. And I hope there is not a member in the band nor anyone who will become a member who is not willing to count the cost and to pay the price for that one thing. That one thing is CONSECRATION. The Volunteer Band stands for full surrender, for complete consecration. To join the U. S. V., it is not necessary to be a volunteer for any particular field. But it is absolutely necessary for each one to lay his life upon the altar, consecrate that life completely, and say "At any time, in any place, and at any cost." We may have our plans partially made for the home field, or possibly for the foreign field, yet we must be ready and willing to allow God to change our plans at any time. The one prerequisite to signing the card is that there be complete submission of our wills to His will. It does not mean, "I hope to consecrate my life sometime and in some way if I join," but it does mean "My signing declares that I have given up all claims of myself; I have turned all over to God for His direction." We may not see more than one step ahead, but if we are willing to entrust ourselves to God, we are ready to sign the declaration. I know of some who, in signing, felt that they must go to the foreign field. They entrusted their

all to God, and He saw fit to hold them from the foreign field. I know others who signed, feeling that their place was in the homeland, but when they made the final step, made their declaration to God, He broadened their vision, and today they are foreign volunteers.

No, dear volunteers, don't feel that you must first decide your future work. By making this declaration you are giving that to God to do; but you must be wholly submissive to the Spirit's direction, in whatever direction and at whatever the cost He may lead you.

As to the "special missionary service." Whenever you are just where God wants you, you are giving your life to special missionary service. You may not know when you sign just what that service may be, or you may have some preconceived notions and plans, but you must be willing to waive all your notions and plans if God so directs. That is what is meant by dedicating yourself "to special missionary service in whatever way God may direct, at any time, in any place, and at any cost."

If you are willing to consecrate your life now, follow the light as fast as God gives it, and become a real volunteer, regardless of the place, time or cost, you are ready to sign the declaration. We want every consecrated volunteer, but we want only consecrated lives. Brother, sister, volunteer-to-be, are you willing to place your life in the Lord's hands and leave it absolutely at His disposal? If you are, do not hesitate to make the affirmation by signing your name to the declaration.

I pray that a large number of the students and teachers in our schools, and of the Christian workers elsewhere will be willing to make the secrifice that God may call you to make. He may change your plans and keep you from some definite field, or He may call you to some field that you do not now foresee. But remember, the Lord will take charge of that. The responsibility of choosing is removed from your shoulders if you submit all to Him. He will only make something better out of your life than you could possibly make of it yourself.

May the Lord bless you in your decision to declare absolute allegiance to Him, our Master and Guide.

Twenty-two years ago, a young girl, named Amy Judd, went out as a missionary from Liverpool, England, to the Congo, and there lived and died.

She had just obtained a furlough and was to start in forty-eight hours from the Congo for Liverpool. Her baggage had been put on board the steamer at the Congo, but the night before she was stricken with Congo fever and in a few hours died. Her baggage came to Liverpool, but no Amy Judd.

On opening the trunk a few days afterwards there was found on the inside cover of her Bible, drawn in most beautiful characters, engraved in different colored inks, showing it to be a work of love, this poem of George MacDonald's:

"I said: 'Let me walk in the field.'
He said: 'No, walk in the town.'
I said: 'There are no flowers there,'
He said: 'No flowers, but a crown.'

"I said: 'But the skies are black;
There is nothing but noise and din.'
And He wept as He sent me back—
'There is more,' He said; 'there is sin.'

"I said: 'But the air is thick,
And fogs are veiling the sun.'
He answered: 'Yet souls are sick,
And souls in the dark undone!'

"I said: 'I shall miss the light,
And friends will miss me, they say.'
He answered: 'Choose tonight
If I am to miss you or they.'

"I pleaded for time to be given.
He said: 'Is it hard to decide?
It will not seem so hard in heaven
To have followed the steps of your Guide.'

"Then into His hand went mine;
And into my heart came He;
And I walk in a light divine,
The path I had feared to see."

The natives of the Congo River simply adored her; her consecration, her purity of life, and her personal love for them made her like a queen among them.

SWEPT IN BY THE TIDE

GOD'S WILL AND MINE.

Laid on Thy altar, O my Lord divine,
Accept this gift today for Jesus' sake;
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make,
But here within my trembling hand I bring
This will of mine—a thing that seemeth small,
But Thou alone, O Lord, canst understand
How, when I yield Thee this—I yield my all.

Hidden within, Thy searching gaze can see
Struggles of passion, visions of delight,
All that I have, or am, or fain would be—
Deep loves, fond hopes, and longings infinite;
It hath been wet with tears and hushed with sighs,
Clenched in my grasp till beauty it hath none;
Now from Thy footstool, where it vanquished lies,
The prayer ascendeth—May Thy will be done!

Take it, O Father, ere my courage fail,
And merge it so in Thine own will that e'en,
If in some desperate hour my cries prevail,
And Thou give back my gift, it may have been
So changed, so purified, so fair have grown,
So one with Thee, so filled with peace divine,
I may not feel or know it as my own,
But gaining back my will may find it Thine.

(Closing paragraphs of an address by Mr. James M. Speers on "The High Honor of Our Calling," delivered at the Lake Geneva Conference.)

TRYING TO CATCH A SOUL.

One of our lady missionaries (Miss I. M. Hughes), of Mid China, was returning home one evening when she met a very sad procession. Three Chinese women were walking along in a row. The first carried a basket full of paper money, and a lighted lantern. As she moved along she set fire to the paper money and dropped it on the path.

The next woman carried a gong, which she struck constantly whilst she called out some one's name. The last woman bore a live fowl under her arm, covered up in a garment. She, too, was piteously calling for some one. All three looked very sad and hopeless. What was it all about?

The person whose name they were calling was at home very ill and in an unconscious state. So the relatives thought that his soul had left the sick body and was wandering off somewhere. Could they but induce the soul to return, the invalid would recover. Quickly leaving the house they hurried along the streets with the gong and lantern and money to attract the "soul" and persuade it to enter the fowl, which was wrapped up in the sick one's garment (to deceive the soul into believing that it was the sick man himself!).

Then they would hurry back with the fowl and carry it to the sick-chamber, whereupon the "soul" would reënter the man's body and he would get better!—Intelligencer.

THERE IS NO GOOD IN IT.

In Ceylon there is a place called Hangwanketty. It has a celebrated temple. Of course there is an image of Buddha, and also a copy of his sacred book written in gold—fifty pages of thin gold leaf with the writing scratched upon it with a sharp point. Two women are prostrate before the idol. The floor is wet with the tears of one of them, who is sobbing her heart out in grief.

"What are they doing?"

"Praying," the priest replies.

"To whom? To this image?"

"No! They can't pray to an image."

"Then to whom are they praying?"

"Why, to Buddha, Gautama Buddha!"

"But has he not reached Nirvana? Is he not dead and gone, without sense or consciousness—like a flame when it is blown out?"

"Yes—that is true," answers the priest.

"Then what is the good of it? What help can he give them?"

The priest smiles and agrees, and over the head of that poor sobbing, sorrowing woman declares, "Yes—that's it, there is no good in it at all."

Yet that is the religion of the Buddhist. It offers no help and no hope. It says, "Be your own light, your own refuge." It owns no God and teaches no prayer.—Exchange.

MAKING GOOD USE OF IDOLS.

A missionary in Travancore saw one morning a native coming to his house with a heavy burden. On reaching it he laid on the ground a sack. Unfastening it, he emptied it of its contents—a number of idols. "What have you brought these here for?" asked the missionary. "I don't want them." "You have taught us that we do not want them, sir," said the native; "but I think they might be put to some good use. Could they not be melted down and made into a bell for our church?" The hint was taken. They sent the idols to a bell-founder, who

made them into a bell which now summons the native converts to praise and prayer.—Evangelical Christian.

When John R. Mott was in England recently on his return from the war zone, Mr. Bonar Law, leader of the opposition in the British House of Commons, sent for him that he might confer with him on important matters. During the interview he told Mr. Mott that one of his sons, a young man eighteen years of age, had enlisted and gone to the front. Subsequently an older son, twenty-two years of age, came to him one day and told him that he thought he should enlist. Mr. Law asked him if he did not think that a family that had given one member to the war had done its duty. The young man replied: "We may have done our duty as a family, but what about my duty?"

FINANCIAL REPORT.

(Continued from Page 48.)

ver Dam,	$	5 00
Canada—$3.00.		
Western District, Individuals.		
J. W. Priser and wife,		3 00
West Virginia—$2.00.		
First District, Individual.		
Solomon Fike,		2 00
Oregon—$0.50.		
Individual.		
E. R. Wimer,		50
Total for the month,	$	565 04
Previously received,		2,278 59
For the year so far,	$	2,843 63

MARY QUINTER MEMORIAL.

Missouri—$5.00.		
Northern District, Aid Society.		
Smith Fork,	$	5 00
Total for the month,	$	5 00
For the year so far,	$	5 00

WEEKY PRAYER HOUR

C. A. Wright.

Jan. 16-22.—BULSAR, INDIA.

Pray for the Bible School.

Pray for the industrial work.

Pray for the boarding schools.

Pray for the kindergarten work.

Pray for the orphanage.

Pray for the night school.

Pray for the training work with the boys and girls.

Pray for the out-station work.

Thank God for the trained nurse work of Sisters Shumaker and Widdowson.

Thank God for the medical work of Dr. A. Raymond Cottrell and Dr. Laura M. Cottrell.

Jan. 23-29.—ANKLESVAR, INDIA.

Pray for the colportage work.

Pray for the daily Bible study and prayer service.

Pray for the Bhil women, that they may be steadfast.

Pray for the sewing class.

Pray for the street preaching.

Pray for the work in the sub-stations.

Pray for the lay-evangelists.

Thank God for the good done in native homes.

Thank God for the Widows' Home.

Thank God for the village tour work of Sister Ziegler.

Thank God for the dispensary work and nursing of Sister Himmelsbaugh.

Jan. 30-Feb. 5.—DAHANU, INDIA.

Pray for the evangelistic work in the villages.

Pray for a hospital for extensive medical work.

Pray for the educational work, as 96 per cent of the people are illiterate.

Pray that the new converts and native Christians be strengthened.

Pray for daily strength for the missionaries.

Pray for the colportage work, as Bro. Eby says it helps to undermine the foundations of superstition and idolatry.

Thank God for the increase in educational work.

Thank God for the courage and determination of the missionaries.

Feb. 6-12.—JALALPOR, INDIA.

Pray that more village schools may be opened.

Pray that indifference on the part of the natives may be overcome.

Pray for the evangelistic work.

Pray for the Boys' Orphanage.

Pray that the strong caste feeling may be weakened.

Pray that the workers may have health and strength.

Pray that the workers may be successful in winning their way into the hearts of the people.

Thank God that the church at Jalalpor is growing.

Thank God for the good work done in the Sunday-school.

Thank God for the interest which native members are taking in the work.

FINANCIAL REPORT

CORRECTIONS.

In the November Visitor the $25.00 credited to Pipe Creek Sunday-school under Middle Indiana should have been credited to Young Ladies' Class of Pipe Creek Sunday-school, Middle Indiana.

During the month of November the General Mission Board sent out 102,492 pages of tracts.

The Board is pleased to acknowledge the following donations to her work during the month of November:

WORLD-WIDE.

Tennessee—$1006.45.

Congregation.
Limestone, ... $ 5 45
Estate of Jas. Cary, Jonesboro,.. 1,000 00
Individual.
Mary Loyd, ... 1 00

Missouri—$342.87.

Northern District, Congregations.
Wakenda and Rockingham, ... 184 54
Sunday-school.
Rockingham, ... 31 15
Individual.
A Sister, ... 5 00
Middle District, Congregation.
Prairie View, ... 15 09
From Middle District, ... 48 75
Individual.
Jas. M. Mohler, ... 4 50
Southern District, Congregations.
Broadwater, Ark., Dist., $10.50; Fairview, $10, ... 20 50
Sunday-school.
Greenwood, Cabool, ... 2 14
Individuals.
C. W. Gitt, Cabool, $25; Rebecca Mays, $3; J. O. and Sadie W. Younce, $1; Lydia C. Fuller, Carthage, 20 cents; A Sister, $2, ... 31 20

Virginia—$338.78.

Northern District, Congregation.
Cedar Grove, Flat Rock, ... 29 00
Estate Philip Nichter, Deceased, . 260 06
Individuals.
L. D. Caldwell, $5; Mr. and Mrs. J. W. Moyer, $1; Anna Kline, Dec., $1; Kate Ryman, $1; Bettie Fravel, $5, ... 13 00
Second District, Congregations.
Lebanon, $18.75; Chimney Run, $2.72. ..... 21 47
Individuals.
A. C. Rieley, $5; Catherine E. Miller, 85 cents, ... 5 85
Southern District, Congregation.
Pleasant Hill, ... 8 40
Individual.
Jennie Lintecum, ... 1 00

Indiana—$277.53.

Northern District, Congregations.
Pine Creek, $25; North Liberty, $1.56, ... 26 56
Christian Workers.
Turkey Creek, Nappanee and Union Center, ... 9 70
Individuals.
Elsie Humbarger, Columbia City, $5.55; Nora M. Shively, $5; J. B. Wise, $5; Mrs. L. Ecker, Nappanee, $1; Mrs. Salome Duker, Shipshewana, $1; Mrs. Jos. Weaver, $1; John G. Bollman, $1; J. M. Markley (marriage notice), 50 cents; Melvin D. Stutsman, Goshen City (marriage notice), 50 cents; Chas. O. Gump (marriage notice), 50 cents, ... 21 05
Middle District, Congregations.
Manchester, $86.53; Salamonie, $48.08; West Eel River, $7.63; Lower Deer Creek, $13.28; Pyrmont, $22, 177 52
Individuals.
W. H. Gauntt, $1.50; A brother, Roann, $5.10; Sarah E. Cart, Manchester, $1; J. G. Stinebaugh (marriage notice), 50 cents, ... $ 8 10
Southern District, Congregations.
Buck Creek, $20.15; White, $8.45, 28 60
Individuals.
Jas. A. Byer and wife, $2; Chas. S. and Martha E. Wood, $2; A Shut-in Sister, $1; Mrs. Emma Hass, Rossville, $1, ... 6 00

Illinois—$222.73.

Northern District, Congregations.
Milledgeville, $32.55; Elgin, $32.50; Dixon, $30.30; Cherry Grove, $26.47; West Branch, $13.50; Naperville, $13.40, ... 148 72
Individuals.
Geo. W. Wolfensberger, Lanark, $50; L. J. Gerdes, Sterling, $5; W. S. Christner, $3; Spencer Whitmore, Chicago, $1; B. E. Gardner, $1; J. Hugh Heckman, Chicago (marriage notice), 50 cents; Eld. A. C. Wieand, Chicago (marriage notice), 50 cents, ... 61 00
Southern District, Congregation.
Coal Creek, Canton, ... 11 01
Individuals.
Bernice J. Ashmore, Blue Ridge, $1; Christina Bainter, $1, ... 2 00

Pennsylvania—$162.57.

Western District, Congregations.
Manor, $18; Jacobs Creek, $6.23, 24 23
Individuals.
Harriet Reed, Mt. Union, $10; M. W. Reed, Mt. Union, $5; Bro. and Sister Elmer Walker, Berlin, $5; Melita V. Ripple, Montgomery, $1; Annie M. Garber, $1; A. G. Faust, Scalp Level (marriage notice), 50 cents; Mary A. Townsend, $1; Sallie A. Helman, 50 cents; A. J. Beeghly (marriage notice), 50 cents, ... 24 50
Middle District, Congregation.
Spring Run, ... 7 31
Missionary Society.
Clover Creek, ... 15 00
Teacher Training Class.
Fairview, ... 3 68
Individuals.
R. P. Good, Altoona, $15; Mrs. Hannah Puderbaugh, $1; Esther Lingenfelter, Claar, $1; D. B. Maddocks, Altoona (marriage notice), 50 cents, 17 50
Eastern District, Individuals.
Pauline Seese, $1; Mary W. Light, $1, ... 2 00
Southern District, Sunday-school.
Hampton, Upper Conewago, ... 2 00
Individuals.
Mary Thrush and Mother, $5; Mattie F. Hollinger, $3; G. H. Arbegast, $1, ... 9 00
Southeastern District, Congregations.
Coventry, $20.75; Geiger Memorial, $30, ... 50 75
Sunday-school.
Coventry, ... 6 60

West Virginia—$159.20.

First District, Congregation.
Harman, ... 128 60
Sunday-school.
Lime Rock, ... 5 25
Individuals.
Eliza Hilkey, Greenland, $15; B. F. Wratchford, $5; Daniel B. Spaid, Tearcoat, $2; Geo. T. Leatherman, $1; E. E. Leatherman, $1, ... 24 00
Second District, Congregation.
Mt. Zion, ... 1 35

California—$111.00.

Northern District.
J. S. Brower, Reedley, ... 1 00

Southern District.
Estate Mary Gnagey, Pasadena,..$ 100 00
Individual.
S. Bock, Pomona, ... 10 00
Maryland—$106.65.
Western District, Congregation.
Fairview, ... 35 55
Individual.
Mrs. Maggie Burgess, Fairview, . 1 00
Middle District, Individual.
Mollie E. Sigler, ... 3 00
Eastern District, Congregations.
Bush Creek, $37.50; Beaver Dam, $14, ... 51 50
Individuals.
Wm. E. Gosnell and wife, $5.60; An individual, $10, ... 15 60
Kansas—$97.35.
Northwestern District, Congregation.
North Solomon, ... 17 86
Individuals.
Sarah Horting, $5; Jessie Bell, Burr Oak, $1, ... 6 00
Northeastern Dist., Congregations.
Overbrook, $16.67; Appanoose, $11.07; Sabetha, $11, ... 38 74
Individuals.
R. A. Yoder, Sabetha (marriage notice), 50 cents; C. A. Shank, Abilene (marriage notice), 50 cents,.. 1 00
Southwestern District, Mission.
Hutchinson, Pleasant View, ... 3 75
Individual.
A brother, ... 15 00
Southeastern District, Congregation.
Mont Ida, ... 15 00
Iowa—$67.00.
Northern District, Congregation.
Curlew, ... 24 30
Individuals
David Brallier and Family, Curlew, ... 10 00
Middle District, Congregation.
Cedar Rapids, ... 10 20
Individuals.
Mrs. W. J. Niswander and daughter, $5; an aged sister, $5; J. W. Jarboe, Ottumwa (marriage notice), 50 cents; Hazel Eby, 50 cents; Irving Haughtelin, Panora (marriage notice), 50 cents, ... 11 50
Southern District, Congregation.
Salem, ... 10 00
Individual.
Mattie J. Summers, English River, 1 00
North Dakota—$61.50.
Individuals.
G. I. Michael and Family, Kenmare, $50; W. H. Deardorff and wife, Egeland, $10; J. M. Deeter, Minot, $1; E. H. Stauffer, Rock Lake (marriage notice), 50 cents, ... 61 50
Washington—$55.10.
Congregations.
Centralia, $13.50; Wenatchee, $41.60, ... 55 10
Ohio—$48.84.
Northwestern District, Congregation.
Fostoria, ... 11 38
Northeastern Dist., Individuals.
A brother and sister, $5; Maria Zellner, Loudonville, $1; Mrs. E. M. McFadden, Wooster, $1, ... 7 00
Southern District, Congregation.
Sugar Hill, ... 11 68
Sunday-school.
Prices Creek, ... 8 28
Proceeds Uncle John's Waste Basket, ... 1 00
Individuals.
Jno. Troutwine, Greenville, $5; A. L. Gnagey, $3; Mrs. H. S. Chalfant, $1; D. D. Wine, Covington (marriage notice), 50 cents, ... 9 50
Nebraska—$43.73.
Congregations.
Bethel, $12.70; Falls City, $10.30; Kearney, $8.73; South Beatrice, $1, 32 73
Sunday-school.
Pioneer, ...$ 10 00
Individual.
Susanna Smith, ... 1 00
Colorado—$38.30.
Western District, Individuals.
Sister L. C. Spencer, $5; D. M. Mohler, $2, ... 7 00
Northeastern District, Congregation.
First Denver, ... 30 80
Individual.
L. G. Templeton (marriage notice), 50
Denmark—$36.51.
Churches in Denmark, ... 36 51
Minnesota—$33.00.
Congregations.
Minneapolis, $23; Monticello, $7,.. 30.00
Individuals.
D. Warren Shock, Minneapolis, (marriage notices), $1; Unknown, $2, 3 00
Florida—$15.00.
Congregation.
Middleburg, ... 15 00
Idaho—$15.00.
Congregation.
Boise Valley, ... 13 00
Individual.
Lizzie Greene, ... 2 00
Oklahoma—$5.00.
Individual.
Mrs. E. J. Garber, ... 5 00
Michigan—$4.05.
Congregation.
Sugar Ridge, ... 2 05
Individuals.
D. W. Vaniman, $1; Katie Patterson, Beaverton, $1, ... 2 00
Kentucky—$3.00.
Individual.
John E. Dotterer, ... 3 00
Canada—$2.30.
Western District, Sunday-school.
Sharon, ... 2 30
Louisiana—$2.00.
Individual.
Ira Longenecker, Roanoke, ... 2 00
North Carolina—$2.00.
Individuals.
D. P. Welch, $1; Mrs. Wm. F. Frisbee, $1, ... 2 00
Oregon—$1.00.
Individuals.
Bro. Falkenstine, Weston, 50 cents; H. H. Ritter, Mabel (marriage notice), 50 cents, ... 1 00
Wisconsin—$1.00.
Individuals.
J. M. Myers (marriage notice), 50 cents; H. C. Baker (marriage notice), 50 cents, ... 1 00

Total for the month, ...$ 3,259 46
Previously received, ... 27,816 46

For the year so far, ...$31,075 92

INDIA MISSION.

Pennsylvania—$247.14.
Western District, Congregations.
Middle Creek, $12.20; Scullton, Middle Creek, $10; Pike, Middle Creek, $18.40; Pleasant Hill, Middle Creek, $15.83; Fairview, Middle Creek, $7.75; Center, Middle Creek, $5; County Line, Indian Creek, $9; Trout Run, $10.25; Elbethel, Indian Creek, $3; Uniontown, Georges Creek, $12.10; Mt. Joy, Jacobs Creek, $23.65; Fairview, Georges Creek, $18.76; Wiles Hill, Mt. Union, W. Va., $6.81; Ligonier, $8.75; Penn Run, Manor, $15.50; Diamondville, Manor, $10; Garrett, Berlin, $9.39; Meyersdale, $20.90, ... 217 29
Middle District, Congregation.
Fairview, ... 7 33
Individual.
Sister J. C. Miller, Tyrone, ... 2 00

Southern District, Individual.
Susan Rouzer, ... $ 5 50
Southeastern Dist., Sunday-school.
Coventry, ... 15 02
Iowa—$20.00.
Middle District, Individual.
A brother, Dallas Center, ... 20 00
Illinois—$8.64.
Northern District, Aid Society.
Sterling, ... 3 00
Southern District, Sunday-school.
Girard, ... 5 64
Tennessee—$6.25.
Congregation.
Limestone, ... 6 25
Alabama—$2.00.
Individuals.
E. J. Neher and wife, ... 2 00
Canada—$1.50.
Western District, Individuals.
J. W. Priser and wife, ... 1 50
Oregon—$1.00.
Individual.
E. R. Wimer, ... 1 00
Ohio—$0.75.
Southern District.
Proceeds Uncle John's Waste Basket, ... 75
Missouri—$0.50.
Middle District, Individual.
Mary M. Cox, ... 50

Total for the month, ... $ 287 78
Previously received, ... 625 89

For the year so far, ... $ 913 67

INDIA ORPHANAGE.

Ohio—$33.58.
N. E. Dist., Christian Workers.
Owl Creek, $10; Akron, $22.82, . $ 32 82
Proceeds Uncle John's Waste Basket, ... 76
Virginia—$30.00.
Northern District, Aid Societies.
Western Mill Creek, $20; Linville Creek, $10, ... 30 00
Pennsylvania—$25.00.
Western District, Sunday-school.
Reiman, Brothers Valley, ... 20 00
Southern District, Individual.
Trostle P. Dick, Antietam, ... 5 00
Indiana—$19.00.
Middle Dist., Sunday-school Classes.
Young Married People's, Salamonie, $12; Young Ladies', Pipe Creek, $7, ... 19 00
New Mexico—$5.00.
Sunday-school.
Yesso, Sunshine, ... 5 00

Total for the month, ... $ 112 58
Previously received, ... 1,645 85

For the year so far, ... $ 1,758 43

INDIA BOARDING SCHOOL.

Pennsylvania—$48.80.
Eastern District, Sunday-schools.
Easton, $7.13; Fairview, $4.91; Goldsboro, $6.58; Ridgely, $23.69; Norristown, $6.49, ... $ 48 80
Virginia—$25.00.
Northern Dist., Sunday-school Class.
Willing Workers, Mill Creek, ... 25 00
California—$17.50.
Northern District, Christian Workers.
Oak Grove, ... 5 00
Southern District, Christian Workers.
Egan, ... 12 50
Illinois—$12.50.
Northern District. Individuals.
Leonard F. Mattox and wife, Mt. Morris, ... 12 50

Total for the month. ..... $ 103 80
Previously received, ... 386 75

For the year so far. ..... $ 490 55

VALI CHURCHHOUSE, INDIA.

Tennessee—$55.65.
Congregations.
Meadow Branch, $25; Mountain Valley, $12.85; Pleasant Valley, $12; Beaver Creek, $5.80, ... $ 55 65

Total for the month, ... $ 55 65
Previously received, ... 67 34

For the year so far, ... $ 122 99

INDIA HOSPITAL.

Michigan—$5.00.
Individuals.
Fred and Ethel Strohm, ... $ 5 00
Pennsylvania—$2.00.
Middle District, Individual.
Sister J. C. Miller, Tyrone, ... 2 00

Total for the month, ... $ 7 00
Previously received, ... 400 13

For the year so far, ... $ 407 13

INDIA NATIVE SCHOOL.

Pennsylvania—$2.00.
Middle District, Individual.
Sister J. C. Miller, Tyrone, ... $ 2 00

Total for the month, ... $ 2 00
Previously received, ... 27 75

For the year so far, ... $ 29 75

CHINA MISSION.

Kansas—$27.12.
Southwestern Dist., Sunday school.
Monitor, ... $ 23 12
Individuals.
Mr. and Mrs. I. C. Vaniman, ... 4 00
Iowa—$20.00.
Middle District, Individual.
A brother, Dallas Center, ... 20 00
Montana—$16.00.
Congregation.
Medicine Lake, ... 16 00
Indiana—$12.00.
Southern District, Congregation.
Union City, ... 12 00
Illinois—$5.50.
Northern District, Congregation.
Elgin, ... 50
Aid Society.
Sterling, ... 3 00
Southern District, Individual.
M. E. Ralston, ... 2 00
Virginia—$5.00.
Southern District, Sunday-school.
Burk Fork, ... 5 00
Alabama—$2.00.
Individuals.
E. J. Neher and wife, ... 2 00
Canada—$1.50.
Western District, Individuals.
J. W. Priser and wife, ... 1 50
Ohio—$1.00.
Southern District.
Proceeds of Uncle John's Waste Basket, ... 1 00
Oregon—$1.00.
Individual.
E. R. Wimer, ... 1 00
Missouri—$0.50.
Middle District, Individual.
Mary M. Cox, ... 50

Total for the month, ... $ 91 62
Previously received, ... 293 43

For the year so far, ... $ 385 05

SOUTH CHINA MISSION.

Washington—$30.00.
Sunday-school.
Seattle Chinese, ... $ 30 00

Total for the month, ... $ 30 00
Previously received, ... 49 00

For the year so far, ... $ 79 00

CHINA ORPHANAGE.

Ohio—$2.25.

Northeastern District, Individual.
D. B. Snyder, Sugar Creek, ... $ 1 50
Southern District.
Proceeds Uncle John's Waste Basket, ... 75

Pennsylvania—$2.00.

Middle District, Individual.
Sister J. C. Miller, Tyrone, ... 2 00

Total for the month, ... $ 4 25
Previously received, ... 471 93

For the year so far, ... $ 476 18

CHINA BOYS' SCHOOL.

Iowa—$50.00.

Northern District, Individual.
Samuel Sweitzer, Dec., Waterloo, ... 50 00

Ohio—$1.00.

Southern District.
Proceeds Uncle John's Waste Basket, ... 1 00

Total for the month, ... $ 51 00
Previously received, ... 139 80

For the year so far, ... $ 190 80

CHINA GIRLS' SCHOOL.

Pennsylvania—$1.75.

Southern District, Individual.
Mrs. A. Mary Brown, ... $ 1 75

Ohio—$1.00.

Southern District.
Proceeds Uncle John's Waste Basket, ... 1 00

Total for the month, ... $ 2 75
Previously received, ... 88 56

For the year so far, ... $ 91 31

CHINA HOSPITAL.

Indiana—$23.60.

Northern District, Christian Workers.
Second South Bend, ... $ 18 60
Individuals.
Bro. and Sister H. E. Foust, ... 5 00

Michigan—$5.00.

Individuals.
Fred and Ethel Strohm, ... 5 00

Pennsylvania—$2.00.

Middle District, Individual.
Sister J. C. Miller, Tyrone, ... 2 00

Ohio—$0.55.

Southern District.
Proceeds Uncle John's Waste Basket, ... 55

Total for the month, ... $ 31 15
Previously received, ... 586 27

For the year so far, ... $ 617 42

SWEDEN CHURCHHOUSE.

Virginia—$5.00.

Northern District, S. S. Class.
Willing Workers, Timberville, ... $ 5 00

Total for the month, ... $ 5 00
Previously received, ... 25 00

For the year so far, ... $ 30 00

DENMARK MISSION.

Virginia—$2.50.

Northern District, S. S. Class.
Willing Workers, Timberville, .. 2 50

Total for the month, ... $ 2 50
Previously received, ... 39 60

For the year so far, ... $ 42 10

SEATTLE CHURCHHOUSE.

Illinois—$25.00.

Southern District, Individuals.
William Lehman, $20; William R. Lehman, $5, ... $ 25 00

Total for the month, ... $ 25 00
Previously received, ... 310 25

For the year so far, ... $ 335 25

CHURCH EXTENSION.

Indiana—$4.00.

Southern District, Christian Workers.
Maple Grove, Lick Creek, ... $ 4 00

Oregon—$1.00.

Individual.
E. R. Wimer, ... 1 00

Total for the month, ... $ 5 00
Previously received, ... 24 95

For the year so far, ... $ 29 95

SUNDAY-SCHOOL EXTENSION.

Indiana—$5.00.

Northern District, Individuals.
Bro. and Sister H. E. Foust, ... $ 5 00

Total for the month, ... $ 5 00
Previously received, ... 8 67

For the year so far, ... $ 13 67

ITALIAN MISSION—BROOKLYN.

Illinois—$438.00.

Northern District, Individuals.
J. D. Lahman and wife, Franklin Grove, $400; Catharine Blickenstaff, Cerro Gordo, $25; Emma Carstensen, Virden, $3; A Sister, $10, ... $ 438 00

Pennsylvania—$33.35.

Eastern District, Congregation.
Spring Creek, ... 20 00
Sunday-school.
Zieglers, ... 6 35
Individual.
Pauline Seese, ... 1 00
Southern District, Individuals.
D. E. Brown, $4; Mrs. C. H. Balsbaugh, $1; Mrs. Lillie Lehner, $1,.. 6 00

Ohio—$27.19.

Northeastern Dist., Individuals.
Mr. and Mrs. N. A. Schrock, Sugar Creek, $25; Mrs. E. M. McFadden, Wooster, $1, ... 26 00
Southern District.
Proceeds Uncle John's Waste Basket. 19
Individual.
Mrs. H. S. Chalfant, ... 1 00

California—$25.00.

Southern District, Individual.
Isaiah Brenaman, Lordsburg, ... 25 00

Iowa—$16.00.

Middle District, Congregation.
Cedar Rapids, ... 6 00
Individuals.
W. I. Buckingham and wife, Prairie City, ... 10 00

Indiana—$15.00.

Northern District, Individuals.
S. L. Driver and wife, $5; Ray Ferverda and wife, $1; Mrs. L. Ecker, Nappanee, $2; K. K., Nappanee, $5, ... 13 00
Southern District, Congregation.
White, ... 1 00
Individual.
A Shut-in Sister, ... 1 00

Maryland—$5.00.

Eastern District, Individuals.
Chas. F. Miller and family, Bea-

(Continued on Page 44.)

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of the Church of the Brethren

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1916

THE MISSIONARY VISITOR

CHURCH OF THE BRETHREN

ol. XVIII
No. 2

"Doubtless"

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Psa. 126: 6.

Only to "bear the precious seed,"
Yes, and "to go"—
Where it shall scatter, first, and last,
No need to know!

Only to "bear the precious seed"—
List to His voice—
"Shall doubtless come again with sheaves,
And shall rejoice"!

"Shall doubtless come again with sheaves"—
First faith, then sight!
Behold! the tear-dimmed path becomes
A "shining light."

F. M. N.

FEBRUARY, 1916

The Missionary Visitor

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CHURCH OF THE BRETHREN

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The Missionary Visitor

Volume XVIII FEBRUARY, 1916 Number 2

EDITORIALS

We are pleased to introduce to our readers, this month, Sisters Bessie M. Rider and Nettie M. Senger, who are going out as missionaries to China. It had been their intention to sail for the field in the early autumn, but they were hindered until the present moment. They sailed from Seattle, for Shanghai, Jan. 25. The prayers of the entire church are with them in this investment of their lives for the sake of the peoples in great darkness.

We are pleased to note that our missionaries in India at this time seem to be enjoying very good health. This is the busy touring season for the workers, and they are accepting the time with zealous efforts to win souls.

A number of changes in stations have taken place among our workers on the India field. Brother and Sister John I. Kaylor are now located at Vada, Thana District, the station that has been without missionaries for some time. Brother and Sister Quincy Holsopple are located at Vali, or Umalla, while Dr. Barbara M. Nickey has been assigned to the station at Dahanu, though at present she is in language school. Changes in address may be noted on the back inside cover page of this VISITOR.

In our November, 1915, issue of the VISITOR we made mention of the fact that in accordance with a law passed by England the China Inland Mission would be unable to support a missionary of a country at war with England. We are now glad to learn that the British minister to China has made an exception to this prohibition order, so that now the C. I. M. is able again to minister to the support of their German missionaries.

Bro. D. L. Miller, who is spending the winter in Cuba, writes that he is now the Church of the Brethren pastor on the island. He is busy preaching each Sunday, usually twice, and recently two were received into church fellowship. What a splendid thing it would be if the Church of the Brethren could open the long projected mission to that island!

Sister Barbara Gish, known to all under the fond title of "Aunt Barbara," was called from this earth to her eternal home Dec. 31, 1915. Sister Gish did more than any other person in our church to get good books, at moderate cost, into the hands of our ministers. Through the medium of the Gish Publishing Fund, for the establishment of which she turned over nearly her entire fortune, more than 72,000 volumes have been distributed to our ministers. Her example of the use of money illustrates what might be done by many in our church if they would but consecrate their wealth to the Lord.

From the report of the American Sunday School Union we learn that in the ninety-one years of its history the Union has organized 129,088 new Sunday-schools, having 689,251 teachers and 5,087,544 scholars. Were it not for this organization the altar fires would be entirely extinguished in many communi-

ties, and many once without religious services would now be destitute of spiritual attention. It is the policy of the Union to keep entirely away from organized schools in the prosecution of its work, and only to shepherd the territories entirely destitute of schools.

King George of England has 5,000,000 more Mohammedan than Christian subjects. Even the Moslem faith is a home mission problem for the Christians of America, since we have nearly 300,000 Mohammedans in the Philippines.

It is said that a Hindu steamship company has been organized to protect Hindus from breaking caste while traveling, caste rules of food being strictly observed on board the vessels.

While terrible persecution or massacre is the fate of the Armenians at this time, it is heart stirring to know that the faith of the people in God is unquenched. A missionary's wife, writing from Turkey, says that as she approached groups of women seated by the roadside, she would hear phrases on their lips, such as, "Lord, I wait for Thee," "Lord, we hope in Thee."

The District of Middle Missouri has assumed the support of Sister Kathren Holsopple in India. Thus another link is being welded to the chain that more firmly knits our hearts with the great missionary enterprise.

Not long since, the Sunday-school children of Tokio, Japan, sent up a huge balloon, which carried a streamer bearing the message, "God is Love." Thousands could read the message. Some have called Japan "heathen." But how different the message of their balloon from those of "Christian" Europe, whose nations are dealing forth death and destruction wherever opportunity affords!

More than one hundred years ago the great French infidel, Voltaire, declared that there would not be a copy of the Bible on the earth in a hundred years. To show how mistaken was his deluded brain, it is pleasant to repeat that today 400,000,000 copies of the Blessed Book are in circulation in fully 500 different languages. Possibly he would consider it the irony of fate could he know that the Geneva Bible Society is using the very printing press from which his infidel prophecy was issued.

The annuities paid out for Jan. 1, 1916, amounted to $16,275.07. This was paid to more than 330 annuitants. That the number of annuitants is increasing is evidenced by the fact that in the same period last year we paid out $14,485.75, and the year before $12,897.10. Do you have funds to invest for the Lord? Write us. See our explanation on the back cover page of this VISITOR.

Through an oversight in making out our list of those who have finished the entire seal course of mission study, as printed some months ago, the name of Bro. A. G. Crosswhite was omitted. Bro. Crosswhite was one of the first to complete the course.

Brother and Sister F. H. Crumpacker will return from China in the early spring for their furlough. In 1908, when they went out to China, our field of labor had not even been chosen. Now we have seventeen missionaries on that field, two main stations, several out-stations, schools, dispensaries and one churchhouse. There are nearly one hundred Chinese members of the church. Hospitals have been authorized for both of the main stations, and a good share of the money has been donated. Surely, missionary sentiment is growing among us, even if we should have twice the force of workers on the China field.

It is planned that Bro. Crumpacker shall visit our church schools in the interest of our foreign work before the present school year closes.

Some one very aptly says that if Christian women would dress as they should, the heathen women in the interior of South America could dress as they should. This very pertinently expresses the matter for all our mission fields. If the present generation of Christian women were willing to deny themselves their superfluities in dress and give the money to missions, their dark-skinned sisters would soon be brought to know the purity and innocence and modesty that befits the follower of Jesus Christ.

A brother, in sending in an amount for the support of an India native worker, says that possibly this method of giving his life may be the nearest approach to fulfillment of "Go ye" that it will be possible for him to make. The money sent represents the tithe money of this brother. When our church comes to the recognition of God's partnership in our financial affairs, the same as we recognize the necessity of His partnership in our "praying affairs," we may expect some remarkable progress in missionary interests.

The March issue of the MISSIONARY VISITOR promises to be one of unusual interest, because it is planned to make that number a history of the China Mission. If your subscription is expiring, be sure and renew now, so that you will not miss this handbook of reference on China Mission affairs.

Might not some of our churches learn a lesson about successful prayer meetings, from the mission of the English Church in Travancore, South India? *The Record of Christian Work* says: "In this church regular prayer meetings are not held in church buildings or in other central places, but each congregation is divided into prayer circles, consisting of about twelve families, and the gatherings for intercessions are held in the houses of the members in turn." With these people prayer meetings are a vital spiritual force, as they should be.

An Armenian agent of the British and Foreign Bible Society last year opened the first Bible depot in Abyssinia. He sold out nearly his entire stock in ten days. Within two months after the depot was opened 4,897 Bibles and portions in twelve languages had been shipped to the new station. The Psalms are especially in demand, since those people claim descent for their ruling house from the Queen of Sheba and King Solomon.

Of the entire sum of $1,250,000 spent each year in connection with the foreign missions of the United Free Church of Scotland, about $500,000 is raised abroad as school and college fees, medical fees, church contributions, etc.—*Record of Christian Work.*

"He hurried to the telegraph office and queried the editor of a New York daily.

"'Column story on ———. Shall I send?'

"The answer arrived promptly—'Send six hundred words.'

"'Can't be told in less than twelve hundred,' he wired back.

"Then came this reply: 'Story of creation of world told in six hundred. Try it.'"

The VISITOR editor hereby resolves to try and remember this little incident for the sake of his own efforts at brevity, and for the relief of his readers. Might not all of us, who write, profit by pasting this on the flyleaf of our correspondence tablet?

"WHY SO LONG IN COMING?"

Selected by Laura Sanger.

IN Johnson's book about Mexico is a most thrilling story bearing on the subject of missions and bringing up the touching inquiry as to the disciples of Christ, "Why so *long* in coming?"

The story, as condensed in the following narrative, tells us that many years ago, when Mexico was almost wholly without the Bible, a Mexican gentleman of large property and influence had in his possession a wooden image called "San Roman," which was said to have been found floating in the ocean, and which he seemed to think was almost divine in its influence. His estate was named after it and he built for it a church in which it was worshiped. When the season was dry they prayed to it for rain, and in sickness or trouble they prayed to it for relief.

The planter of San Roman could neither read nor write, nor could any one on his large estate.

One day when he was in Matamoros on business a gentleman showed him a Book which he said was the "Word of God."

He had never before heard of it and asked if it was a letter, or history, or what; and he became so interested about it that he offered its owner twenty silver dollars for it, which, however, were declined, for the owner valued it as a priceless treasure and would not part with it. But the planter was not to be put off. "You," he said, "can get another copy and I cannot. I never heard till now that God had sent any Message to this world, but since He has I *must* have it. Take the twenty dollars and give me the Book."

It was finally given to him, and with it he started for home. On the way he stopped at the house of a friend and urged him to come with him and read the wonderful Story he had bought.

"I have a strange Book," he said, "and I want you to go with me and read it to me and my family," adding with a solemn air, "It is the Word of God to man!"

The two rode on to San Roman. As soon as they reached the place the planter ordered the great bell of the plantation to be rung, and called all the hands from every part of his large estate to hear some wonderful and important news. After a few words of explanation the planter turned to his friend and said, "Now begin at the beginning of the Book and read on until we all understand its message."

The reader began with the first chapter of Matthew and soon came to the verse which says that "Jesus shall save His people from their sins"; then he went on with the story of the wise men and the baptism of Christ, and his feeding the five thousand and healing the sick, and even raising the dead, and so on to the end of the Gospel.

The people became deeply interested in the new and wonderful Story. As they heard of the betrayal of Christ murmurs of sorrow ran through the crowd, and when Christ was crucified they all bowed their heads and wept.

But as the narrative went on, and the Savior arose from the grave, and talked with His disciples and ascended on high, saying to His disciples, "Let not your heart be troubled, neither let it be fearful. Ye heard how I said to you, 'I go away and I come again to you and lo, I am with you alway, even unto the end,'" the planter arose and said: "There is one thing I am most glad to hear, and that is the last words of Jesus, when He tells His disciples to go into all the world and tell these glad tidings to every creature. Now," he said, "some of these disciples will come here to

San Roman and will tell us all about this Good News and teach us, as Jesus taught them. They will soon be here, I am sure, as Christ told them. In the meantime we must learn to read this wonderful Book, that we may do what He commands us to do. The disciples have been long in coming to us, but the world is large, you know, and though there may be some delay they will certainly come, for *Jesus* has told them to do so."

They began to learn to read the precious Book, and from time to time it was read to all on the plantation, where, as of old in Judea, "it was heard gladly." Year after year they met on the Lord's Day, till at last a Christian settlement was formed and flourished where the wooden image had once been worshiped.

At length the planter heard of a man in Matamoros "who talked like the Book," and at once went in search of him, when he found that all Matamoros was stirred with his teaching.

It was with difficulty that the man could be persuaded to go so far into the country. But the planter was earnest and would not be denied—go he must and he did go and preach to the people at San Roman.

Once more the great bell was rung and the people came crowding together to hear the Gospel, which had now become the Word of Life to them. When the sermon was over the planter had a question to ask. "Sir," he said, "you have not told us why you were so LONG in coming to us. Christ told you to go and preach this Message to every creature. How long ago was that?"

"Two thousand years," replied the missionary, awed by the look of surprise which his host turned upon him.

"Two thousand years! And what have the disciples been doing, that long ago they did not tell all the nations, as Christ told them to do, especially when He said to them, 'I will be always with you'?"

"Ah!" said the missionary, sadly, "they ought everywhere to have spread the glad Story, but for long years the church has been *asleep* over her duty! But you have now heard the Divine Message, and let us pray that the Holy Spirit may so work in the hearts of God's people that their love and faith and zeal shall carry the Message of Salvation not only through Mexico but to the uttermost part of the earth!"

"WHY, OH WHY, ARE THEY SO LONG IN COMING?"

This was the touching inquiry of the planter, and is it not sounding to the church from every heathen nation? From every hamlet and village of the unevangelized world comes the wail, sad and low, "Why didn't you tell us sooner, O ye who know the gospel truths? Why didn't you let us know the Savior atoned for all the world! You say you are Christ's disciples, and yet His very last command is disobeyed by you. 'Tis indeed a wonderful Story—He loved the whole world so. He expected you to tell it. Why didn't you let us know?"

"Go ye into all the world and preach My Gospel to every creature." The command still sounds from the lips of the ascended Redeemer.

When will the church, as one man, rise to the work which Christ has commanded?

Why so long in coming?

It is grand to feel that the Christian, by the power of prayer, can bring down showers of blessing on an entire race as readily as the few drops needed for his own little plot.—Bishop Brent.

BESSIE M. RIDER

Samuel H. Hertzler.

FEELING confident that a brief history of the ancestry of Sister Rider will be of interest we submit the following: Michael Rider, and Elizabeth his wife, the grandparents of the subject of this sketch, owned and operated a large farm five miles northwest of Elizabethtown, in Dauphin County, Pa. They were received into fellowship in the Church of the Brethren from another denomination without being rebaptized, before that privilege was denied by Annual Conference. After this privilege was refused by Annual Meeting, Brother Michael, who was a very zealous member, used to say, "We are only step-children in the church." The writer has wished that he might have lived till the time of the Hershey Conference, so that he might have felt that he was in full fellowship again.

They were the parents of eight children: five girls and three boys. Adam, the father of Sister Bessie Rider, was the second youngest son. He attended the public school and without any further preparation engaged in teaching for several years. Soon after his marriage to Sarah Groff, of Rheems, Lancaster County, Pa., he moved to Steelton, three miles east of Harrisburg, where he engaged in business. It was here that the following named children were born: Emma, now Mrs. Robert Hamilton, of Elizabethtown, Pa.; Alice and Edith, both of whom died in infancy, and Bessie May. When Bessie was two years old the family moved to Elizabethtown, where Daisy Pearl was born. Daisy united with the Church of the Brethren at Philadelphia while pursuing her art studies and is now teaching art in Boston, Mass., but has engaged with McPherson College, Kans., for the school year 1916-17. The father, Adam Rider, did not unite with the church until about twelve years ago, but the mother became a member soon after marriage and continued faithful until her death in 1908.

Sister Rider's grandparents on her mother's side were Benjamin and Sarah Groff. They also had a large family of good, sturdy Pennsylvania-German stock. Her uncles and aunts on both sides wish her Godspeed in her chosen field of labor, and rendered some assistance in a substantial way, although they are not all members of the Church of the Brethren. Several years after the death of Sister Sarah Rider, Bessie's mother, her father married a second time and removed to Fort Louden, Franklin County, Pa., where he resides at the present time. After the father left town Bessie had her home with her sister, Mrs. Hamilton.

Sister Rider's biography might be summarized thus: Born at Steelton, Pa., Sept. 28, 1884; came to Elizabethtown, Pa., with her parents in 1886, which place she regarded as her home to the time of her leaving for the foreign field. She attended the public schools of the town, graduating from the high school in 1901 at the age of sixteen years. She then took a business course, together with some literary work, graduating in the first class at Elizabethtown College in 1903. Then followed three years of office work with A. Buch's Sons, manufacturers of agricultural implements, in Elizabethtown. She left her office work in the fall of 1906

to take Bible studies at the college, but owing to her mother's failing health she discontinued her work at the college before the close of the fall term. She was especially devoted to her mother, and waited upon her during her prolonged illness with kindest, tenderest care until she passed to her reward Dec. 3, 1908. After her mother's death she kept house for her father until his second marriage in 1910. In June, 1910, she entered the General Hospital at Lancaster to take a three years' course in nursing, graduating in 1913. She took the State Board examination the same year, after which she followed her profession with marked success until called by the Elizabethtown church to go to the foreign field as a missionary. She accepted the call upon condition that she be given at least one year for further preparation along spiritual lines. The church granted the request and provided the funds for one year's Bible study at Bethany Bible School, Chicago. In the meantime her application was approved by the District and General Mission Boards and at the Hershey Conference by the Standing Committee and ratified by the open Conference.

Sister Rider united with the church in January, 1904, at the age of nineteen, and has proved a very faithful and efficient church worker ever since. For a number of years she taught in Sunday-school a class of boys who were of the critical age at which it is hard to hold them, but the average attendance was practically the entire enrollment. During the time of her training as a nurse at the hospital, reports frequently came to our notice from patients who received her ministrations that she was not only fully equipped for her work professionally, but that she went far beyond the mechanical process in her attentions to the patient, showing large sympathy and a deep concern, not only for the physical welfare of those whom she treated, but for their spiritual interests.

Aside from her splendid qualifications as a nurse Sister Rider is a *missionary*. Since her experience at Bethany in the Chinese Mission she is quite enthused with the prospect before her in the China field. We rejoice with her in what we regard the fine judgment of our Mission Board in assigning her to this field. Sister Rider has the analytic order of mind, the reasoning faculties predominating over the emotional. She has large sympathy, but is not impulsive. She combines, in well-balanced proportions, the qualities that make for an efficient church worker at home or abroad; that cause her to diagnose a case before she acts; but having sized up the situation, impel her to act promptly and intelligently. Her mental capacity is above the ordinary, but her success lies in her close and persistent application. She is quite strong socially, but somewhat reserved. While she may not make as many friends as those who are more "forward," she retains them after they are made. The more intimately she is known the more she is appreciated. One of her fine qualifications for her chosen field of service is her musical attainments. She has a splendid voice for song, as to quality rather than volume, and knows how to use it and to adapt it to conditions.

The esteem and confidence in which she is held by those who know her most intimately may be judged by the unanimity and enthusiasm with which her nomination was accepted; by the refusal of the home church to accept a substitute because she asked for time to prepare more fully; and also by the farther fact that while she was awaiting "marching orders" she decided to utilize the time at Bethany and the church volunteered to defray her expenses during this further preparation. If we do not miss our guess she will be a splendid as-

set to the band of workers now on the field. This conclusion is reached, not primarily because of her native ability and her preparation, but BECAUSE HER HEART IS IN IT. Soon after her conversion it was suggested to her that probably she would some day be called to mission work. The mere suggestion brought forth an expression of delight at the prospect. From that time to this she had not abandoned the hope of being used of the Lord on the foreign field. But unlike many others she did not push her claim for employment, but went quietly about "doing good," trusting that if the Lord wanted her in this special service He would call her through the recognized channel of the church. Sister Rider goes with the good wishes, the sympathies and prayers of the Elizabethtown church, of a large circle of friends in and out of the church, and of the GENERAL BROTHERHOOD.

We wish her Godspeed and a rich harvest of souls for her hire.

Elizabethtown, Pa.

NETTIE M. SENGER

J. D. Haughtelin.

NETTIE, daughter of Bro. Martin N. and Mary R. (Miller) Senger, was born at Casey, Iowa, May 10, 1885. Sister Senger had the good fortune to be well born. Her ancestors were pious, zealous members of the Church of the Brethren from old Virginia. Her parents raised three sons and six daughters, all of whom are members of the church. She was baptized the first Sunday of the new century, the first one of the family. While at home she went to high school, but did not finish there because of sickness. A few years were spent at North English in the home of her grandparents. It was while there that the Spirit was working with her and calling her to the mission field. She decided to give her life to the Lord's work in China if the way would open up for health and preparation. She left her Iowa home and went to Chicago to attend Bethany Bible School, working most of her way as she went. After four years' work she was graduated from Bethany and received the diploma from the teacher-training department. Feeling the need of more literary training she entered North Manchester College the fall of 1913. Last May she completed the liberal arts course and received the degree of bachelor of arts.

Sister Senger was ofttimes handicapped in her school work for want of funds, but the Lord remembered her in it all and was sufficient for every emergency. She recently wrote to a frend, "Many times I was about to the giving up point, for my work was hard, but God gave me strength and courage to keep on, and I am very happy to know that the work is done and I am ready to go." Only those who have had the experience know what it means to go through trials, and make sacrifices that preparation might be complete for the Lord's work. To the indifferent, selfish person it is strange that one so full of possibilities for good position and good salary would sacrifice so much for others—strangers, ignorant, superstitious, and sometimes cruel people in a far-away land. But Jesus did it, and she wants to follow

closely in His footsteps, even though it mean going the blood-stained way.

All can not go to these people, but all can help the few who do go. She will soon be sailing over the great deep to her field of labor, where she has so long wanted to go; to live among a strange people, in a strange land, to learn a strange language; and for which she had been so long preparing. She and the great mission cause for which she has given her life need our prayers and our money. Will we withhold either? Can we pray for her success and the success of the cause to which she has consecrated her life and not contribute of our means?

Sister Senger is claimed by two Districts. She was born and raised in the Middle District of Iowa, and later her home with her grandparents brought her into the Southern District of Iowa. Let both Districts encourage and assist her and make her feel that she has the true love of both. She had no small struggle to decide to do the Master's bidding when it meant for her to go so far away, and leave an invalid mother behind. But when she looked ahead to the joys of the work and to God for strength she gladly gave up all. Her joy in going is great because of the many difficulties she has overcome and the nearness of the Lord through them all. She has prayed for a hard task to do for the Lord and He is giving it to her, but she needs our prayers, to be able to do those hard things out on the China field. Her burning desire is that those from her home church may be moved more to the cause of missions, and may her going help to work it out. May God bless her richly as she leaves her America home for another home in China.

Panora, Iowa.

"CHRIST IN YOU THE HOPE OF GLORY"

(Said to have been written in the fifteenth century by a German poet.)

God's Spirit falls on me as dewdrops on the rose,
If I but like a rose my heart to Him unclose.
The soul wherein God dwells—what church can holier be?
Becomes a walking tent of heavenly majesty.
Lo, in the silent night a child to God is born,
And all is brought again that e'er was lost or lorn.
Could but thy soul, O man, become a silent night,
God would be born in thee, and set all things aright.
Ye know God but as Lord, hence Lord His name to ye;
I feel Him but as Love, and Love His name with me.
How far from here to heaven? Not very far, my friend;
A single hearty step will all thy journey end.
Though Christ a thousand times in Bethlehem be born,
If He's not born in thee, thy soul is all forlorn.
The cross on Golgotha will never save thy soul,
The cross in thine own heart alone can make thee whole,
Christ rose not from the dead, Christ still is in the grave
If those for whom He died are still of sin the slave.
Hold there; where runnest thou? Know heaven is in thee;
Seekest thou for God elsewhere, His face thou'lt never see.
In all eternity no tone can be so sweet
As where man's heart with God in unison doth beat.
Whate'er thou lovest, man, that, too, become thou must:
God, if thou lovest God; dust, if thou lovest dust.
Ah, would the heart but be a manger for the birth,
God would once more become a Child on earth.
Immeasurable is the Highest; who but knows it?
And yet a human heart can perfectly enclose it.

MOTIVES THAT CALL ME FORTH

Bessie M. Rider.

As to when I first received the impulse to become a foreign missionary it is difficult to say. However, not long after uniting with the church, through the MISSIONARY VISITOR and various books used in the Missionary Reading Circle at that time the great need of laborers in the Lord's harvest was impressed upon me, causing me to feel that the Lord needed and desired my services for the spread of the kingdom rather than to be engaged in mere secular pursuits. Ever since then I have desired to be more fully used of the Lord, and with this in view, entered upon the nurses' training course, not knowing where the Lord desired to use me after completion of the course, but felt that He had some service in store.

The Lord was definitely leading every step of the way, and though some circumstances at that time were not understood, it is now plain to see how His hand was guiding in every particular. It was not until one year after completing the nurses' training course, while in private practice, that the call came definitely from the Lord to go to the foreign field through the medium of my home church, they desiring to support one of their own number in the field.

The attitude of the Elizabethtown church has been a great inspiration, indeed, and it shall be a continual inspiration and joy to know that I shall be laboring as the representative of my own beloved home church. Could not many other churches do likewise, and thus provide both money and men for the great dearth existing in the Lord's harvest?

Nettie M. Senger.

Since I knew anything at all about the heathen, my heart has ached for them and I longed to help them. As I grew older and learned more about Jesus I wanted to tell the news to others. Then a burning desire came to me to tell it to those who had had no chance to know, and to go to some hard place where everyone did not want to go.

While these desires were being cherished, I was called upon to prepare a missionary program for the Christian Workers' Meeting at North English, Iowa. I didn't know much about China, so I wrote to Elgin for literature. This I studied much, and from that time on I could not get away from the desire to go to China. At that time we had no mission in China, but I prayed for one to be opened by the time I was ready to go, and also that God would have a place prepared for me in that mission. My years of school work have only intensified my desire. It makes no difference how hard the work, or how small my corner, I feel nothing could cause me to turn my heart from the Chinese who need our Savior, too. The value of their souls urges me on to duty, and I must bid home friends adieu and go to do the will of my Father Who thrusts me out into fields white for the harvest.

Pray that I may be an instrument that will help many to Jesus.

Has Christ ever failed or disappointed you in anything? Can he say as much of you? Have you ever failed or disappointed Him in anything?

So I need never fear that the promise of yesterday will exhaust itself before tomorrow. God's covenant goes with us like the ever-fresh waters of the wilderness.—J. H. Jowett.

SAVED TO SERVE

H. A. Claybaugh.

ON a certain night, some five years ago, two of our brethren climbed a dark and dismal stairway leading up along the side of a saloon. They were going to visit one of our Sunday-school pupils who was under conviction, and had expressed a desire to become a Christian.

The door at the head of the stairs was opened, in response to a knock by the brethren. In the kitchen were the wife and several children. It was clear that the good woman was doing her best under the circumstances. It was also very evident that the circumstances were not very favorable. Seated on a chair in the adjoining room, with his feet on another chair, an old pipe in his mouth, and usually a pitcher of beer on the table by his side, was the father and husband, the subject of this sketch.

Fifty-five years ago, in Denmark, this man was born. At the age of sixteen he left home, went to sea and became a sailor. He joined himself to a merchant vessel, and for three years spent most of his time on the water. The thing that took him away from home, country and loved ones, was to satisfy a longing which he thought was to see the world. During this time he visited many of the countries of South America, Asia, and Africa. He was also in most of the countries of Europe.

The next year was spent as a soldier in the army of England. He then went to his home in Denmark, where he attended school for two years. A desire to see more of the world took hold of him again. Hoping to get satisfied he went to sea a second time. For three more years he had the world for his tramping ground. He would go to a country like South America, leave the ship for two or three months, and go inland on an exploration tour.

Still unsatisfied, he joined the United States Army. From here he went to Canada and enlisted in the army again for three years. It was after serving his time in this country that he met and promised a good woman to make her a home and to provide for her needs. For many years she was compelled to witness the children's clothes, shoes, and food go down his throat in the form of beer and whiskey, and some of them go up in the form of tobacco smoke.

Soon after the marriage they came to Chicago, where they have lived for about twenty-five years. He spent about thirty cents a day for drink and tobacco. This would mean over $100 a year. This money came first. If there was any left it was used for the necessities of life. He now says that many times his wife would ask for money to buy some things for the children. He would refuse her desire.

He said he would just as soon have seen the devil come in to visit him as the two who called to try to make a Christian out of his child. They told him on that night that there was something better for him in life, and that his wife and children needed a Christian husband and father. They told him that God needed him. The ice melted to some degree, and he gave his callers an invitation to return. The Spirit worked during the next few days. When the next call was made he said he was ready to change his life, if the Lord would help, and become a Christian. It was very inspiring to see him and his wife and daughter come out of the baptismal waters on the following Sunday.

During the years since his conversion he has been busy helping others. His family have what they need, and they also have the pleasure of being with a clean, sober father and husband. He

goes to the police station and tells the Gospel Message to the prisoners behind the bars. His testimony is also heard by many on the street corner and during his daily duties. It is very impressive to hear him plead with the unsaved, telling them to get in touch with the Power That set him free from tobacco and drink; the Power That gave him what he was hoping to find in his travels from country to country.

This conversion to God of this brother is another testimony to the fact that curiosity seeking, adventure, tobacco, beer, whiskey, and all that accompanies these things, only lead to disappointment and ruin. It is also a testimony that the things which do not disappoint are found by the one who finds Jesus Christ as his Savior.

3435 Van Buren St., Chicago.

ST. MARTIN'S EVE

J. F. Graybill.

SWEDEN is a great country to honor its patrons. Some of them are almost idolized. I think I am safe in saying the most prominent, or at least longest lived in the hearts of the Swedish people, is Martin Luther. It may be that kings, during their reign and even a short while after their death, especially if they have died a heroic death, may have more honor. But I am not exaggerating if I say that Martin Luther lives to a greater degree and longer in the lives of these people than Sweden's kings. There is a cause for this. This patron is held before the mind of the child in school as soon as it can read and all the while it is in school until it is confirmed at the age of fourteen or fifteen. His portrait is painted in the most prominent place in the church. Thus he is held up, possibly more than Christ the Savior of the world, and this has its influence not only upon the children, but the older ones. We need not wonder that he is idolized.

Martin Luther's birth is celebrated, not as many would think, with religious services, but by feasting on St. Martin's Eve, the 10th of November. The Swedish flag is hoisted all day and the schools have a half-holiday. The rich people, or those who can afford it, have "St. Martin's goose" for supper. It is a parallel with the American "Thanksgiving turkey." But not all in the States can afford to have turkey; so it is even in Sweden. Not all can afford to have goose or chicken. Such must resort to the next (?) best, which, to their mind, is fish. The writer is fond of fish, and would consider the ordinary kind of fish good enough to celebrate St. Martin's Eve, but this kind does not satisfy the Swede. It must be "ludfisk," a kind the poorer people greatly relish. The fish is about a yard long and ten to twelve inches broad. When dried and pressed it resembles sole leather, but is a little thicker. These can be seen in large quantities standing on end in the open fronts in stores over town, a week before St. Martin's Eve and even before Christmas. They are not appetizing to look at and much less to eat. Not all tastes are alike.

This fish must remain some days in some sort of lye before it can be prepared to be served. Then there must be a sauce of mustard preparation to serve as an antidote. This is considered a fine dish, but I would not walk across the field for it.

The evening usually is spent quietly at home. Possibly the more devout in the country assemble the family around the fireplace and read stories of the patron saint. This one can infer from pictures of country life. It is a com-

mendable way of spending, not only one evening of the year, but every evening if the right One is worshiped. This is one of the ways by which the people of this country keep living in the minds and hearts of their children the patron saint, Martin Luther.

Malmö, Sweden, Dec. 3.

A CONCLUSION

A. F. Wine.

IN order that we may see the conditions as they really are it is sometimes necessary to close our eyes of faith and hearts of love, for a moment, to look at the facts as they really exist from different standpoints. By so doing we can see better the real condition into which we have fallen.

If, after a careful reading of what Brethren Blough and Crumpacker say in the October VISITOR and what Bro. Blough says, in connection with the call from the General Mission Board and editor, in the November number, the church fails to produce both workers and means by which to carry forward the work of the Lord, then there must certainly be something radically wrong with our religion, our conversion, the principles on which we stand or the standard by which we compare and reckon. God help us to find out where the real trouble lies, and then give us a willing mind to right the wrong.

The above-mentioned articles ought fully to convince any sane person of the GREAT POSSIBILITIES that lie open before us and the absolute NEED of immediate action. This represents the facts, one side of the situation. Now, let us look at the other side, the "stock on hand," the resources, with which to supply this need.

At the present time we have nearly three hundred volunteers who have publicly confessed to God and the church that they are willing to go and work where the Lord may direct. In addition to these there are many others who are equally as well prepared to go—perhaps better—that ought to be ready to say, "Here am I, send me," after such an appeal from God. True, some of these are unable to go, because of sickness, a weak constitution or, perhaps, through marrying a wife who does not feel the call to go, and who would be a hindrance if she consented. But surely from this large number there are enough to supply the NEED and to give a good reserve list for future emergencies.

The same is equally true regarding the means with which to support the workers and develop the work. We have an abundant source from which to draw. There are among us those who can give yearly according to the following figures and not miss it in the least at the close of the year.

No. of Persons	Each giving	Total
10	$200	$ 2,000
25	100	2,500
100	50	5,000
500	30	15,000
1,000	20	20,000
3,000	10	30,000
5,000	5	25,000
10,000	2.50	25,000
20,000	1	20,000
39,635		$144,500

Thus two-fifths of our membership would give our Mission Board $144,500, to say nothing about the half and quarter dollars that the other three-fifths of the members would give willingly. The above figures are very conservative and easily understood, so that each one can readily see to which class he belongs, and then answer whether he has given the world-wide mission the amount specified during the year 1915. If not, do it without another day's delay, for there is only one cause for your not do-

ing so, and that is an unregenerated heart. This basis of reckoning was made without forgetting the poor, the orphans, the home mission work, the educational problem, etc. There would still be a good surplus for these different needy and worthy fields, and all of us would yet have plenty to eat and wear.

A careful observation leads me to say that I know of no other denomination that would fail to respond with an overabundance of workers and means under such a pressure and similar conditions. Even worldly organizations would readily hear such a call from *their god* and offer means to him in such a way as to put us Christians to shame.

If we fail to put at the disposition of the General Mission Board a surplus of both workers and money, then it is an evident fact that something is wrong. We do not live up to our profession, and the words of Jesus to the Pharisees are none too strong for us: "For ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones and of all uncleanness." Repentance and conversion are the things above all others that we need, and without them we will in the end receive the judgment of the scribes and Pharisees. There are so many good object lessons in the world that it ought not to be difficult for us to act.

Aalborg, Denmark.

CHINA NOTES FOR NOVEMBER

Rebecca C. Wampler.

NOVEMBER 6 was a day of rejoicing at Liao Chou. Sixteen people were received into the church by baptism. Among these were five men, five women, two schoolboys and two schoolgirls. Our hearts are filled with joy when men, women and children, after days of teaching and prayer, are willing to make a full surrender and follow the Master. Dear reader, we ask your prayers in behalf of these new members, that their faith may be strengthened and that they may be bearers of the Light to their home people, neighbors and friends.

This month was spent in investigating our territory, so that we can better plan our future work. Dr. Brubaker came to Ping Ting and with Bro. Vaniman went north, selling Gospels, preaching to the people and looking over the country. They were gone a week. On their return, Bro. Crumpacker and Dr. Brubaker went east and south, reaching Liao at the end of the week. From there Bro. Bright and Bro. Crumpacker went south and west of Liao, spending two weeks on the trip. Many Gospels were sold and numerous tracts given away, and at almost every place the people were friendly and listened attentively to the preaching. Dr. Brubaker saw a great many sick people the two weeks he was traveling. He was much missed at Liao during his absence, for some of the foreigners there were not well. We are glad to say that they are all very well at this time.

With more than a million people in our field, and only six men to open up work, the need for workers is very, very great. We believe if the young men in the colleges at home could have a vision of the field as we know it, there would be no lack of volunteers. And the home church, if she could see the peace and happiness the Gospel brings into the lives of these people, their purse strings would be opened wide and the gold would be piled out before God to be used

in bringing these needy people to a knowledge of the Christ. May God give the home church to see the great opportunity she has, and may He grant that she take advantage of it. We are praying that next year will see consecrated, well-prepared volunteers sent to the foreign fields, well supported by the prayers and money of the home church.

The first patient Dr. Brubaker had on reaching Liao Chou was a blind man who had come nearly thirty miles to see if the foreign doctor could help him. This time and a second time he was sent away without help because Dr. Brubaker's instruments had not yet come. Recently he came a third time, and although there seemed little chance of giving him sight, he was operated on for cataract and is now able to see a little. He will soon return home, but he says he wants to learn more of the Gospel Story about which he heard while in the hospital. This man is over sixty years old. God grant he may receive spiritual sight, too, before it is too late.

Sisters Horning and Blough spent several days at Le P'ing the first part of the month, visiting in the homes, getting acquainted with the women and having services with them. The people there are very friendly and we are anxious to do more work among them.

Sister Hutchison and a woman helper went to the home of one of the Christian schoolboys not far from Liao a week or so ago. There was a fair in this village and they were kindly received and had an opportunity to tell the story of Jesus to many who had never heard it before.

After many discouragements the workers at Liao Chou have been able to buy part of a very good piece of land outside the city on the east side. The rest of the piece is being negotiated for and we hope will be bought before long. This is a very desirable place for the rest of their work there. God has blessed us greatly in the buying of land in the last few months. To have good homes for the workers and the various phases of the work conserves energy and increases the amount of work done.

A woman over fifty years old came with her husband to the foreign doctor at Ping Ting to see if he could help her. Their home is nearly thirty miles north of Ping Ting. She has rheumatism and her right hand is so badly crippled that she can not sew. When she first commenced to complain they went to a native doctor, and he stuck her hand with a needle in several places, causing the hand to become infected. This infection caused the bones of the hand and wrist to grow together. While nothing could be done for this hand, her pain in other joints is much relieved and she goes home soon. During her stay in the hospital she heard of Jesus and was taught a few characters. She is very anxious to keep up her lessons in reading so she can read the Bible for herself and family and learn more of the Gospel. Her husband also is interested and they will take tracts and pamphlets back home with them. We hope some of our workers can visit their village soon.

Little Edna Pearl Vaniman has not been very well this month, but we hope she will be better soon.

Ping Ting Hsien, Shansi, China, Dec. 1.

"The man who does not believe in foreign missions had better burn up his New Testament, for it is a record of foreign missions."

THE VALUE OF MISSION STUDY

D. P. Hoover.

WE are living in a financial age. We think in the terms of values. We decide to do or not to do what is given us to do by how much money, how much pleasure, or how much happiness will be gained by doing it. If the value is not large enough we usually decide not to do it. When we have money to invest we investigate carefully the proposition—look up the deed, mortgages, etc., against the firm or individual, and if we are convinced that it is safe, then we are ready to make the investment.

We are investing money in missions. We are investing lives .in missions. Should we not study the problem and see whether or not the investment is a paying proposition? I think I hear some one say, "When we give to the Lord's work we know it will do good, and so we do not concern ourselves about it afterward." But, brother, we admit that it will do good, but might it not do more good if invested in some other part of the Lord's vineyard?

The above statement brings us to this question: What is the value of mission study to the individual? The mission activities of the church are not alone the activities of the Mission Board, but the activities of the Brotherhood. Every member should know what is being done; should know the fields where those who have gone out are laboring; should know what they are accomplishing and what their obstacles are. We should know not only our own fields and workers, but something about the fields in which other churches are working and what they are accomplishing. When we learn to know the fields and the workers, we will think more about missions, we will pray more for missions, we will come in more vital touch with the work, workers and needs of the field. Personally, I am more interested in India than the other fields, because I am personally acquainted with one-fourth of the workers in India; but as I study the missions more and the lives of the workers in China and the other fields I am becoming more and more interested in the work on these fields. I doubt not that this has been the experience of every one. The individual must know the fields and workers in order fully to realize his responsibility toward the mission work.

This brings us to our second question: What is the value of mission study to the Brotherhood? When the individual members of the church have studied our fields and have become enthused with the spirit of missions, then the Brotherhood will be filled with the mission spirit. The congregations which are dying because they have not caught the spirit of missions will be revived. They will become active missionary congregations so soon as the membership learns to know the activities of the field. The General Mission Board will not need to close its accounts at the end of the year with a deficit, because a membership that knows the fields and the safe investment will invest more largely in the proposition that brings such large returns.

In conclusion, may I ask, Do you enjoy reading biography? If so, you will enjoy studying the lives of such men as Judson in Burmah, Livingstone in Africa, Gilmour in Mongolia, and many others. Start a mission study class in your congregation, and we know that you will receive great blessings from your study.

Tyrone, Pa.

"Doing nothing for others is the undoing of one's self."

The Official Board of the Muscatine Mission of the Church of the Brethren.
Front row, left to right: A. M. Stutsman, Deacon, Eld. Leander Smith, Pastor, S. Wesley Smith, Deacon.
Back row, left to right: Wm. G. Williams, Deacon, J. C. Wren, Deacon.

THE MISSION AT MUSCATINE, IOWA

Leander Smith.

FOR the benefit of our brethren and sisters, especially those who are helping to support the work here, I will give you a few lines in regard to the origin and the growth of this mission.

First, Muscatine is located on the Mississippi River and is an enterprising city of 16,178 inhabitants. It is one of the most important cities in Iowa because of its many resources. It is the pearl button center of the world. It has the largest sash and door factory in the world. Fifty-five per cent of the people in the county live in Muscatine. This brings us within the reach of many people.

The Mission Board of Middle Iowa began work here in 1902. There were some members in the city at that time. They held their meetings in private houses until they could arrange to build a house of worship, when they bought a lot and built on Bridgman Street, in the western part of the city.

Nov. 28, 1908, the District Mission Board placed Bro. T. A. Robinson and wife in charge of the work. At a council meeting March 27, 1909, the mission was organized as the First Church of the Brethren, Bro. John Zuck being chosen elder. Dec. 28, 1909, Bro. Robinson was advanced to the eldership.

Bro. Robinson continued the work till Aug. 30, 1911, baptizing twenty-four into the fellowship of the church during his pastorate, doing a splendid work for the church, and making many friends in Muscatine.

Bro. Robinson severed his connection with the work in August, 1911, and Bro. W. E. West was chosen overseer. The preaching was done by different ministers of the District until Bro. F. E. Miller took charge of the work March 1, 1912. Bro. Miller continued until March 1, 1915, baptizing ten into the fellowship of the church during his pastorate. Again the church was without a pastor, until July 1, 1915, when the writer and wife arrived from Elk City, Okla. We found some zealous workers who were trying to keep the work

going. Our official body is a splendid consecrated force of workers.

We have moved our church to 1133 Lucas Street, which is a much more desirable location. We also have a nice basement that furnishes room for our Sunday-school. We are located on the street car line and can be conveniently reached from any part of the city.

I conducted a three weeks' series of meetings since taking charge of the work, with two accessions. We have a Front Line Sunday-school, a good Christian Workers' Society, and prayer meeting.

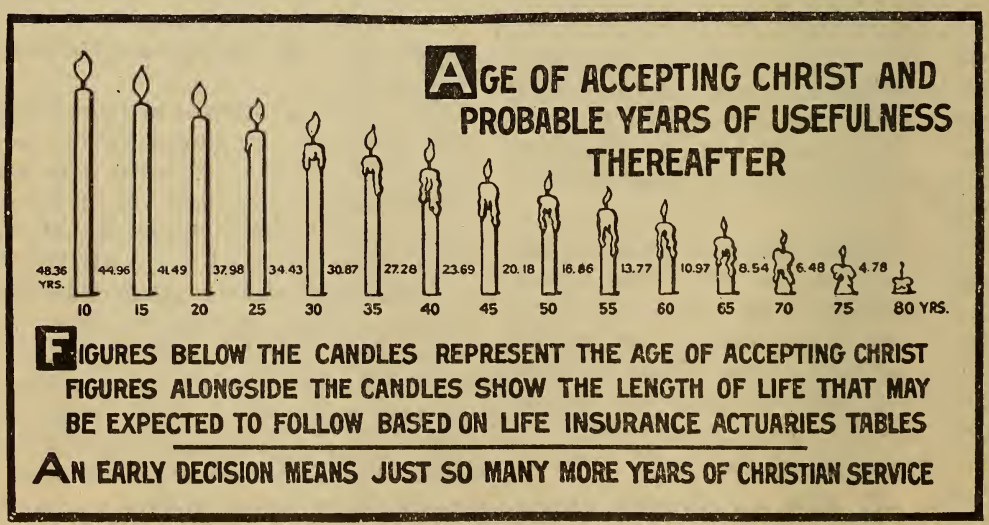
There is a large number of men and women in Muscatine who are employed in the factories. They are honest and respectable people, and I feel it my duty to try to influence them to accept Jesus Christ and unite with the church.

The older we grow, the more we are impressed with the vast importance of city mission work. The cry that comes to us indicates that we must do some heroic giving, lest this, the greatest work committed to the church of Jesus Christ, should languish, and we who profess to love and obey Him be put to shame. If people could only realize that the world is the field, that the church is the enlisting office for service, and that we are saved that we may serve! Pastors never change fields; they change headquarters. "The field is the world" will certainly sound familiar to those who read the New Testament. What is the present situation? Many give if they like the minister; if they do not, they give nothing—as if Christian responsibility ceased at the disinclination of the Christian! Selfishness is the root of Christian inactivities.

We mission workers sometimes have a great deal to say about the terrible trials we have had and the hard times we have passed through. Those so-called trying experiences are the sweetest times in our lives, and we love to think of them and would not part with them now. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4:17).

We want to thank all who have contributed to the support of the work here. We extend a cordial invitation to visit us when you come to Muscatine. Take a West Hill car and get off at Bradford's store; the next door west is the church, or keep on west to Fletcher Avenue. I live the second house south of the car line on the avenue.

440 Fletcher Ave., Muscatine, Iowa. Phone, 1888.



THE CHURCH AND THE WORLD *

The Church and the World walked far apart
On the changing shores of Time;
And the World was singing a giddy song,
And the Church a hymn sublime.
"Come, give me your hand," said the merry World,
"And walk with me this way."
But the good Church hid her snowy hands,
And solemnly answered "Nay,
I will not give you my hand at all,
And I will not walk with you;
Your way is the way that leads to death;
Your words are all untrue."

"Nay, walk with me but a little space,"
Said the World with a kindly air;
"The road I walk is a pleasant road,
And the sun shines always there.
Your path is thorny and rough and rude,
But mine is broad and plain;
My way is paved with flowers and dew,
And yours with tears and pain;
The sky to me is always blue,
No want nor toil I know;
The sky above you is always dark,
Your lot is a lot of woe.
"There's room enough for you and me,
To travel side by side."

Shyly the Church approached the World,
And gave him her hand of snow;
And the old World grasped it and walked along,
Saying in accents low:
"Your dress is too simple to please my taste;
I will give you pearls to wear,
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."

The Church looked down at the plain white robes,
And then at the dazzling World,
And blushed as she saw his handsome lip
With a smile contemptuous curled.
"I will change my dress for a costlier one,"
Said the Church with a smile of grace.
Then her pure white garments drifted away
And the World gave in their place,
Beautiful satins and shining silks,
Roses and gems and costly pearls,
While over her forehead her bright hair fell,
Crisped in a thousand curls.

"Your house is too plain," said the proud old World;
"I'll build you one like mine;
Carpets of Brussels and curtains of lace,
And furniture never so fine."
So he built her a costly and beautiful house;
Most splendid it was to behold.
Her sons and her beautiful daughters dwelt there,
Gleaming in purple and gold.

Rich fairs and shows in the halls were held,
And the World and his children were there;
Laughter and music and feasts were heard
In the place that was meant for prayer.
There were cushioned pews for the rich and the gay,
To sit in their pomp and pride;
But the poor, who were clad in shabby array,
Sat meekly down outside.

"You give too much to the poor," said the World,
"Far more than you ought to do.
If they are in need of shelter and food,
Why need it trouble you?
Go take your money and buy rich robes,
Buy horses and carriages fine;
Buy pearls and jewels and dainty food,
Buy the rarest and costliest wine.
My children they dote on all these things,
And if you their love would win,
You must do as they do, and walk in the ways
That they are walking in."

Then the Church held fast the strings of her purse,
And modestly lowered her head,
And simpered, "No doubt you are right, good sir;
Henceforth I will do as you've said."
So the poor were turned from her door in scorn,
And she heard not the orphan's cry;
And she drew her beautiful robes aside
As the widows went weeping by.
So the sons of the World and the sons of the Church
Walked closely hand and heart,
And only the Master Who knoweth all,
Could tell the two apart.

Then the Church sat down at her ease and said:
"I am rich and my goods increase;
I have need of nothing, nor aught to do
But to laugh and dance and feast."
The sly World heard, and he laughed in his sleeve,
And, mocking, said aside:
"The Church is fallen, the beautiful Church,
And her shame is her boast and her pride."

The angel drew near to the mercy-seat,
And whispered in sighs her name;
Then the loud anthems of rapture were hushed,
And heads were covered with shame;
And the voice was heard at last by the Church
From Him Who sat on the throne:
"I know thy works, and how thou hast said,
'I am rich,' and hast not known
That thou art poor and naked and blind,
And wretched before My face;
Therefore I from My presence cast thee out,
And blot thy name from its place."

—Missionary Review.

* Reprinted from an old copy of a church paper.

THE STUDENT VOLUNTEER

"LAUNCH OUT INTO THE DEEP."

Fred M. Hollenberg.

SUCH luck as we have had! It's the worst since I've been here; seems to get worse every year. Let me see; I've been here now nigh unto twenty years," said an old fisherman to his younger companion one morning as they came in.

"Yes, we used to catch fish here in the shallows, but they don't come now," rejoined the younger.

"There are fish here, for I heard them splashing about all night, and all the bait is gone, and not a fish in the nets. I can't understand," replied the old fisherman, dejectedly.

As they were arranging their nets a Stranger happened along. He talked to them a bit and then said, "Launch out into the deep, and let down your nets for a draught." And what was the result? The nets were filled to the limit.

It is the same today in fishing for the souls of men. The fishers of Christendom have fished the shallows until the fish are wise (?) and can no longer be caught, while in the depths of heathendom there has not been a fisher with his gospel bait. The fish have become accustomed to the fishing so that they run when the line is thrown, while those in the deep are so eager for the bait that they will sacrifice even their lives to get it.

If we wish a draught of fishes we, too, must do as the Master bids and "launch out into the deep."

"Launch out into the deep,
The awful depth of the world's despair;
Hearts that are breaking, and eyes that weep,
Sorrow and ruin and death are there.
And the sea is wide,
And its pitiless tide
Bears on its bosom away,
Beauty and youth,
In relentless ruth,
To its dark abyss for aye.
But the Master's voice comes over the sea—
'Let down your nets for a draught for Me.'

"And He stands in our midst
On our wreck-strewn strand,
And sweet and loving is His command.
His loving word is to each, to all.
And wherever that loving word is heard,
There hang the nets of the royal word.
Trust to the nets and not to your skill,
Trust to the Royal Master's will.
Let down the nets this day, this hour;
For the word of a King is a word of power,
And the King's own word comes over the sea,
'Let down your nets for a draught for Me.'"

Lordsburg College.

THE GLORIOUS AIM.

Wm. J. Tinkle.

IN the Far North and in places where the soil is sterile and the climate unfavorable it takes about all of one's time to get enough to eat and to wear. But in this country, as in every prosperous land, the adult person can earn a surplus above what he needs for his living.

It remains for the individual to choose how he will spend this surplus of money or time. There are several ways. 1. He may dissipate it in indulging his fleshly lusts, becoming a glutton, a drunkard, or a fornicator. 2. He may take delight in his wealth and hoard it. 3. He may seek after the culture which comes from art, music, and society. 4. He may marry and rear a large family. 5. He may become a blessing to his fellow-man by furthering Christ's kingdom.

The first two are extremely selfish and the third is but little better. If one follows after these alone he is likely to exclaim at the close of his life, "Vanity, vanity! All is vanity." The fourth aim is worthy, but few have families large enough to take all their time and means. The last aim leads to

the blessed realization of having done something worth while. He who follows it will hear the commendation, "Well done, good and faithful servant."

Brother, how are you spending your surplus of time and means?

A PLEA FOR WORKERS.

Bertha E. Homer.

(Note.—The author of this poem is a sister whose great desire is in behalf of the foreign field, and who longs to be there, but is hindered from going. Would that many others who are providentially hindered from going, would become real intercessors and supporters in behalf of the work on yonder shores.—E. S. M.)

Far off in yonder distant land,
The heathen stand with outstretched hand.
They cry for help, they want to know
Who unto them God's love will show.

Oh, who will lend a helping hand,
To aid this poor benighted land?
And who will tell them of the love
Of Him Who reigns in heaven above?

Dear Christian, if you can not go,
To rescue them from sin and woe,
Then unto them some offering send,
And help some soul ere time shall end.

And if no money you can give,
To those who in that land do live,
There's something you can do each day;
You can for earnest workers pray.

Oh, pray for workers in the field,
At home, abroad, that they may yield
Much fruit in service for their King,
And many souls to Jesus bring.

The fields are white, laborers few,
Christ calleth me, He calleth you;
And in His strength may we each day,
Do what we can—go, give or pray.

3435 Van Buren St., Chicago.

THE LARGEST LIFE.

Nettie Senger.

WE have only one apology for living, and that is that we may make the world in which we live better. If we do not figure in some phase of life that will help to better the world we are a negative quantity and will never be missed when we are gone.

The necessary tools for this work are given by God as we need them. He may not give us all we selfishly desire, but He does give us all we require to carry on His great work. We may not understand His way of dealing out earthly possessions, but he knows best. We may think we could do more for the cause if we had more money, or better health, but surely if that be the case He would give us more, for it is His to give. But before we insist too much on having more let us carefully and prayerfully use what we already have and notice the great development in our own lives and the good that we can do.

Living the largest life affords us a joy that none can know except the followers of Christ. We not only rejoice in what we are going to get, but we also rejoice in every step that God leads us in getting it. We praise Him for everything that comes into our life, whatever it be—persecutions, hardships, scourgings, or temptations—for we know that all things that come to the Christian works out for good to him. We have joy in forgetting ourselves and in spending all of life for others, for this brings us the closest to Christ that it is possible for us to get in this life.

Living the largest life, which is that of the missionary, brings a peace into our souls such as surpasses anything on earth. It cannot be gained by earthly means. It enables us to rest, although the storms of life may rage about us. This peace calms our souls and keeps us from being anxious about our cares. It helps us to look to God for sustenance, with the assurance that He will supply all our needs, although it may seem impossible to us.

Such a life is the only one that pays for itself. It is the only one worth while. It is the only one we ought to live, since Christ has made it possible at so great a price. Oh, may God lead us out into this large life of soul saving; may He thrust us out into fields of action that we may know the blessedness of working for Him!

THE LITTLE MISSIONARY

THE MITE BOX AT WORK.

(An exercise calling for four personations and the last stanza in unison, each holding a mite box.)

Eskimo—

"I lived on far Alaska's coast,
My life was dark and dreary;
You put me in a Christian school
Where all was bright and cheery.
My home was in a smoky hut,
When first I knew my teacher,
My hair was never, never combed,
I looked like a wild creature.
Now I can read and write and spell—
I'm feeling quite elated;
I'd have you know this Eskimo
Is being educated!"

Mountaineer—

"I came from North Carolina,
Far up a mountain side;
We had no church, but little school,
And nothing much but pride.
You sent us down a teacher
Who said we must be good,
And when she told of God and heaven
We promised her we would.
Now when I think of what I was
Just one short year ago,
And what you all have done for me,
It makes my eyes o'erflow!"

Indian—

"You'd never think to look at me
That once I wandered wild,
And spent the day in idle play,
A little Indian child.
But so it was; my hair was long,
My face with paint I smeared;
So dirty and so fierce I was
A creature to be feared.
But these good women thought of me
And sent me out a teacher,
Who told me I must love the Lord
And said I'd make a preacher.
Now I'm a Christian student,
I try the right to do,
And well I know, kind ladies,
I owe it all to you."

Negro Child—

"My home is down in Georgia,
My parents both are black,
I never had a pretty dress—
I wore a gunny sack.
But some good women loved me
And sent me to a school,
And now I read and write and cipher,
And keep the Golden Rule.
I brought along this little child,
She's never had a chance,
But if some one would take her
And a Christian student make her,
They'd be proud to see
How quickly she'd advance."

All—

"You'd never think—now, would you?—
That nickels, pence and dimes
We earn and save for Jesus
Would bring such happy times
To little people in our land
Whose lives are dark and cheerless?
But so it is—our little band,
With faith and courage fearless,
Believe it's true that Jesus, looking down,
Upon His boys and girls,
Turns their dimes to diamonds
And their pence to pearls."

—Junior Missionary Magazine.

SEVEN LITTLE MISSIONARIES.

All—
Faithful little missionaries,
We are seven strong;
We do the very best we can
To help God's cause along,
We come from islands of the sea,
And lands so far away,
To celebrate this Christmas Day.

First—
In China's great and vast domain,
Of lake and river, hill and plain,
Where millions now in darkness dwell,
The saving power of Christ I tell.

Second—
In the beautiful sunrise kingdom,
The kingdom of Japan,
To tell them of the Savior's love,
And of the brighter world above,
I do the best I can.

Third—
Dark Africa! In that far land,
Near great Sahara's sea of sand,
Beside the cross of Christ I stand,
And tell them of His saving grace,
Who died to save their fallen race.

Fourth—
Those islands of the mighty sea,
The Philippines—my chosen field;
A harvest rich of precious souls,
Those islands soon will yield.

Fifth—
Snow-bound, and cold, and far away,
Alaska fills my heart today;
'Tis there I spread the joyful sound
Of God's sweet mercy, all around.

Sixth—
In Judea's distant land,
Native land of Christ, our Lord,
Where our Savior lived and died,
There I preach His precious Word.

Seventh—
Here in America I stay,
And for God's kingdom work and pray;
For many needy souls are here,
The country to my heart so dear.

All—
Though we have never crossed the sea,
To those great lands so far away.
Still do we preach the Gospel there,
And work for Jesus every day.
Our pennies and our love we give,
And never once forget to pray.
With joyful hearts we seven meet,
From countries near and far away,
To celebrate this Christmas day.
—Ada Blenkhorn.

MY PRAYER.

If I can bear His cross,
What matters scorn of men, my grief and loss,
Ambition's failure, all that I have sought,
Except what I in love for Christ have wrought?

If I can see His face,
By faith a vision of His beauty trace,
What matter if my path be thorny now?
I see the radiant light upon His brow.

If I can hear His voice,
My throbbing heart, though wounded, shall rejoice.
What though I wander through bewildering ways,
My soul shall evermore my Savior praise.

If I can feel His hand,
That guides me onward to the better land,
What though my tears must fall? I see a light
Through mists of sorrow ever shining bright.

Dear Lord, I turn to Thee,
My hope in life, through death, eternity!
My cross is radiant now with flowers fair,
Oh, make my life through love a living prayer.
—Selected.

I AM THE VINE.

John 15: 5.

Thou art the Vine—the strong and sturdy Vine,
Whose loving tendrils round my heart entwine,
Warmed by Thy genial, elevating ray,
I rise to higher altitudes each day.

Thou art the Vine. What would my efforts be,
Without the strength that emanates from Thee.
This heart to rule, Satanic hosts control,
Surmount each obstacle, and reach the goal?

Thou art the Vine. Sheltered and fed by Thee
From early bloom to ripe maturity,
Thus shall this life, devoted to Thy praise,
Reflect Thy image through the passing days.

Thou art the Vine. In Thee would I abide;
So shall the Father's name be glorified;
This heart's fair fruitage ever freely flow
In loving ministration here below.

Thou art the Vine, and I the tender branch.
Thus having constant growth and sure advance,
I hope some day, some blissful, glorious day,
Rich golden sheaves before Thy feet to lay.
—Mrs. Mary Williams.

"WE IS RISING."

(Not long after the close of the Civil War, Gen. O. O. Howard addressed one of the Freedmen's schools, and at the close expressed a desire to carry some message to the northern people. "What shall I tell them from you?" and a little black boy rose quickly and said, "Tell 'em, Massa, we is rising.")

Out of the gloom of slavery's years,
Where helpless we lay in the long night of fears;
Out of the gulf where manhood seemed lost—
The depth of despair by hope never crossed;
Where the past held no comfort, the future no balm,
And the present day passed in a desert-like calm.
"We is rising."

Into the life of song-sweetened toil,
Into the harvests of liberty's soil
Where knowledge is sought and our minds can expand
To the thoughts of the greatest—the ideals planned
By Christ our Redeemer, the truths He has taught
Into God-given duties by us to be wrought,
"We is rising."

Out from the life where like beasts of the field
Homeless and thoughtless, no labor could yield
The treasures of freedom, and dull-eyed we passed
From waking to slumber, to the grave at the last,
Into the battle for God and the right
Into the service where Christ is our Light.
"We is rising."

"'Go, break to the needy sweet charity's bread,
For giving is living,' the angel said.
'And must I be giving again and again?'
My peevish and pitiless answer ran.
'Oh, no!' said the angel, piercing me through,
'Just give till the Master stops giving to you.'"

SWEPT IN BY THE TIDE

When J. R. Miller was obliged to give up a part of his work as pastor of St. Paul's church, Philadelphia, he sent to his people this message: "I understand that when I am physically unable to do the work I would be doing if I were able, it is not my work at all. It would have been mine if I were strong and well. But now my duty is just to rest and be still and let others do the work which I can not do. The Good Shepherd's call to me now is not to follow in the dusty way, but to lie down in green pastures! Neither is the time of lying down lost time. From the day I landed the devil lurked by my side and I saw there was one thing he especially wanted. He wanted to sap my gladness, wanted to steal my song, to steal my laugh, to rob me of the joy of my life. But one day I read in this dear old Book, 'My heart is fixed. . . . I will sing'—that is, I'm going in for singing! It was not much, only a few words, but it has shed glory in my darkest places ever since. And, friends, when you find yourself in peril just run to David, the sweet singer of Israel, and get a little snatch of one of his songs. Fix your heart on it, make it the habit of your life."—Dan Crawford.

THREE GREAT WANTS.

[The word "Steady" and the word "Perseverance" occur once only (Ex. 17: 12, and Eph. 6: 18). Both are used in connection with prayer.]

Steady hands the church is needing,
Hands uplifted unto prayer,
Steady, persevering, pleading,
If we would the vict'ry share.

Steady hearts the church is needing.
Steady in their glow of love,
Steady in the work of feeding
Lambs of God born from above.

Steady heads the church is needing,
Steady to direct and teach,
Steady brains in danger heeding
Waves that break upon the beach.

Steady hands the church is needing,
Steady hearts with fire aglow,
Steady heads the signals reading—
These are wants, as all may know.

—H. H.

Clarence Howard, president of the Commonwealth Steel Company, familiarly known by his associates as "Golden Rule Steel Man," recently rejected an offer for two million dollars' worth of shrapnel to be used by the warring nations, saying, "Why, our company wouldn't take an order for fifteen million dollars' worth of shrapnel! Would it be a laudable thing to make these shells and then send them away so that men might murder each other with them? No, a thousand times, No!" Is there a better world ideal for peace than the golden rule? Eighteen million dollars a year for foreign missions, about $45,000,000 a day for war at the present time (May)—it doesn't look as if we were very near the ideal for peace, does it? Longfellow's philosophy of peace was not a schoolboy's composition of meaningless words:

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals or forts."

—Record of Christian Work.

LORD IS IT I?

Thus speaketh Christ our Lord to us:
Ye call Me Master, and obey Me not;
Ye call Me the Way, and walk Me not;
Ye call Me Life, and desire Me not;
Ye call Me Eternal, and seek Me not;
Ye call Me Gracious, and trust Me not;
Ye call Me Noble, and serve Me not;
Ye call Me Mighty, and honor Me not;
Ye call Me Just, and fear Me not;
If I condemn you, blame Me not.

—From slab in Cathedral at Lubeck, Germany.

RICKETY CHRISTIANS.

Philip Henry, the commentator, says: "He who hears sermons and doth not do them is a monster in religion. He is all head and ears, having neither hands to work with nor feet to walk with. There is a disease to which children are subject, called the rickets, wherein their heads swell as large as two heads, and their legs are crooked, which hinders their going. We have many rickety Christians; they hear much, and their heads swell with empty notions and undigested opinions, but their legs are crooked, their walking is perverse. Every such person is a mocker of God, a deceiver of himself, a discourager of ministers, a barren soil, a bad servant, a beholder of his natural face in a glass, a builder of his house upon the sand."

Once when Frances E. Willard was delivering an address she compared the work of temperance societies to the dykes of Holland. After her address a sailor boy went up to her and said: "Miss, I'm nothing in the world but a cobblestone, but put me in the wall anywhere and I'll stick." This reminds us of One Who "took upon

Him the form of a servant, . . . humbled Himself, . . . and became obedient unto death, even the death of the cross." Oh, for more of this unselfish cobblestone Christianity!

THE WORLD AND THE KINGDOM.

After · Century.

One hundred years ago, nearly every country in Asia and Africa was closed to the Gospel; there were almost no missionaries; now there are 25,000 Protestant Christian missionaries in foreign lands.

Then, the Bible had been translated into sixty-five languages or dialects; now, into more than 500.

Then, there were contributed a few thousands of dollars a year; now $30,000,000 are given to foreign missions by Protestant Christians.

Then, there was no native ministry; now, over 112,000 pastors, evangelists, Bible women and other native Christians helpers.

Then, there were no single women missionaries; now, there are over 6,000.

Then, there were a few mission schools started; now, there are over 35,000 Protestant schools and colleges, with nearly 2,000,000 pupils.

There are 160 publishing houses and mission presses, and 400 Christian periodicals published on the mission field.

Then, no Protestant denomination, as such, was committed to foreign missions, excepting the Moravians; now, every respectable denomination has its home and foreign missions.

Then, there was not one mission hospital, orphanage, or other charitable institution; now 700 mission hospitals, and over 500 orphanages and asylums.

Then, Judson, Carey, and Morrison had to labor from seven to ten years for a first convert; now, there are more than 120,000 Protestant Christians added to the churches in heathen lands every year.—Missionary Review.

THE ACTS OF THE APOSTLES.

By E. S. Young

There lies upon our table a book with the above title, from the pen of Eld. E. S. Young, of Bible Outline and Bible Institute fame. Bro. Young has been a successful Bible teacher for many years, and is well known, especially through his Correspondence Method of Bible Study.

The new book, above mentioned, is written as a companion to the "Life of Christ, or Harmony of the Four Gospels." Its primary purpose is to prepare the great truths of the Acts of the Apostles, in simplified and systematic form, for the Bible student, that he may more easily grasp them, and show him the way through this great book of early Christian achievement, and the beginnings of foreign missionary work.

The book is arranged in three main parts. Part I. The Church in Jerusalem. Part II. The Church in Palestine. Part III. The Church of the Gentiles. The book is arranged that the Scriptures be studied by sections. Each section is followed with questions. The sections are short, thus allowing the student to handle a section at a lesson. The questions and comment are simple and easily grasped, yet comprehensive.

It is refreshing to pick up a volume on the Acts of the Apostles, like this, and find that it follows the Scriptures so accurately, allowing them to do so much of the speaking. And what book should be more inspiring—save the Acts of the Savior—than the one which leads the student into the story of the very fundamentals of Christian sacrifice and service—lessons from those who could not but speak the things which they saw and heard?

Especially timely, too, is this volume, coming as it does in the year when our Sunday-schools are studying the Book of Acts. It will prove of invaluable assistance to the teacher in the preparation of the lesson.

The book contains 320 pages, is neatly bound in cloth, and for $1.75 may be obtained from the author or the Brethren Publishing House, Elgin, Ill.

We should also like to mention in this connection Bro. Young's entire set of books which he uses in his Correspondence Study of the Bible—books that have been prepared and used with such success and satisfaction in many homes. Through the means of these books—The Bible Outline, Old Testament History, New Testament History, Bible Geography, Life of Christ, or Harmony of the Four Gospels, and now The Acts of the Apostles—one is able at home carefully and systematically to study God's Word, profiting much thereby.

We would recommend the course to any who are desirous of such study. For information on the course, address the author, Eld. E. S. Young, Claremont, Cal., or The Bible Student Company, Elgin, Ill.

"The question is not, How much of my money will I give to God? but, How much of God's money will I keep for myself?"

WEEKY PRAYER HOUR

C. A. Wright.

Feb. 13-19.—AHWA, INDIA.

Thank God that mission work was started at this jungle station; for the establishment of a church and the several schools at this place; and for the untiring efforts of Brother and Sister Pittenger, who were pioneer workers at Ahwa, having toiled for six years among these people of the jungle mountains, endeavoring to replace their ignorance by a knowledge of the truth, and their superstition by faith in the true God. Praise God for the work at Ahwa!

Pray for the school work in general.

Pray that the boys and girls may take the interest they should.

Pray for the native teachers.

Pray that parents may realize the necessity of having their children educated.

Pray that a missionary-doctor may be sent to this station.

Pray for Brother and Sister Kaylor in their work.

Feb. 20-26.—UMALLA, INDIA, with Vali, Amlettha, and other neighboring villages.

Pray for the Boys' School at Undi.

Pray for the education of the Bhil women.

Pray for Bro. Lichty in his evangelistic tours.

Pray for Sister Miller in her work among the village schools.

Pray for Sister Lichty in her home visitation work.

Pray for more and better native school teachers.

Pray for the Sunday-school work.

Thank God that the women are so teachable.

Praise God that so many village teachers are available.

Thank God for the prosperous condition of the work in these villages.

Pray for Brother and Sister Holsopple as they take up work at Umalla.

Feb. 27-March 4.—VYARA, INDIA.

Thank God for past success in the work among the boys.

Pray that the girls may be more easily reached.

Pray that the superstition of the women may be overcome.

Pray for still greater successes in Sister Long's sewing school; also in the singing-school, and in the work of memorizing Scripture verses.

Pray for the village schools.

Pray for a continuance of Sister Sadie J. Miller's success in her work among the wives of Christian men.

Pray that native workers may be faithful.

Pray for the health of our missionaries at Vyara.

Bro. I. S. Long says, "We are slowly winning with the masses, and even certain government officials, once hostile, are seeing our good motives and the benefit resulting from our efforts, and consequently are assuring us of their sympathy." Thank God for the encouragement which comes from such a condition!

March 5-11.—PROSPECTIVE FIELDS.

Pray that more of our members at the home base may realize the necessity of reaching out to new fields.

Remember that the Gospel Invitation is for all—then pray accordingly.

Comply with Luke 10: 2.

Pray for the opening of work in South America, in Africa, in the Philippine Islands, in Japan.

Every city is a prospective field. Pray that more of these fields may be entered, for the city needs Christ, and Christ needs the city.

Pray that the General Mission Board may be divinely directed in choosing new fields.

Pray that workers may be available so that prospective fields may be entered.

Pray for funds sufficient for opening more fields.

FINANCIAL REPORT

(Continued from Page 80.)

California—$6.00.	
Southern District, Individuals.	
A. J. Senger, Santa Ana, $5; Minnie Trout, Covina, $1, ...	$ 6 00
Canada—$5.00.	
Western District, Individuals.	
J. D. Reish and wife, ...	5 00
New Mexico—$5.00.	
Sunday-school.	
Lake Arthur, ...	5 00
Colorado—$3.00.	
Northeastern District, Individual.	
Clara E. Michael, Colorado City, .	3 00
Indiana—$3.00.	
Northern District, Individual.	
Barbara Weaver, ...	2 00
Middle District, Individual.	
Lottie Hummel, South Whitley, ..	1 00
Ohio—$2.50.	
Northeastern District, Individual.	
Morris Weisel, Akron, ...	2 00
Southern District.	
Proceeds Uncle John's Waste Basket, ...	50
Tennessee—$1.00.	
Individual.	
H. K. Keeble, Jonesboro, ...	$ 1 00
Total for the month, ...	$ 255 36
Previously received, ...	2,843 63
For the year so far, ...	$ 3,098 99

FINANCIAL REPORT

During the month of December the General Mission Board sent out 112,932 pages of tracts.

The Board acknowledges with pleasure the receipt of the following donations during the month of December:

WORLD-WIDE.

Pennsylvania—$1,002.22.

Western District, Congregations.

Maple Spring, Quemahoning, $70.-20; Pittsburgh, $23.62; Summit, Brothers Valley and Middle Creek, $27.-70; Pike, Brothers Valley, $14.87; Rockton, $7; Shade Creek, $75; Pleasant Hill, $32.50; Scalp Level, $52.36; Windber, $32.31; Greensburg, $10; Summit Mills Cong. and Sunday-school, $32, ... $ 377 56

Christian Workers.

Rummel, Shade Creek, ... 6 60

Individuals.

J. Paul Kimmel, Plum Creek, $15.50; Mary A. Kinsey, $5; R. R. Reed, Mt. Union, $1.85; P. M. Sayler, Summit Mills, $1.25; Mrs. Anna Saylor, $1; Verna I. Statler, 50 cents, ... 25 10

Middle District, Congregations.

Spring Run, $18.50; Burnham, Lewistown, $4.43; Carson Valley, $10.30; Clover Creek, $59.80; New Enterprise, $8.54; Dry Valley, Lewistown, $7.84; Warriors Mark, $2.50; Lewistown, $55.32, ... 167 23

Sunday-schools.

Lewistown, $7.24; Claar, $4.70,.. 11 94

Individuals.

Phoebe Zook, $1; Hanna A. Buck, New Enterprise, $1; Thomas Harden, $1; D. T. Detwiler, New Enterprise (marriage notice), 50 cents, ... 3 50

Eastern District, Congregations.

White Oak, $54.75; East Fairview, $13.65; Mechanic Grove, $12.52, ... 80 92

Individuals.

Amanda Cassel, $4; Rebecca K. Yoder, Maiden Creek, $2; Emma Otstot, Mechanic Grove, $1; A Sister, $9, ... 16 00

Southern District, Congregations.

Lost Creek, $27.63; Upper Conewago, $45.10; Codorus, $83.60; Marsh Creek, $23.63, ... 179 96

Individuals.

Mattie F. Hollinger, $2; Samuel Witter, Back Creek, $1; Ellen S. Strauser, $1; Charlotte E. Sprenkel, York, $1; Edward E. Sprenkel, York, $1; Julia K. Sprenkel, York, $1; Mrs. B. F. Hornberger, 50 cents; Two Sisters, $10. ..... 17 50

Southeastern Dist., Congregations .

First Philadelphia, $50.90; Parkerford, $27.21; Germantown, $10.05; Coventry Congregation and Sunday-school, $27.25, ... 115 41

Individual.

M. C. Swigart, Philadelphia (marriage notice), ... 50

Illinois—$886.33.

Northern District, Congregations.

Franklin Grove, $145.66; Shannon, $74.53; Hickory Grove, $13.65; Batavia, $32.45; Pine Creek, $12.11; Douglas Park, Chicago, $8.70; Mt. Morris, Salem, Columbia and Silver Creek, $85; Naperville, $21.43; Yellow Creek, $10; West Branch, $28; Mt. Carroll, $2.45; Hastings Street Mission, Chicago, $4.25; Sterling Congregation and Sunday-school, $24.20; Lanark, $81.74, ... 544 17

Sunday-schools.

Lanark, $8.64; Bethany, Chicago, Graded, $35.76; Elgin, 10 cents, 124 50

Individuals.

Wm. Wingerd, Lanark, $12; David Barkman, Franklin Grove, $1.50; Elias Weigle, Shannon, $5; Wm. R. Thomas, Mt. Morris, $1; W. R. Bratton, Mt. Carroll, $5; E. B. Hoff (marriage notice), 50 cents; A Sister, Yellow Creek, $25; Sister R., 75 cents, ... $ 50 75

Southern District, Congregations.

Girard, $29.57; Liberty, $14; Blue Ridge, $7; Virden, $16.70; Macoupin Creek, $18.50; Cerro Gordo, $34.19; Oakley, $16.20; Big Creek, $8.20; Spring Run, $2.50, ... 146 86

Sunday-school.

Champaign, ... 8 30

Individuals.

Elizabeth Henricks, Cerro Gordo, $5; Phil A. Shearer, $4.25; Ann L. Fitz, Astoria, $2; O. P. Haines, Cerro Gordo (marriage notice), 50 cents,. 11 75

Ohio—$845.19.

N. W. Dist., Congregations.

Sugar Creek, $127.69; Lick Creek, $43.50; Baker, $42.70; Silver Creek, $41.37; Logan, $20.12; Deshler, $16.50; Blanchard, $16; Bellefontaine, $10, 317 88

Individuals.

John Hane, $3; Mrs. H. R. Swihart, $3; L. E. Kauffman, Bellefontaine, $1.20; N. I. Cool (marriage notice), 50 cents. 7 70

Northeastern District, Congregations.

Maple Grove, $33.12; Black River, $30.47; Zion Hill, $22; West Nimishillen, $19.85; Akron, $18.50; Wooster, $12; East Nimishillen, $10.50; Sugar Creek, $10; Chippewa, $8.33 164 77

Sunday-school.

Beech Grove, Chippewa, ... 16 56

Individuals.

Mary A. Shroyer, $3; Mrs. Allen Toms, Owl Creek, $2; Mrs. Jno. F. Dietz, $1; Olive P. Dietz, $1; A Sister, $1.04. ..... 8 04

Southern District, Congregations.

Beaver Creek, $40; Salem, $26.48; Oakland, $18.70; Lower Miami, $19.-31; Painter Creek, $19.30; West Milton, $17.65; New Carlisle, $17; Donnels Creek, $11.95; Sidney, $10; Ft. McKinley, $9.76; Lower Stillwater, $9; Pittsburg, $11.41; Middle District, $5.50; Loramie, $4.35; Rush Creek, $3.50; Strait Creek Valley, $3; Ebersole Congregation and Sunday-school, $14.67; Circleville Mission, $2.85, ... 244 43

Sunday-schools.

Bethel, Salem, $9.18; Beech Grove, $6.47; Castine, Prices Creek, $41.30; Prices Creek, $21.36, ... 78 31

Proceeds of Uncle John's Waste Basket, ... 2 00

Individuals.

Hugh Miller (marriage notice), 50 cents; L. L. Landis, Covington, $2; Levi Stoner, Rush Creek, $2; Mrs. Levi Stoner, Rush Creek, $1, ... 5 50

Indiana—$848.20.

Northern District, Congregations.

West Goshen, $35.32; Rock Run, $63.22; Ft. Wayne, $5.11; North Liberty, $20.20; Second South Bend, $17.60; Union, $11; English Prairie, $18.87; Bethany, $44.62; Maple Grove, $5.18; Pleasant Hill, $15.90; Camp Creek, $18; Yellow River, $8.07; New Salem, $26.35; Cedar Creek, $31.11, 320 55

Sunday-schools.

Elkhart City, $15; Portage, $5, ... 20 00

Individuals.

Thomas Cripe, Goshen, $25; S. B. Reppert and Wife, English Prairie,

$13; Daniel B. Hartman, $2; John Bollinger, Shipshewana, $3.50; Mr. and Mrs. Jno. S. Swartz, Goshen City, $2; Lizzie Marsh, Union, $1; Unknown, Goshen, 50 cents; W. H. Greenawalt, Goshen City (marriage notice), 50 cents; T. E. George, First South Bend (marriage notice), 50 cents; Individuals of South Bend Sunday-school, 75 cents, ...$ 48 75

Middle District, Congregations.
Salamonie, $31.17; Loon Creek, $30; Flora, $28.37; Burnetts Creek, $21.23; Andrews, $12; Roann, $6.05; Pleasant View, $7.35; West Manchester, $10; Pipe Creek, $33.44; Mexico, $43.88; Markle, $10; Bachelor Run, $17.76; Eel River, $18.17, ... 269 42

Sunday-school.
Burnetts Creek, ... 13 06

Individuals.
Levi Zumbrun, $12; Priscilla Ohme, Roann, $3; John H. Cupp, Manchester, $2; Andrew Fouts, Peru, $1; I. Bruce Book (marriage notice), 50 cents; Zelma Shively, Pipe Creek, 30 cents, ... 18 80

Southern District, Congregations.
Four Mile, $42.70; Pyrmont, $32.65; Nettle Creek, $31; Rossville, $21.75; Arcadia, $11, ... 139 10

Sunday-school.
Summitville, ... 1 02

Individuals.
Wm. Stout, $5; Wm. Beydler and Family, Rossville, $5; D. W. Bowman, Anderson, $2; Chas. Ellabarger, $2; John Rein, Upper Fall Creek, $1; Amanda Widows, $1; Levi S. Dilling, $1; Individuals of New Hope, 50 cents. 17 50

Maryland—$474.40.

Western District, Congregations.
Oakland, $7.38; Bear Creek, $2, .. 9 38

Individuals.
John Spoerlein and Family, $7; John Merrill, $5; John P. Spiker, Bear Creek, $1; Cora Shaffer, $1, .. 14 00

Middle District, Congregations.
Pleasant View, $100; Broadfording, Welsh Run, $50.57; Welsh Run, $42.90; Mt. Zion, Beaver Creek, $15.08; Longmeadow, Beaver Creek, $11.50, ... 220 05

Individuals.
Caleb Long, $30; Daniel Moser, Beaver Creek, $1.25; Sister Daniel Roth, $1, ... 32 25

Eastern District, Congregations.
Pipe Creek, $95; Middletown Valley, $36.25; Woodberry, $20; Rocky Ridge, Monocacy, $13; Fulton Avenue, $9.74; Beaver Dam, $1, ... 174 99

Sunday-schools.
Denton, $12.23; Edgewood, $5.50, 17 73

Individuals.
Mrs. Sallie Wingard, $3; Mrs. J. F. Danner, Pipe Creek, $1; Mavme Gouker, Middletown Valley, $1; Wm. H. Swam, $1, ... 6 00

Virginia—$665.76.

First District, Congregations.
Cloverdale, $29.03; Daleville, $14.55; Furnace Chapel, $5, ... 48 58

Second District, Congregations.
Bridgewater, $100; Pleasant Valley, $58.10; Valley Bethel, $12.05; Middle River, $30.54; Elk Run, $12.91, ... 213 60

Class of Mollie Wine, Sangerville Sunday-school, ... 24 00

Individual.
John S. Flory, Bridgewater (marriage notice), ... 50

Northern District, Congregations.
Mill Creek, $58.60; Cooks Creek, $53.87; Greenmount, $52.50; Fairfax, $45.25; Harrisonburg, $20.37; Woodstock, $16.05; Unity, $10.35; Linville Creek, $10.20, ...$ 267 19

Christian Workers.
Linville Creek, ... 2 80

Individuals.
O. D. Simmons, $1; N. C. Wine, $1; Lydia F. Whisler, Unity, $1; A Sister, $10, ... 13 00

Southern District, Congregations.
Bethlehem, $21; Antioch, $10.50; Topeco, $9.20, ... 40 70

Individuals.
Sarah J. Hylton, Coulson, $1; Nannie Sutphin, Red Oak Grove, $1, ... 2 00

Eastern District, Congregations.
Nokesville, $25; Midland, $19.14; Bethel, $3.85; Locust Grove, $2.40,.. 50 39

Individuals.
Amzi Weimer, $1.50; Cathrine Weimer, Midland, $1; E. E. Blough, Nokesville (marriage notice), 50 cents, ... 3 00

California—$358.32.

Northern District, Congregations.
Lindsay, $66; Reedley, $49.23; Empire, $35; Butte Valley, $30.25; Raisin City, $19.63; Fresno, $17.45; Live Oak, $13.08; Kerman, $5.20, ... 235 84

Sunday-school.
Patterson, ... 12 88

Individual.
D. S. Musselman, ... 1 15

Southern District, Congregations.
Covina, $25.10; Pomona, $22.35; Pasadena, $20.25; Santa Fe, $13.50; Santee, $3.25; Egan, Hemet, $13.50, 97 95

Individuals.
A brother and sister, Glendora, $5; An individual, $5; C. W. Guthrie, Los Angeles (marriage notice), 50 cents, ... 10 50

Iowa—$357.03.

Northern District, Congregations.
Greene, $25; Sheldon, $15.55; Spring Creek, $10.46; Grundy County, $10, ... 61 01

Individuals.
Ralph B. Shade, $19.60; C. Frederick, Grundy County, $4; J. H. Grady, Waterloo, $2.85, ... 26 45

Middle District, Congregations.
Dallas Center, $66; Panther Creek, $45.01; Garrison, $37.65; Panora, Coon River, $26; Coon River, $2.25; Des Moines Valley, $24.93; Cedar, $10.10; Brooklyn, $9.50, ... 221 44

Individuals.
Lydia Ommen, $5; S. Schlotman, $3; Leander Smith, Muscatine, $1; W. H. Blough, 50 cents, ... 9 50

Southern District, Congregations.
English River, $28.93; Fairview, $8; Council Bluffs, $1.70, ... 38 63

Kansas—$320.77.

Northwestern District, Congregations.
Victor, $28; Maple Grove, $20,.... 48 00

Individual.
A. C. Daggett (marriage notice), 50

Northeastern District, Congregations.
Morrill, $25.68; Ottawa, $18.26; Richland Center, $25.07; Olathe, $7.65; Abilene, Holland, $4.41, ... 81 07

Sunday-schools.
Sabetha, $9.39; Ramona, $17.13, .. 26 52

Individuals.
Alice Gauby, $1.20; Mable Gauby, $1.20, ... 2 40

Southwestern District, Congregations.
Larned Southside, $28.56; Bloom, $19.84; Pleasant View, $17.25; Slate Creek, $10.65; Garden City, $10.34; Murdock, $6; West Wichita, $5.51, 98 15

Sunday-school.
Salem, ... 7 00

Individuals.
E. Adamson, $1; W. A. Kinzie, McPherson (marriage notice), 50 cents; An individual, $10; A Sister, McPherson, $5, ... 16 50

Southeastern District, Congregations.
Verdigris, $13.60; Parsons, $12.63; Grenola, $10; Altamont, $2.40, ...$ 38 63
Individual.
Fannie Stevens, ... 2 00
North Dakota—$256.00.
Congregations.
Berthold, $85; Cando, $60.20; Bowden Valley, $17.50; Minot, $15.90; Williston, $14.45; Pleasant Valley, York, $11.50, ... 204 55
Sunday-schools.
Cando, $10; Golden Willow, $15.25, 25 25
Individuals.
Receipt No. 28649, Kenmare, $20.-20; J. M. Fike, $3; A Brother, A Sister, Carrington, $3, ... 26 20
Nebraska—$186.95.
Congregations.
Bethel, $58.12; South Beatrice, $38.-60; Octavia, $30; Kearney, $8; Arcadia, $6.52; Falls City, $5.25; Alvo, $6; Beatrice, $5.46, ... 157 95
Individuals.
D. E. Price, Beatrice, $25; Levi Hoffert, $2; O. H. Sink, Octavia, $1; J. Edw. Jarboe, Lincoln (marriage notices), $1, ... 29 00
Tennessee—$186.80.
Congregations.
Mountain Valley, $40; Blountville, $20; Knob Creek, $7.55; New Hope, $7; Beaver Creek, $8.25, ... 82 80
Sunday-school.
Beaver Creek, ... 2 00
Individuals.
W. H. Swadley, $100; Rachel Gross, $1; A Sister, $1, ... 102 00
West Virginia—$492.04.
First District, Congregations.
Maple Spring, Oakland, Md., $263.-50; Accident, Oakland, Md., $29.75; Brookside, Oakland, Md., $22.37; Glade View, Oakland, Md., $21.44; Sandy Creek, $67.60; Beaver Run, $26.65; Allegheny, $12.50; Brick, Greenland, $7.75; Greenland, $5.63; Bethel, $5; White Pine, $3.50, ... 465 69
Sunday-school.
Harness Run, ... 15 00
Individuals.
Catherine Harper, $7.85; Mrs. Jennie Cunningham, $1; Stella A. Cosner, $1; Geo. W. Hutchison, $1.50, .. 11 35
Missouri—$136.84.
Northern District, Congregations.
Smith Fork, $17.95; Bethany, $15.32, ... 33 27
Sunday-school.
North St. Joseph, ... 6 10
Individual.
J. A. Early, ... 5 00
Middle District, Congregations.
Spring Branch, $17.15; Warrensburg, $12.50; Osceola, $5; Mound Valley, $5; Mineral Creek, $3; Clear Fork, $2.23, ... 44 88
Individuals.
John M. Mohler, $10; O. P. Hoover, $6; Sister N. J. Roop, South Warrensburg, $1; J. H. Hahn, Prairie View, 75 cents, ... 17 75
Southern District, Congregations.
Cabool, $6.25; Oak Grove, $4.94; Peace Valley, $4.25, ... 15 44
Sunday-schools.
Carthage, $10; Shoal Creek, $2.40, 12 40
Individuals.
C. W. Gitt, Cabool, (marriage notice), 50 cents; A Sister, $1.50,..... 2 00
Michigan—$134.76.
Congregations.
Woodland, $38.50; Woodland Village, $25.75; Thornapple, $15.38; Crystal. $14.45; Sunfield, $7.73; Riverside, $5.03; Chippewa Creek, $4.26; Saginaw, $4.50; Oak Grove, $2.34; Hart, $2; Lake View, $1.45; Onekama, $1.30, ... 122 69
Sunday-schools.
Chippewa Creek, $1.47; Long Lake, $3.10, ...$ 4 57
Individuals.
Hart, $6; Geo. Stivers, $1; A Sister, 50 cents, ... 7 50
Idaho—$130.41.
Congregations.
Nez Perce, $46.48; Twin Falls, $39.-35; Boise Valley, $31.40; Weiser, $12.18, ... 129 41
Individuals.
S. S. Neher, Twin Falls (marriage notice), 50 cents; S. S. Redmon, Nampa (marriage notice), 50 cents, ... 1 00
Minnesota—$110.07.
Congregations.
Root River, $66; Worthington, $13.76; Morrill, $11.60; Deer Park, $4.67, ... 96 03
Sunday-school.
Deer Park, ... 7 54
Individuals.
Mr. and Mrs D. Broadwater, $5; N. B. Nelson and family, $1; J. Schechter, Jr., Worthington (marriage notice), 50 cents, ... 6 50
Oklahoma—$88.56.
Congregations.
Washita, $34.35; Cole, $3.05; Big Creek Church and Sunday-school, $33.91, ... 71 31
Individuals.
Isaac Williams, $10; Catharine Leer, $5; John Nomhold, $2.25, ... 17 25
Colorado—$78.97.
Western District, Congregations.
Fruita, $22.59; First Grand Valley, $11.43, ... 34 02
Individual.
J. C. Bryant, 50 cents; J. C. Bryant (marriage notice), 50 cents, ... 1 00
Northeastern Dist., Congregation.
Sterling, ... 30 00
Individual.
L. G. Templeton, Colorado City, (marriage notice), ... 50
Southeastern District, Congregation.
McClave, ... 11 45
Individual.
Mrs. R. D. Nance, ... 2 00
New Mexico—$57.22.
Congregations.
Miami, $42.22; Pecos Valley, $15, 57 22
Oregon—$51.67.
Congregations.
Myrtle Point, $25.82; Newberg, $16.10; Ashland, $4, ... 45 92
Individual.
H. H. Ritter, ... 5 75
Washington—$51.60.
Congregations.
North Yakima, $22.75; Wenatchee Park, $7; Sunnyside, $6.35; Portland, Oregon, $5, ... 41 10
Individuals.
A. N. Hylton, Tekoa, $10; Chas. N. Stutsman, Wenatchee (marriage notice), 50 cents, ... 10 50
Montana—$46.10.
Congregation.
Milk River Valley, ... 5 50
Sunday-school.
Fairview, Milk River, ... 27 60
Individuals.
F. E. Adams and family, $10; V. V. Smith, Milk River Valley, $1; Belva E. Hewitt, $1; Mrs. J. Y. Sollenberger, $1, ... 13 00
Louisiana—$38.35.
Congregation.
Roanoke, ... 38 35
Texas—$36.75.
Congregations.
Manvel, $30; Bethel, $3.75; Ft. Worth, $3, ... 36 75

North Carolina—$27.34.
Congregations.
Brummett Creek, $10.75; Melvin Hill, $6; Fraternity, $3.59; Pleasant Church and Sunday-school, $7, ...$ 27 34
South Dakota—$21.50.
Congregation.
Willow Creek, ... 21 50
Canada—$21.30.
Western District, Congregation.
Battle Creek, ... 20 80
Individual.
Geo. Long (marriage notice), ... 50
Arkansas—$10.80.
Congregations.
Springdale, ... 3 20
Individuals.
Members at Canfield, ... 7 60
Alabama—$7.65.
Sunday-school.
Fruitdale, ... 1 00
Individuals.
W. F. Sherman, $4.65; Lucy E. Sherman, $2, ... 6 65
Wisconsin—$6.50.
Congregation and Sunday-school.
Chippewa Valley, ... 6 50
South Carolina—$5.00.
Individual.
J. I. Branscom, ... 5 00
Florida—$3.00.
Individual.
Mrs. A. Buck, ... 3 00
Delaware—$1.00.
Individual.
Ralph Cannon, ... 1 00
Arizona—$0.50.
Individual.
Wm. Stutsman (marriage notice), 50
Unknown—$1.10.
Unknown, 60 cents; Unknown, 40 cents; Unknown, 10 cents, ... 1 10

Total for the month, ...$7,947 00
Previously received, ... 31,075 92

For the year so far, ...$39,022 92

INDIA MISSION.

Pennsylvania—$141.75.
Western District, Congregations.
Purchase Line, Manor, $17; Glade Run, $13; Montgomery, $15.86; Plum Creek, $15.25; Maple Spring, Quemahoning, $36.64; Chess Creek, $3.50; Greenville, Rockton, $3; Red Bank, $18.25; Berkey, Shade Creek, $9.13; Morningland, Shade Creek, $2.79, ..$ 134 42
Sunday-school.
Windber, Scalp Level, ... 7 33
Iowa—$36.82.
Northern District, Congregation.
Spring Creek, ... 10 00
Southern District, Congregation.
South Keokuk, ... 26 82
Montana—$15.15.
Congregation.
Medicine Lake, ... 15 15
Nebraska—$12.50.
Individual.
J. Edw. Jarboe, Lincoln, ... 12 50
Oklahoma—$12.11.
Congregation.
Thomas, ... 12 11
Colorado—$11.55.
Northeastern Dist., Congregation.
Colorado City, ... 2 55
Individuals.
Clara E. Michael, Colo. City, $7; Mrs. Katie Ruch, Colo. City, $2,.... 9 00
Illinois—$8.00.
Northern District, Congregation.
Shannon, ... 7 00
Sunday-school.
Elgin, ... 1 00
Indiana—$5.00.
Northern District, Aid Society.
First South Bend, ... 5 00
Virginia—$1.00.
First District, Congregation.
Allegheny, ...$ 1.00
Ohio—$0.50.
Southern District.
Proceeds of Uncle John's Waste Basket, ... 50

Total for the month, ...$ 244 38
Previously received, ... 913 67

For the year so far, ...$ 1,158 05

INDIA ORPHANAGE.

Pennsylvania—$102.00.
Western District, Sunday-school.
Maple Spring, Quemahoning, ...$ 40 00
Individual.
Jacob I. Fyock, Manor, ... 10 00
Eastern District, Individual.
Amanda Cassel, ... 32 00
Southern District, Sunday-school.
East York, ... 20 00
Indiana—$65.00.
Middle District, Congregation.
Spring Creek, ... 25 00
Young Ladies' Class, Burnett's Creek Sunday-school, ... 40 00
Kansas—$46.25.
N. E. Dist., Christian Workers.
Kansas City, ... 20 00
Southwestern Dist., Sunday-school.
Slate Creek, ... 6 25
Individual.
Mrs. T. N. Carter, Kansas Center, ... 20 00
Ohio—$37.00.
Northeastern Dist., Sunday-school.
East Nimishillen, ... 15 00
Southern District, Sunday-school.
Brookville, ... 22 00
Illinois—$34.25.
Northern District, Congregation.
Shannon, ... 8 00
Sunday-schools.
Elgin, 25 cents; Centennial, $5, ... 5.25
Aid Societies.
Centennial, $5; Franklin Grove, $16, ... 21 00
California—$20.00.
Southern District.
Boys' Class No. 5, Pomona, ... 20 00
Montana—$16.00.
Boys and Girls' Mission Band, Medicine Lake, ... 16 00
Michigan—$8.00.
Sunday-school.
Crystal, ... 8 00
Virginia—$2.00.
Eastern District, Individuals.
Maggie Mays, Bethel, $1; Gertrude Mays, Bethel, $1. ..... 2 00
Washington—$0.65.
Class No. 3, Wenatchee, ... 65

Total for the month, ...$ 331 15
Previously received, ... 1,758 43

For the year so far, ...$ 2,089 58

INDIA BOARDING SCHOOL.

Pennsylvania—$74.48.
Eastern District, Sunday-schools.
Palmyra, $26.20; Naphsger, $3; Spring Creek, $16.16; Indian Creek, $25.50; East Hanover, $3.62, ...$ 74 48
Virginia—$65.00.
Northern District, Aid Society.
East Side Mill Creek, ... 20 00
Willing Workers' Class, Mill Creek, ... 25 00
First District.
Bible Class, Trout's, Roanoke, ... 20 00
Ohio—$17.50.
Northwestern Dist., Sunday-school.
Pleasant View, ... 12 50
Northeastern District.
Willing Workers' Class, Paradise. Wooster, ... 5 00

Minnesota—$10.00.
Sunday-school.
Worthington, ... $ 10 00
Nebraska—$8.05.
Class.
Sunshine, Kearney, ... 8 05
Indiana—$6.25.
Northern District, Congregation.
Turkey Creek, ... 6 25
California—$6.25.
Southern District, Sunday-school.
Pasadena Elementary, ... 6 25

Total for the month, ... $ 187 53
Previously received, ... 490 55

For the year so far, ... $ 678 08

INDIA HOSPITAL.

Maryland—$100.00.
Eastern District.
Individuals.
W. B. Yount and Wife, Meadow Branch, ... $ 100 00
Iowa—$10.88.
Middle Dist., Christian Workers.
Dallas Center, ... 10 88
New Mexico—$2.50.
In memory of Helen M. Mohler, Miami, ... 2 50
Ohio—$0.50.
Southern District.
Proceeds of Uncle John's Waste Basket, ... 50

Total for the month, ... $ 113 88
Previously received, ... 407 13

For the year so far, ... $ 521 01

INDIA WIDOWS' HOME.

Pennsylvania—$7.50.
Eastern District, Individuals.
A Brother and Sister, Elizabethtown, ... $ 7 50
Illinois—$1.50.
Northern District, Congregation.
Shannon, ... 1 50
Alabama—$1.00.
Individual.
Lucy E. Sherman, ... 1 00
Tennessee—$1.00.
Individual.
Louisa E. Andes, Pleasant View, 1 00

Total for the month, ... $ 11 00
Previously received, ... 61 75

For the year so far, ... $ 72 75

VALI CHURCHHOUSE, INDIA.

Tennessee—$35.25.
Congregations.
Pleasant View, $9.53; Cedar Grove, $6.95; Knob Creek, $4.62; Boones Creek, $6.95; New Hope, $4.20; Blountville, $3, ... $ 35 25
Virginia—$8.30.
Southern District, Congregations.
Pleasant Hill, $4.30; Laurel Branch, $4, ... 8 30

Total for the month, ... $ 43 55
Previously received, ... 122 99

For the year so far, ... $ 166 54

QUINTER MEMORIAL FUND.

Indiana—$5.00.
Middle District, Aid Society.
Salamonie, ... $ 5 00
Kansas—$5.00.
Southeastern District, Aid Society.
McPherson, ... 5 00

Total for the month, ... $ 10 00
Previously received, ... 5 00

For the year so far, ... $ 15 00

AHWA BOARDING SCHOOL, INDIA.

Ohio—$0.50.
Southern District, Congregation.
Donnels Creek, ... $ 50

Total for the month, ... $ 50
Previously received, ... 97 35

For the year so far, ... $ 97 85

CHINA MISSION.

California—$17.36.
Southern District, Christian Workers.
Pasadena, ... $ 17 36
Kansas—$16.00.
Southwestern Dist., Congregation.
Eden Valley, ... 16 00
Nebraska—$12.50.
Individual.
J. Edw. Jarboe, Lincoln, ... 12 50
Iowa—$10.00.
Northern District, Congregation.
Spring Creek, ... 10 00
Virginia—$10.59.
Northern District, Congregation.
Harrisonburg, ... 10 59
Illinois—$7.25.
Northern District, Congregation.
Shannon, ... 6 00
Sunday-school.
Elgin, ... 1 25
Indiana—$5.00.
Northern District, Aid Society.
First South Bend, ... 5 00
Ohio—$1.50.
Southern District.
Proceeds Uncle John's Waste Basket, ... 1 50
South Dakota—$1.00.
Individual.
A Sister, ... 1 00
Idaho—$0.45.
Christian Workers.
Weiser, ... 45

Total for the month, ... $ 81 65
Previously received, ... 385 05

For the year so far, ... $ 466 70

CHINA ORPHANAGE.

Indiana—$78.00.
Northern Dist., Sunday-school.
Walnut, ... $ 22 00
Sunday-school Classes.
Loyal, Middlebury, $20; Cheerful Helpers, Cedar Lake, $9, ... 29 00
Middle District.
China Mission Band, ... 11 00
Classes 4a and 4b, Salamonie, ... 16 00
Pennsylvania—$58.70.
Western Dist., Christian Workers.
Scalp Level, ... 22 00
Middle District, Individuals.
Bro. and Sister L. B. Benner, Carson Valley, ... 3 70
Southern District, Sunday-school.
East York, ... 22 00
Eastern District, Class.
Grater Mission Class, Norristown, 11 00
New Mexico—$16.46.
Sunday-school.
Clovis, ... 16 46
Ohio—$16.00.
Northwestern District, Congregation.
Silver Creek, ... 11 00
Southern District, Individuals.
Bro. and Sister John H. Rinehart, 5 00
Kansas—$11.00.
Southwestern District, Class.
Golden Rule, Monitor, ... 11 00
Nebraska—$8.70.
Classes.
Morning Star and Buds of Promise, South Beatrice, ... 8 70
Illinois—$8.50.
Northern District, Congregation.
Shannon, ... 8 50

Oregon—$5.00.
Sunday-school.
Evergreen, Myrtle Point, ... $ 5.00

Total for the month, ... $ 202 36
Previously received, ... 476 18

For the year so far, ... $ 678 54

CHINA HOSPITAL.

Texas—$100.00.
Individuals.
Samuel and Jane Badger, Manvel, $ 100 00
Maryland—$30.00.
Western District, Class.
Second Primary, Maple Spring, Oakland, ... 30 00
Kansas—$20.00.
Northeastern District, Individual.
A Brother, Morrill, ... 20 00
New Mexico—$2.50.
In memory of Helen M. Mohler, Miami, ... 2 50
Ohio—$1.00.
Southern District.
Proceeds Uncle John's Waste Basket, ... 1 00
Illinois—$0.25.
Northern District, Sunday-school.
Elgin, ... $ 25

Total for the month, ... $ 153 75
Previously received, ... 617 42

For the year so far, ... $ 771 17

LIAO CHOU HOSPITAL, CHINA.

Illinois—$5.00.
Northern District, Individual.
Noah Blough, Mt. Carroll, ... $ 5 00
Canada—$1.50.
Western District, Class.
Irricana Primary, ... 1 50

Total for the month, ... $ 6 50
Previously received, ... 25 00

For the year so far, ... $ 31 50

CHINA BOYS' SCHOOL.

Illinois—$1.00.
Southern District, Individual.
John D. Wagoner, Cerro Gordo, .. $ 1 00
Ohio—$1.00.
Southern District.
Proceeds Uncle John's Waste Basket, ... 1 00
Kansas—$0.55.
Northwestern District.
Class of Mrs. Flora, Quinter, ... 55

Total for the month, ... $ 2 55
Previously received, ... 190 80

For the year so far, ... $ 193 35

CHINA GIRLS' SCHOOL.

Kansas—$5.55.
Northwestern District.
Class of Mrs. Flora, Quinter, ... 55
Southwestern District, Aid Society.
McPherson, ... 5 00
Ohio—$1.00.
Southern District.
Proceeds Uncle John's Waste Basket, ... 1 00

Total for the month, ... $ 6 55
Previously received, ... 91 31

For the year so far, ... $ 97 86

DENMARK MISSION.

Illinois—$4.00.
Northern District, Congregation.
Shannon, ... $ 4 00

Total for the month, ... $ 4 00
Previously received, ... 42 10

For the year so far, ... $ 46 10

CHURCH EXTENSION.

California—$1.55.
Southern District, Sunday-school.
Egan, Hemet, ... $ 1 55
Maryland—$1.00.
Eastern District, Individual.
Wm. H. Swam, ... 1 00

Total for the month, ... $ 2 55
Previously received, ... 29 95

For the year so far, ... $ 32 50

SWEDEN CHURCHHOUSE.

Illinois—$5.00.
Northern District, Individuals.
H. P. Garner and wife, Batavia, .. $ 5 00

Total for the month, ... $ 5 00
Previously received, ... 30 00

For the year so far, ... $ 35 00

SWEDEN MISSION.

Washington—$8.95.
Congregation.
Sunnyside, ... $ 8 95
Indiana—$5.00.
Northern District, Aid Society.
First South Bend, ... 5 00

Total for the month, ... $ 13 95
Previously received, ... 12 00

For the year so far, ... $ 25 95

SEATTLE CHURCHHOUSE.

Washington—$2.00.
Individual.
R. Force, ... $ 2 00

Total for the month, ... $ 2 00
Previously received, ... 335 25

For the year so far, ... $ 337 25

ITALIAN MISSION, BROOKLYN.

Texas—$100.00.
Individuals.
Samuel and Jane Badger, Manvel, $ 100 00
Illinois—$36.95.
Northern District, Congregations.
Waddams Grove, $20.70; Shannon, $4, ... 24 70
Sunday-schools.
Bethel, Naperville, $12; Elgin, 25 cents, ... 12 25
Pennsylvania—$27.60.
Western District, Individual.
Mary A. Kinsey, ... 5 00
Middle District, Sunday-school.
Tyrone, ... 10 50
Eastern District.
Class of Ella M. Ebersole, Hanoverdale, Big Swatara, ... 3 35
Individual.
Henry Bollinger, West Conestoga, 1 35
Southern District, Sunday-school.
Pleasant Hill, Codorus, ... 4 40
Southeastern District, Individual.
M. L. Ebert, Philadelphia, ... 3 00
Iowa—$19.42.
Northern District, Congregation.
Spring Creek, ... 10 00
Class Willing Workers, Curlew, . 9 42
Missouri—$18.30.
Northern Dist., Christian Workers.
Smith Fork, ... 18 30
Maryland—$18.75.
Eastern District.
Class, Willing Workers, Washington, D. C., ... 8 75
Individual.
Christian Krabill, Denton, ... 10 00
Virginia—$8.84.
Southern District, Congregation.
Germantown, ... 8 84

(Continued on Page 74.)

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of the Church of the Brethren

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Horning, Emma, ... Ping Ting Hsien, Shansi, China
Hutchison, Anna, ... Liao Chou, Shansi, China
Metzger, Minerva, ... Ping Ting Hsien, Shansi, China
Rider, Bessie M., ... Ping Ting Hsien, Shansi, China
Senger, Nettie M., ... Ping Ting Hsien, Shansi, China
Vaniman, Ernest D., ... Ping Ting Hsien, Shansi, China
Vaniman, Ernest D., ... Ping Ting Hsien, Shansi, China
Vaniman, Susie C., ... Ping Ting Hsien, Shansi, China
Wampler, Dr. Fred J., ... Ping Ting Hsien, Shansi, China
Wampler, Rebecca S., ... Ping Ting Hsien, Shansi, China

India.

Arnold, S. Ira, ... Anklesvar, B. B. C. I. R. R., India
Arnold, Elizabeth, ... Anklesvar, B. B. C. I. R. R., India
Blough, J. M., ... Bulsar, B. B. C. I. R. R., India
Blough, Anna Z., ... Bulsar, B. B. C. I. R. R., India
Cottrell, Dr. A. Raymond, ... Bulsar, B. B. C. I. R. R., India
Cottrell, Dr. Laura M., ... Bulsar, B. B. C. I. R. R., India
Ebey, Adam, ... Karadoho, via Dahanu, B. B. C. I. R. R., India
Ebey, Alice K., ... Karadoho, via Dahanu, B. B. C. I. R. R., India
Emmert, Jesse B., ... Jalalpor, Surat Dist., India
Emmert, Gertrude R., ... Jalalpor, Surat Dist., India
Eby, E. H. (on furlough), 91st and 10th Ave., N. E., R. D. Box 349, Seattle, Wash.
Eby, Mrs. Emma H. (on furlough), ... 91st and 10th Ave., N. E., R. D. Box 349, Seattle, Wash.
Eby, Anna M., ... Vada, Thana Dist., India
Himmelsbaugh, Ida (on furlough), ... 200 6th Ave., Altoona, Pa.
Holsopple, Q. A., ... Umalla Village, B. B. C. I. R. R., via Anklesvar, India
Holsopple, Kathren R., ... Umalla Village, B. B. C. I. R. R., via Anklesvar, India
Kaylor, John I., ... Vada, Thana Dist., India
Kaylor, Rosa, ... Vada, Thana Dist., India
Lichty, Daniel J., ... Umalla Village, B. B. C. I. R. R., via Anklesvar, India
Lichty, Nora A., ... Umalla Village, B. B. C. I. R. R., via Anklesvar, India
Long, I. S., ... Vyara, Surat Dist., India
Long, Effie V., ... Vyara, Surat Dist., India
Miller, Eliza B. (on furlough), ... R. F. D. 2, Waterloo, Iowa
Miller, Sadie J., ... r ..... Vyara, Surat Dist., India
Nickey, Dr. Barbara M., ... Vyara, Surat Dist., India
Pittinger, J. M., ... Ahwa, Dangs Forest, via Bilimora, India
Pittenger, Florence B., ... Ahwa, Dangs Forest, via Bilimora, India
Powell, Josephine, ... Bulsar, B. B. C. I. R. R., India
Royer, B. Mary, ... Vada, Thana Dist., India
Ross, A. W., ... Bulsar, B. B. C. I. R. R., India
Ross, Mrs. A. W., ... Bulsar, B. B. C. I. R. R., India
Stover, W. B., ... Anklesvar, B. B. C. I. R. R., India
Stover, Mrs. W. B., ... Anklesvar, B. B. C. I. R. R., India
Shumaker, Ida C., ... Bulsar, B. B. C. I. R. R., India
Widdowson, Olive, ... Anklesvar, B. B. C. I. R. R., India
Ziegler, Kathryn (on furlough), ... Royersford, Pa.

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1902	8,097.74
1903	10,204.24
1904	11,560.26
1905	12,871.08
1906	13,248.00
1907	15,073.63
1908	15,813.66
1909	15,802.93
1910	17,513.69
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General Mission Board ∴ Elgin, Illinois

MARCH : : 1916 Vol. XVIII, No. 3

The Missionary Visitor

Church of the Brethren, Ping Ting Hsien, Shansi, China
Dedicated December 12, 1915

History *of the* China Mission

The Missionary Visitor

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CHURCH OF THE BRETHREN

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The Missionary Visitor

Volume XVIII MARCH, 1916 Number 3

EDITORIALS

We are exceedingly glad to note in a letter from Bro. Wine, in Denmark, that Sister Wine has been in much better health during the past couple of months than at any other time since she has been in Denmark. She has not enjoyed good health for much of the time since they left America.

Rally days are not uncommon in our Sunday-schools in China. For instance, the following regarding the first Sunday of the present year at Ping Ting Hsien: "Sunday-school started off yesterday in great shape—about 170 being present, and all the teachers anxious to get to work." When the Sunday-school is on the move it foreshadows a healthy church condition.

The Christian Chinese of San Francisco, pattering after the Gideons, have supplied the Chinese hotels of the city with copies of the Scriptures.

"We must preach or perish, teach or tarnish, evangelize or fossilize."

The Japanese Missionary Society, operating on the Pacific coast, known as the Dendo Dan, is soon to take up mission work among the Hindu population of the coast.

"The best remedy for a sick church is to put it on a missionary diet."

It is interesting to note what the Gospel does in far-away Madagascar. The following incident, recorded in *Record of Christian Work,* affords us a side light: "There are two anti-Christian papers published in Madagascar, one French and the other Malagasy. The editor of the latter has been a Mr. Ravaonjanahary, an out-and-out militant agnostic. This paper, *The Sun,* is now without an editor, for Mr. R. has become a Christian . . . It has cost him much, for he has a wife and five children and his former position was both secure and lucrative. Now, instead of writing infidel tracts, he is devoting his great abilities to preaching the Gospel. He is a brilliant French scholar, a speaker and writer of power, a man of genuine character. . . . This Saul become Paul is now speaking on 'Why I became a Christian.'"

Missionary work is not all sad and prosaic and solemn, as some would believe, and indeed we are of the opinion that such terms are no more employed to describe incidents abroad than they are at home. The following, from the letter of one of our missionaries, shows that some things are amusing: "Some of these people seem to have fear of the 'Old Nick.' As a Christmas greeting we sent out some pictures to different homes. With one packet we also sent a paper doll, with extra clothing to cut out and hang on. The clothing of this doll was brought back to me, and I saw they were greatly distressed, for they said we gave them a headless devil and they were afraid of it. I smiled out loud when I got home."

Sisters Anna M. Eby and B. Mary Royer, after spending some time in language school and at Vada Station, India, are now permanently located at Dahanu, Thana District, India. They may be thus addressed.

We regret very much to learn of the long illness of Sister Ida C. Shumaker, who is in charge of the Girls' Orphanage at Bulsar. She is improving slowly and it is hoped that she may soon recover.

A good brother whose heart is in mission work has agreed to give the Board $10,000 in five annual installments of $2,000 each for the erection of the General Hospital in India. The same is to be known as the ——— Memorial Hospital, the donor's name to be included. What better monument could one erect—a house of mercy and for the alleviation of pain? This is far better than an expensive mausoleum.

Bro. Galen B. Royer has spent considerable time this winter in visiting our various schools, addressing the student bodies, holding personal life-work conferences, teaching in institutes and awakening missionary interest in general. He reports with much gratification, both to himself and the General Mission Board, that there seems to be a reawakening of interest in many quarters to the needs of our mission fields. A larger number of the students than usual are looking towards the foreign field. May we pray that the Lord will awaken a positive response, this spring, in many hearts, to go forth for Him. Our fields are needing recruits, oh, so badly.

We are informed that the board of trustees of McPherson College have voted to set apart Sunday, June 18, as "Education Day" in the churches of their territory. They are asking that on this day sermons on education be preached, programs be given by Christian Worker Societies, and an offering be lifted for the cause of Christian education. Certainly other schools could do well to follow the example of McPherson's trustees and appoint the same day in their respective territories, as a day for the advancement of Christian education among us.

The American Bible Society, during 1915, issued a splendid total of 2,707,739 Scriptures. Over 400,000 Scriptures have been distributed during the same period by this society to the soldiers in Europe.

We are called upon, by sorrow and sympathy, this month to record the home-going of two little angels of the mission field.

Little Adah, daughter of Brother and Sister Adam Ebey, was summoned Dec. 10 from the hospital at Bombay, whither she had been taken to combat the dread disease, diphtheria. She now rests in the cemetery at Bombay. This is the sixth babe that Bro. Ebey's have been called upon to give up, five of whom now sleep beneath India's sod.

On January 27, from Liao Chou, China, Cathryn Bright, aged six years, daughter of Brother and Sister J. Homer Bright, went to live with Jesus. Scarlet fever was the cause of her death. A message reached the Board rooms a few days after her death, but details are still lacking. Brother Bright's now have two little girls sleeping beneath China's sod. Cathryn could not forget her little Sister Mary, and now the two play together in Paradise.

It is hard to part with children in our own land, and surely it is sadder on the field, where the chatter and laughter and merry making of little ones break the monotony of life among heathen peoples. Only the beckoning of little hands

from the land of the Savior can supply the comfort which bereaved missionary parenthood must experience. The prayers and sympathy of our church are with these brave soldiers of the cross in their bereavement.

District Mission Boards do not have the easiest task that might be assigned them. That is, if they really do the work allotted them. Of course, their tasks are easy if the principal responsibility they undertake is to see that their names get printed correctly on their letterheads.

There are only a few such District Board members these days, thank fortune! What few there are will soon be replaced by more thoughtful, aggressive brethren; that is, if the Districts are awake. Either they see new light quickly or they disappear. But, dear brethren, think of the task that you usually impose upon your District Board: to see that mission points are supplied with preaching, that weak churches are kept alive, that dead ones are revived, and that new ones are organized.

This is a delightful program on its face, but behind its back there is much to bear heavily upon the members of the Boards. We heard once of a mission treasurer who deemed it his business to squeeze down tightly on the mission workers and drive hard bargains with them, in order that he might report a healthy balance at each District Meeting. As a natural consequence it is requiring little effort to record the mission work in that District. But the big majority of Mission Boards are awake to their needs and are confronted, constantly, with a deficit. (The man who invented this word "deficit" surely did not know what he was committing, or else he was a pessimist.) Deficits are the stuff of which grey hairs are made.

Then there are the mission workers, whom the Boards come to love. Their needs and problems lie heavy. We have no more devoted class of missionaries in our church than those employed by our District Mission Boards. Usually they work at a small salary. Living in our cities, furnished with scanty means, "boarded off of" by the sight-seer, the penurious and the thoughtless, they do a wonderful work, withal. Or living in our country districts, reviving a church that has been weakened by emigration, or nursing with milk a church that could eat meat were it not for internal dissension, the mission worker is borne down almost to despair. And the Mission Board suffers with him through it all.

Only the Boards can get such pictures of their workers, and then they often must face them with depleted budgets. What is the church doing to help out in such a tremendous task? Or what is she going to do about it?

And then we wonder if the District Boards are doing all that they can to assist in setting mission points upon their own feet. We likewise wonder how many churches there are in our Brotherhood that have been mission points, ten, twenty, thirty years, and are mission points still.

As we scan the Brotherhood we note this large number of churches that have received assistance for many years; also the smaller number who have attained their "majority" in support. We shall be glad indeed to print the names of any city missions that have been started in the last ten years from a mere preaching point and are now completely organized churches, supporting their own pastors or giving more than half support. We shall consider such as belonging to a roll of honor.

We have such and we should like to recognize them and to know how they were able to do it. We know of one class of brethren who will be wonderfully anxious to know how it was accomplished—our District Mission Boards.

Whatever else must be cared for, there are two factors that should be kept in view in the administration of mission work. One is to get the mission to stand upon its own feet after a reasonable time has been allowed for nurture and growth; the second is to get that mission to the point of self-support. We know of one Board that has adopted a sort of sliding scale in the support of pastors. For instance, if the Board furnishes $600 for the support of the mission, the church is kindly asked to supply $60 of the amount, the second year $120, the third year $130, and so on until self-support is attained. The Board also sees that the local church lives up to its promise, else the mission worker suffers. Of course, if the church fails, the Board must meet the deficit.

This same Board adopts, as soon as is deemed prudent, the plan of allowing its mission points to choose their own pastor, and then to call upon the Board for the extra assistance that is necessary. This will work two things: It places the church upon its own basis, and begets a spirit of church consciousness. Likewise it awakens that feeling of independence and gratification which prompts any body of members to do their best and a little more.

Some missions fail to thrive because the principle above is not put into practice. For once in a while there is a Board that feels it a duty to sit tight and hold on, endeavoring to engraft principles that will not work and can not be adapted to the changed conditions of life, that are found under strange environments of that city or country work, whichever the case may be.

Just here we wish to digress from our thought for one moment to say that the Church of the Brethren can succeed in city work only when it adapts itself to city needs. Too often we depend upon church growth in our cities by the retirement of our seniors from the farm or by immigration. Either of these methods is wrong at its very foundation. If we can not succeed in church extension by evangelization, then there surely is something radically wrong in our conception of the work which Jesus Christ allotted unto us.

We can make city work prosper as a Church of the Brethren the same as we can make country work prosper, but we can no more prosper in the city, employing country methods, than we can prosper in the country, employing city methods. The sooner we come thoroughly to understand this fact the sooner will we prosper in our mission work. And happy are those Mission Boards and Districts throughout our Brotherhood who are coming to recognize the truth of this very necessary principle in mission work.

And so, dear reader, if you have persisted in reading this editorial, broken into many pieces, you will discover, we trust, that Mission Boards have a larger problem than you had been thinking about. If you can possibly adjust your conception of the immensity of their task from a small responsibility to a large one, then send a liberal offering to your District Board Treasurer, to help the good work along. We do not mean that you should pay up your assessment —you already know that—but send a thank offering commensurate with your blessings. Be a contributing factor to the success of the work on our home base. *DO IT NOW!*

A BRIEF HISTORY OF THE CHURCH OF THE BRETHREN IN CHINA*

Ping Ting Boys' School Building, Erected in 1913.

LOCATING THE CHINA MISSION

"Now the Lord said to Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house unto a land that I shall show thee. . . . and thou shalt be a blessing."

FOR a number of years individuals here and there throughout our Brotherhood had been looking to China as our next mission field. In 1906 the General Mission Board asked Bro. McCann to investigate this field on his way home from India. He stopped at Hongkong and came inland as far as Hankow. During the investigation he found that Shansi in the north and Yunan in the south were the least occupied of the provinces.

When F. H. Crumpacker and wife, G. W. Hilton and wife, and Emma Horning were sent to China in the fall of 1908 the location was left entirely in their hands. After a thorough study of the "Atlas of Missions," by H. P. Beach, and much prayer they decided on Shansi Province. This decision was encouraged and strengthened by Bishop Bashford, who came over with us on the same boat.

Learning the name of the senior missionary, Rev. Sowerby, at the capital of Shansi, we wrote him a letter from Japan, asking him to rent us a house. At Shanghai we learned of two people who had been to Shansi—Dr. T. Richards and Mrs. Morgan—who gave us a great deal of information as to what we should take with us. At Hankow we received a letter, saying Rev. Sowerby had rented a house for us. Thus the Lord was leading us step by step in the darkness, and we were indeed

*[The following articles on China have been prepared by our workers on that field, as a history of their work. These articles will be printed separately as a history and can be had upon application by any who may be especially interested in that field.—Editor.]

thankful, for his answer to our prayers.

From Hankow on the real difficulties of a foreign land were upon us, for they could speak no English and we could speak no Chinese. By packing everything in a freight car, eating, sleeping, and riding here most of the way, we at last arrived at Tai Yuen Fu, the capital of Shansi. Here we were welcomed by the English missionaries and entertained for the night. The next day we moved into our rented compound and began the study of the language. Thus the first step in the location was accomplished.

To find the least occupied and the most needy part of the field several investigating trips were made. In March, 1909, F. H. Crumpacker and Geo. W. Hilton made a trip to the east mountains with our friend, Mr. Corbin, of the American Board Mission. On this trip they visited Liao Chou and the surrounding country. In April they made a trip west towards the Yellow River in company with Mr. Corbin and Mr. Pye, also from the American Board. A third trip was made north in September, but of the three places we decided that the east mountains were the best. Bro. Crumpacker visited Ping Ting and Le Ping in February, 1910, was favorably impressed, and proceeded to secure property. No one would rent, for they were afraid of foreigners. After repeated visits and much difficulty an old house was bought for about seventy dollars, gold. The owner, not being a native of the province, wanted money very badly so that he could return to his home, but as soon as the people of the city heard that he had sold to us, he was forced to stay in hiding as they intended to give him a good beating. But Bro. Crumpacker began repairing the house and making friends. The people soon found that he had come to do them good rather than evil, and the storm quickly blew over. April 25 Bro. Crumpacker's took full possession and moved in and have lived in this house ever since. This was the real beginning of our China Mission.

The Present Boys' School at Ping Ting Hsien.

The second station was opened by Bro. Hilton in June, 1912.

Photo by W. O. Beckner.

Residence of Brother and Sister F. H. Crumpacker, from City Wall.

PING TING STATION

BRO. CRUMPACKER, now having a working knowledge of the language, moved to Ping Ting May 25, 1910, bringing with him his wife and baby, Frantz, who came to brighten their home July 2, 1909. They began work at once among the people by holding services in their home. At the first service about forty were present. A service was held also in the afternoon. These have continued regularly from that date, being the fountain of life at which many are continually drinking of the water of salvation. In the autumn, property was rented in the east suburb, and Sept. 11, 1910, the services were moved to this place. The audience has long outgrown the seating capacity, for we have about two hundred each Sunday. The overflow fills the yard, many standing through the services. All of us are rejoicing over the new church-house that was dedicated in December, 1915.

Aug. 31, 1910, Emma Horning came from Tai Yuen Fu to help with the work among the women. Oct. 5, 1915, Minerva Metzger arrived from America and began at once the study of the language. In February, 1911, the midweek prayer meeting was begun and has continued to increase each year since. April 17, 1911, two men were baptized in the river about a mile south of the city. Two others were baptized before we left Tai Yuen Fu. May 10, 1911, we had our first love feast, held in Bro. Crumpacker's upper room. There were three Chinese and us four missionaries.

The later part of this summer our joy knew no bounds when we received news that six new workers were coming with Bro. Hilton that fall—Bro. B. F. Heckman and wife, with their two children, Esther and Lois, Bro. J. H. Bright and wife, with their two children, Esther and Cathryn, also Sister Anna Hutchison and Sister Winnie Cripe. In October, 1911, just as we were making the last preparations to welcome them to Ping Ting, we received a telegram stating that the revolution was on and it would not be wise for them to come interior. A couple of days later we received a letter from the United States consul, summoning us at once to Tientsin for protection. That night we packed the few necessary things and the next morning found us on the way to the coast. Bro. Crumpacker accompanied us, but returned after a couple of weeks under great difficulties, for he had to pass through the war line. He received a great welcome by the people of the city on his return, the officials even sending protection to his house and urging him

to stay by them. The work continued much the same during this winter, for the direct effects of the war were not very great here.

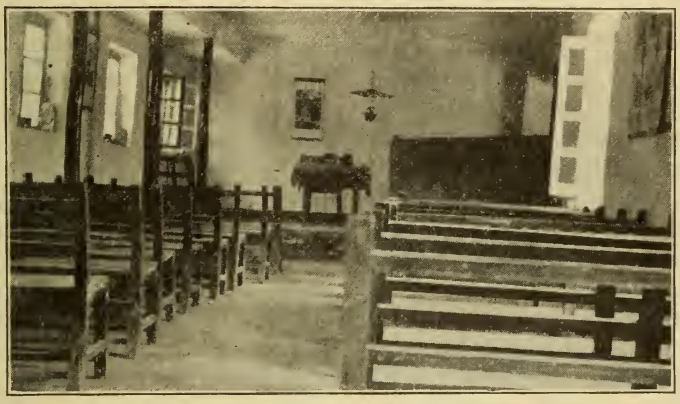
The party at Tientsin were busy studying the language, which the war could not hinder. Towards spring Mr. Yin was received into our church. He had been a Christian and had received his training in a mission school, but position and money were leading him from the straight path, so when he became one of our language teachers he was brought back and has since become one of our best workers. In March, 1912, Emma Horning left for America for special medical treatment. In April of the same year Sister Crumpacker again joined her husband in Ping Ting. Early in June, 1912, Bro. Hilton's and Sister Hutchison came interior, and Bro. Hilton opened the work at Liao Chou. The rest of the Tientsin party spent the summer at Pei-tai-ho, a summer resting place, especially for missionaries, on the coast north of Tientsin. Here they continued the study of the language until September, 1912, when the whole mission gathered at Ping Ting for a general mission meeting. At this meeting much business was transacted and many plans laid for the progress of the mission. The two churches were organized, Ping Ting having eight members and Liao Chou nine. In July the first inquirers' class was organized, containing six members. In September, 1912, seven were baptized, reminding us that truth was impressing these people.

While everything seemed prospering in the mission suddenly great sorrow came upon us. Brother and Sister Heckman and little Esther took the small-pox, from which Bro. Heckman did not recover. He died April 9, 1913, and was buried on a terrace overlooking the city. In the spring Sister Heckman and her two children, bearing their sorrow with sweet resignation, returned to America. In September the ranks were again lessened by the return of Bro. Hilton because of poor health. Thus the work was weakened by the absence of five from the field at the same time. But the Lord was hearing our prayers, for that fall eight workers arrived to give strength and hope—Dr. O. G. Brubaker and wife, with their two children, Leland and Edythe, Dr. F. J. Wampler and wife, Bro. Ernest Vaniman and wife, Sister Anna Blough; also Emma Horning returning. Giving still more encouragement, two representatives of the Mission Board, Bro. H. C. Early and Bro. Galen B. Royer, arrived with the party. The next day after the arrival sixteen were baptized, two being our first women received into the church. The same evening we had the love feast, when thirty-nine consecrated themselves anew to the cause of our Lord.

Work is not confined to the common people, for the teacher and official classes also are being reached. Christian papers and other literature are being sent to the leading men of the district. Bro. Crumpacker teaches English twice a week in the city high school, and their physical director gives our boys physical training in return. This puts us in touch with the educational work of the city. The Bible is in the school now and the superintendent is reading it.

Large crowds of business men, students and teachers come on invitation to any of our special services, such as we have at Christmas, laying of corner-stones and special days of prayer. At these services the official always speaks, also the superintendent of the high school and other prominent men. We have given them Bibles, and they eagerly awaited the completion of the new church, so we will have a suitable place to invite this class of people to regular services. The large Sunday-school will also be glad to occupy this building, for we have had to hold it in the various departments because of lack of room.

The missionary must be prepared for any kind of occupation, so not the least of Bro. Crumpacker's duties has been the buying of land, repairing and building. The Boys' School building was finished the fall of 1913. The Girls' School, church and sisters' house are being finished this fall (1915). The planning of those buildings from native material and the overseeing of a hundred workmen is no small matter when the other mission work must be looked after at the same time. This coming year Bro. Crumpacker goes home on furlough, leaving the work in charge of Bro. Vaniman and Dr. Wampler. Although they have not finished their language study, we know the Lord will bless their efforts in continuing the work.



Interior of Present Liao Chou Chapel.

LIAO CHOU STATION

LIAO CHOU is a three days' donkey ride south of Ping Ting. We first visited it when Brethren Crumpacker and Hilton, in company with Rev. Corbin, made their itinerating trip through this place. Later Bro. Crumpacker made several preaching trips through this district.

When Bro. Hilton returned to China with six others, in the fall of 1911, we made repeated efforts to rent property in this district and at last found suitable property at Liao Chou. As soon as the Revolution was over sufficiently to permit inland travel, Bro. Hilton moved to this city and began to make preparation for the party who were still at the coast studying. He was very busy during the summer, renting property and repairing it for the new homes, but not too busy to open preaching services, after two weeks, in his own home. Large crowds filled the court at first, but later only the really interested continued to come. He attended many of the fairs and preached to the large crowds there. He also looked after many sick, once going as far as twenty miles to care for a sick woman.

In the fall they were joined by Brother and Sister Bright and their three children, Esther, Cathryn and Mary, also Sister Hutchison and Sister Cripe. During the winter the regular prayer meeting was begun and a weekly Bible class started for the most interested.

Early in the spring Bro. Hilton's nervous headaches became more marked and he sought relief by going to Taiku, where he was under the care of Dr. Hemmingway for three weeks. After his return he made several trips to a large spring, about ten miles away, but as summer wore away his trouble be-

came more serious and early in September he and his family returned to America.

In spite of difficulties the work grew, and from the Bible class six were baptized in September, 1912—the first converts. In October the annual mission meeting was held here for the first time. The stirring message from Bro. Crumpacker, "That we may be one," brought courage and faith to all. Bro. Yin's talk also helped the Chinese to a fuller life of service.

What this early sowing will bring forth only eternity will tell. During the first summer two young men came here to attend a theatrical, and out of curiosity came to the chapel. The "Old Story" took such a hold on them that when they went to their home village, not far from Le Ping, one of Ping Ting's out-stations, they atended services all winter and were baptized in November, 1914. One of these men is an artist, whose talents are beyond the ordinary, and we are often glad to make use of his services. He painted for Bro. Royer some pictures when the latter was here visiting us. The other one is a farmer, whose zeal for the Master is so great that he is out preaching most of the time at the fairs and in the numerous villages.

The visit of the delegates from the Mission Board was an inspiration to all of us, and we were brought closer in touch with the home church. At the same time we were overjoyed to welcome to our station Dr. and Mrs O. G. Brubaker and their two children, Leland and Edythe.

Gradually some of the teacher class manifested an interest in our work, and the six that were baptized in the fall of 1914 were chiefly from this class. After two years' trying to find a better building for the chapel, a very good place has been secured in the center of the city, on the corner of two of the best streets. In the same court a suitable dispensary is also arranged for present needs. We had the joy of dedicating this chapel on Easter Sunday, April 4, 1915. It seats about 150 men and 75 women. The cornerstone of the new Boys' School was laid June 19, 1915. On this occasion the official and other prominent men of the city spoke to a large and interested crowd.

During 1914 an out-station was opened at He Shun, and the Chinese church has supplied them with hymn books. They also sent a donation to the British and Foreign Bible Society. Calls for the opening of a number of out-stations must go unheeded because of the lack of Chinese trained workers.

After Bro. Hilton departed Bro. Bright was left alone with the work of the station until Dr. Brubaker came to

Liao Chou Mission Family.

take charge of the medical work, and now Bro. Flory's, after a year in the language school in Peking, have come to help in the evangelistic work. The work in the city and villages is very encouraging, and with these added helpers the prospect for future work is very bright.

The present membership is thirty Chinese and eight missionaries.

Our First Local Convert.

Bro. Sung lives in a village eight miles north of this city, but most of his work has been in the city itself. He is a man of good education, well versed in the Chinese classics, and is also a graduate of the Shansi University. When Bro. Hilton came he was holding an official position of some rank and was a recognized leader among the people.

That fall his wife was taken very sick, beyond hope of a Chinese cure, but knowing of the foreigners he came and begged Bro. Hilton's to go out to his home and see what could be done. The mother was saved but the newborn babe died. So grateful was he that he can never forget the kindness. Bro. Hilton not being willing to accept presents, he said he must give the money to the church. He soon after attended services and later became a regular attendant. In the spring he was employed as language teacher for several of the missionaries. While teaching them to read the Bible the truth sank into his heart and he turned from being a strong Confucianist to a believer in Christ.

He struggled against conviction for several months. Being a man of influence he feared the ridicule of his friends. But the Spirit continued to work with him and near the end of the summer of 1914 he said he could wait no longer and he did not fear any more. So in November, while Bro. Beckner was visiting us, Bro. Sung, with five others, was baptized while a number of his leading friends stood by witnessing the scene. But these friends, instead of ridiculing him, came to his room the next day to offer him congratulations. He continues to be a faithful worker and we expect to give him the position of head teacher in the Boys' School this year. We hope he will be a power for good in moulding the lives of those coming under his instruction.

WOMAN'S WORK AT PING TING HSIEN

WORK among the women of this place began in the spring of 1910 when Brother and Sister Crumpacker located in this city. During the summer the women came to call on Sister Crumpacker frequently, but the first invitation she had to a home was that of a neighbor, who asked her to go on the city wall and look down in the court to see the Chinese woman's flowers. A conversation followed, on the wall. In the fall Emma Horning came to help in the work.

The first few months it was not unusual in passing along the street to hear a little scream as some one ran in and shut the gate when they caught sight of us. Others stood on their flat housetops and cautiously looked down at us. What had we come for, anyway? The government must give us much money to come so far from home. Above all, they must take good care of their children, for the foreigners take their hearts and eyes to compound their proper medicines. Such questions and thoughts constantly filled their minds with wonder and fear.

The first visitors who ventured in were treated kindly and were shown a picture of a good Man called Jesus. However, the most that they remembered was our queer clothing, furniture and dishes; that we drank cold water and slept in cold beds, and had rugs on our floors like they use on their beds. The report

Christian Women of Ping Ting Hsien.

of these wonders spread rapidly and, aroused by curiosity, many came to see us and examine everything in the house, even sitting on our beds and opening our bureau drawers. Each time they heard something of the new religion.

In time we were asked to several homes, to see some sick and to show pictures to the young women who could not come to our homes. At this time the work went far too slow, for there were days when we had only to pray and wait, and continue the study of the language. Yes, we did get impatient sometimes and we thanked the Lord every time a new home was opened to us. During the first year between seventy and eighty homes were visited and we told the sweet old story in the simplest form.

Each Sunday afternoon a meeting was held for the people in the sisters' dining room, after which tea and cakes were served while they discussed the new things we had told them. Seven women took the opium cure the latter part of this year and received daily teaching.

At the end of this year we were called to the coast because of the Revolution. The work was continued by Sister Crumpacker and Sister Metzger as soon as they returned. In the fall of 1913, after being from the station two years, Emma Horning returned from America, to continue helping with the women's work. No longer do we need to sit and wait to be invited to their homes, for we are welcome in all parts of the city, suburbs, and many villages.

We have regular services for the women and children twice a week, Sunday and Thursday afternoons, with an attendance of from twenty to fifty. On special occasions over a hundred come—more than the small chapel will hold. However, most of the teaching must be done in the homes, for only a limited number can come to the regular services. Since the women can not read, the only way to make the work permanent is to teach them the characters as soon as they are interested enough in the gospel story to put forth the effort. It is an effort, too, for women from forty to sixty years old to learn characters, that cause even us missionaries such years of hard labor. In the face of these difficulties some fifty women are learning to read. As yet only eleven are able to read the Bible. The sisters who have come later are now ready to help in the work.

Thus far three have been baptized and two have applied for baptism. They learn to read, and they unbind their feet before applying for baptism. The three who have been baptized are Mrs. Yin, Mrs. Chai and Mrs. Jung. Mrs. Yin is the wife of the head teacher of the Boys' School. She has two little boys

who require most of her attention, but her commendable life and true Christian spirit make her an example to all who know her.

Mrs. Chai, also, has two little boys. She had some training in a mission school before she came here, so she is able to help a great deal in teaching the women to read and in regular services.

Mrs. Jung is a widow about sixty. She has broken off opium, unbound her feet, learned to read the Bible, and is now employed at the Woman's Hospital and Opium Refuge.

The two who have asked for baptism are Mrs. Chang and Mrs. Tou. Mrs. Chang has been with us most of the time since we arrived. She has learned to read the Bible and is very helpful in going with us into the homes to teach. Her only child is in the Girls' School, and her great hope is that her daughter will become a teacher some day.

Mrs. Tou lives in a village two miles away. About a year ago she became interested, and since then has come to services twice a week, walking the distance in spite of a bad heart trouble. In this time she has read all the primers and three of the Gospels. Two of her sons are in the Boys' School. She has been a widow for several years and her whole desire is that she and her sons may live for God.

Distributing Millet at the Christmas Season.

WOMAN'S WORK AT LIAO CHOU

WHEN Bro. Hilton's opened the work at this place, June, 1912, Sister Hilton soon won the hearts of many of the women, for her sweet disposition and real love for them could not be resisted, and many still remember her as their true friend. During the first busy summer, while they were fitting up their home, she visited in many of the native homes and received many callers. She also opened a Bible class for them, and with the assistance of a native helper gave the women their first knowledge of the true God. Then the light began to break upon those who sat in darkness.

In the fall, when Bro. Bright with his family and Sisters Cripe and Hutchison arrived, these three sisters also helped in the work, but their time was limited, for they were still studying the language. However, their friendly calls and hearty reception of callers opened many homes, gained them confidence and laid the foundation of the work. Little fear or distrust of the foreigners was shown from the first, and the welcome the sisters have always received in the homes

gives great hope for the future.

At the close of their first year at the station Sisters Cripe and Hutchison could give less time to the language study and more time to this work. Daily visits were made in the homes, giving the women a systematic course in Bible study, from the Sunday-school chart pictures. The secluded life, especially of the young women, made it necessary that much of the teaching be done in the homes.

In the spring of 1914 a Sunday afternoon Bible Class was opened. It has continued till the present with a varied attendance of from twelve to fifty women and girls. At first they were very timid in taking part, but after a year they show a marked improvement, some being able to sing several hymns and lead in prayer. They ask and answer questions freely. Most encouraging is the fact that twenty-five of these women are learning to read, and now can read the Bible for themselves, thus making the work permament.

In the fall of 1914 Sister Cripe opened the Girls' School, hence Sister Hutchison found it necessary to have a Chinese woman go with her into the homes. No trained Bible woman being obtainable, she selected Mrs. Leu, a desirable woman, who had been attending the regular services. So while she is learning the truth and being taught to read she goes daily with Sister Hutchison, helping to teach the women what she has learned, and winning many hearts by her commendable life and genial disposition.

Before our work was opened in the city not a woman was able to read, so in March, 1915, we were fortunate in securing the help of a woman with some learning from another city. She is helping teach the women to read, thus giving Sister Hutchison more time to teach them the Gospel and get out in new homes.

We are very much encouraged to go on in this work, for we have found so many responsive hearts. Several have expressed their desire to become Christians and have taken down their idols. Two of these women are Mrs. Liu and Mrs. Li, of whom the following is a brief sketch:

Mrs. Liu.

In the summer of 1913 a sick neighbor hobbled into the sisters' court and begged them to relieve her suffering. Not having the medicine at hand they told her to go to Bro. Hilton's, but she said she could not walk there. Seeing the distress walking caused her, they were moved by her sweet, pleading face and told her to go home and they would get the medicine and do what they could for her. Almost daily treatment followed for several weeks, and they were rewarded by finding her a well woman again. Before this she had had little to do with the foreigners, but now she and her husband can not do enough to show their appreciation, often sending gifts of such as they have—corn, beans and pumpkins.

As in many other cases, the healing of her body led to the opening of her soul. From the beginning of the Bible Class, she has eagerly drunk in the sweet story of Jesus. About a year ago she began learning to read and has made such progress that now she is beginning to read the Bible. Her zeal and earnestness are shown by having hymns and Bible verses on the wall which was once occupied by their household gods.

She was the first woman here to discard her idols, even in the face of opposition and ridicule from her friends. Not being able to sympathize with her in her noble stand, we often hear her tell them that the idols are vain and only the true God can help and bless them. Having lost four children, the only surviving one, a son, is in the mission school. Her husband is very kind, and theirs is one of the few homes where quarreling is not heard. She is now

A Women's Meeting at Liao Chou.

helping to teach the other women. Her sincerity and sympathetic heart win her many friends and make her an effectual witness for Jesus.

Mrs. Li.

One day while Sisters Cripe and Hutchison were walking on the city wall they heard a call, and looking in the direction whence it came saw a woman beckoning them to come into her court. Always anxious to enter new homes, they accepted the invitation and received an unusually hearty welcome. The people were very poor and untidy. They have two children. The father is a carpenter. As the sisters went home they thought, "What good can come from such a home except the grace of God enters?" Their only recommendation was their apparent genuine hospitality.

The home being opened, frequent visits followed, each time the callers receiving the same cordial welcome. As the woman was taught from the Sunday-school charts she showed keen interest, calling the entire family together. Once she was so delighted that she asked if they had not come from heaven. However, she did not attend the Sunday services, for when invited she would say, "I haven't time." When she heard that God was not pleased with people who were too busy to worship Him she would say, "I forgot."

Later, however, since the Bible Class was started, she became a regular attendant. She is also learning to read, which is difficult for her, but her perseverance will soon enable her to read the Bible. She loves to hear the Bible stories, and it is a great satisfaction to her to know that her husband is a carpenter, even as Jesus was. Her boy and girl are in the mission schools and her husband is of much service in building and repairing the mission property.

For some months she has discontinued idol worship, and, along with several others, she has expressed a desire to be baptized as soon as she has sufficient teaching. In time we hope to see them a Christian family. Already the home is putting on a new aspect of cleanliness and thrift. The rays of Gospel Sunshine are sure to purify and uplift.

HSIN MIN BOYS' SCHOOL, PINGTINGHSIEN

THE Boys' School at Pingtinghsien was opened in March, 1911. Fifteen pupils had been promised, but only one was present the first day. The enrollment grew to three the first week. More came later, until there was a good-sized beginning class. Mr. Wang Tswei Cheng was their teacher and he has been with the school until the present time. During the summer four

little fellows came from Hsin Chou. One was a full orphan and two came from a very poor home. All were fed by the school and one was also clothed. Most of the pupils who entered the first year were boys who were deprived either of father or mother, or were from the poorer classes. So the school was a semi-orphanage from the beginning. Since then many of the boys who enter are from the better homes, and now none are admitted who do not pay at least a part of their board. Some pay in full.

The second summer was the real beginning of the orphanage. This work has been carried on in connection with the school. May 18, Sister Crumpacker received a telegram, "Bringing sixteen boys." She was then the only foreigner at the station and had but one native helper, Mr. Chao Yü Hung, who had just arrived and spoke a slightly different dialect. By hard work and the help of a few native women, the boys each had a new comforter when they arrived, thirty-six hours later. They had been brought by Bro. Hilton from the famine district in the province of Anhui. Some were too weak to feed themselves, and many were full of sores, and altogether they were a most pitiable sight, although they had been cleaned up and clothed at Tientsin on their way to Shansi. A few friends of the mission asked to contribute toward the support, and gave about $35. Soon Bro. Crumpacker returned and there was a long siege of doctoring sores and discipling in raw heathenism. The screaming, swearing, fighting, etc., in their early history beggar description. In the fall fever broke out in the school. Two of the little ones went to the land where there is no more sickness. One was Hsiao I, the pet of the famine boys. At the close of the school year there were twenty-nine pupils on roll.

In September, 1912, the school was moved to Ku Chiao Nao, a place a little larger than the rooms in the chapel court where the school was first housed. It was not long until these quarters were crowded and could not be ventilated sufficiently. About this time the first school boy was baptized.

In November, 1913, the boys moved into their new quarters, built by the mission during the summer. It was a joy to see how happy they were and to have them well housed. Nov. 3, four were baptized. Everything went lovely for a while, then Wang Chih became sick with appendicitis and was sent to Paotingfu for an operation in the early spring of 1914. He fully recovered and gives promise of becoming a strong man physically. In March one of the saddest of accidents happened. Three boys suffered from asphyxiation during one night. They were found and given help in the morning and then left in the care of the natives. But at 2 o'clock Liao Ching Yü, a famine boy, was found dead. How saddened we were no one but those who have had the experience can realize. His body was taken out on the hillside and laid away. He was such a promising boy and we had looked forward to his being of great use. He had already borne testimony of the love of God. So great was the superstitious fear, that not one of the boys would have any of his clothes or treasures—not even his money. All had to be taken away from the building. Ching Yü had run errands and saved enough cash to purchase a small frame for the picture of Sister Wagner, who was sending him his support. The others who had suffered with him had a hard time to pull through.

In December, 1914, six more of the boys were baptized. The Word of God is influencing the pupils to live better lives and some have shown great progress. The moral status of the school is good and it has a fine reputation among the outside people. The city official showed his appreciation for what

is being done for some of the boys by coming and giving them a talk and presenting them with tablets and lead pencils. One of the most promising pupils and the one who was present the very first day was taken out of school at the Chinese New Year, 1915. His father is an opium sot and not in sympathy with the church. At one time he pawned his boy's clothes, but failed to get the bedding, for he had agreed that it should be the property of the school as long as the school kept it clean. In a year and a half the boy would have completed the second primary course. Another one in whom we have been very much interested is Tou Hung Ch'eng. His father is dead and his mother was partially supported by one of our native brethren before we knew of her desperate condition. Now she has become an earnest inquirer, and as soon as she had taken the step, asked if her son was too young to take it. She had heard the story first from him when he would go home from school to see her. Sister Hutchison bought him his first suit of clothes. He never had anything but rags before, and he was all smiles.

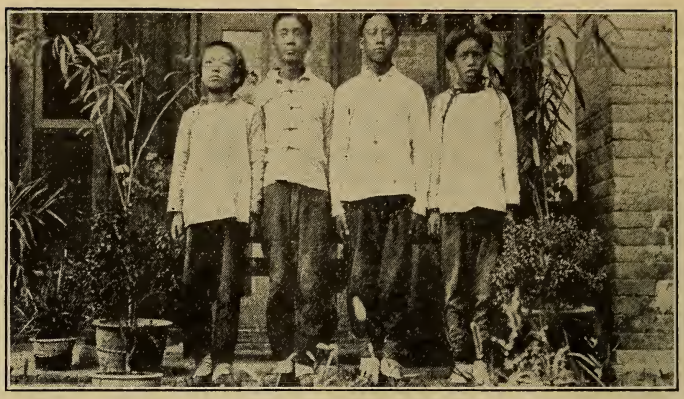
At present there are sixty-seven pupils and a corps of four teachers. H. C. Yin is the head teacher. He came in the summer of 1912. Four years of work are done. Many of the boys have developed physically, mentally and spiritually, till one could hardly believe they are the same boys. Three have been suspended and three have gone to a happier world. We trust that the Lord will help the rest to grow up and make this world brighter and better.

The New Boys' School Building at Liao Chou.

BOYS' SCHOOL, LIAO CHOU

SCARCELY had Bro. Hilton's settled in their new home until the people would frequently ask about their opening a school. Finally, after the new workers for Liao had arrived, it was decided that an effort should be made to procure a place and a school be opened just after the Chinese New Year, 1913. A suitable place was rented in a quiet section in the north part of town, and a good teacher secured, who was a member of the English Baptist Mission of Ch'ou P'ing, Shantung. A local teacher also applied and agreed to bring in ten pupils. During the first term there were many transient pupils. For the second term the attendance was more regular. There was an average of twenty-five for the first year.

Beginning with the second year we required a guarantee of attendance for a year before a pupil was admitted. For the first term there were thirty-eight pupils in attendance, and for the



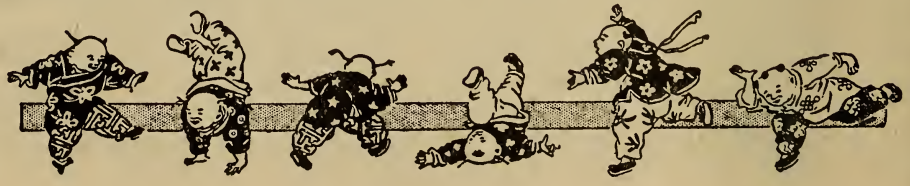
Four Promising Liao Chou Schoolboys.

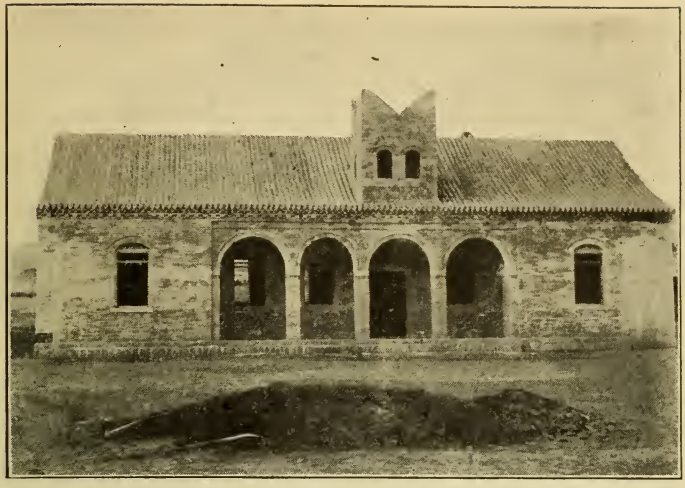
second term forty. Where the pupils received any assistance, they were required to guarantee an attendance for a term of three years and are gradually making the term longer.

Our quarters were crowded, and we were unable to rent any more rooms near, last year, so that no more pupils could be admitted. With the erection of our new school-building this year (1915) the school has all the advertising it needs. By adjusting the brick beds in one room a few more pupils were accommodated, so that there are now forty-seven pupils in attendance.

With the beginning of the third year the higher primary grades were begun, though there had been a few classes a week in the first year of this grade, the second term of 1914. A third teacher has been added so that the teaching can be done thoroughly in the newly-added grades. More attention is also given to the pupils, that they may get the proper physical exercise. A class of eight are really beginning to appreciate music after two years of training. The interest of the pupils in spiritual things is encouraging. The prayers that some have made for their homes are pathetic. One of the boys, He Ching Yu, came from a village about thirteen miles from Liao Chou. Now there are five from his district in school. He quoted the words of Jesus, " Suffer the little ones to come unto me," to comfort us at the parting of little Mary. He was the first of the school who wanted to enter the church. One of the most promising pupils is Wang Kuei Jung. He comes from a poor family. By bringing his older brother into closer relation to the mission it has made it easier for his own coming into the church. It is from the rank and file of our schools that we hope to get the future leaders of the church. May the building of character done now be well done.

About the time Bro. Hilton's health began to fail, Bro. Bright was asked to oversee the school work. With much of the language still to master, and having to direct other phases of the work, it has not received the attention it deserves. What has been done has largely been by the teachers. Our hope is that the school may become a credit to the mission, the church and the state.





The New Girls' School Building, Pingtinghsien.

HSU HSIEN GIRLS' SCHOOL, PINGTINGHSIEN

HOW indebted we feel to our Father that, through His Son, abundant joy is coming to the girls of Pingtinghsien. The idea that it is folly to educate the stupid women has prevailed for so many years that the new order of things in China finds it almost impossible to receive recognition. The officials and some of the teacher class, awakened to some of the possibilities latent within the souls of their daughters, have engaged private tutors for them, or are sending them to the Girls' Government School, which was founded about the time of the opening of the station here. It has grown from a few pupils taught by an old man to forty taught by a corps of three lady teachers. While this school is good, it reaches only a few of the masses and teaches the worship of Confucius. It has started rolling the ball of favorable sentiment for the education of girls.

During the third year of the history of the station, a few of our native workers urged the opening of a Christian school for girls. The missionary appointed to have charge had still much to do on the language, and there was no suitable place. It finally opened itself. The opium refuge keeper brought in his little girl. She and Miss Yang Ying An, who had come from the American Board Mission at Taiku, were given a few texts and set to work. Therefore, according to an early educator, who said that a school consisted of a log with a pupil at one end and a teacher at the other, the Hsu Hsien Girls' School began in Sister Metzger's home in November, 1912. About a month later two more girls came to be taught by Miss Yang. Both were from good families. One was very hard to control and for this reason had been dismissed from the Government School. When she began to imbibe some of the truth of the Word of God, her conduct changed wonderfully. After the Chinese New Year more pupils were admitted, until there were nine. About a month before closing the school for the summer vacation, Miss Yang was married. Her mother engaged her to a man for his wealth, regardless of the fact that she still had a husband. This union proved to be unhappy, and the once bright and cheerful girl ended it all with a large dose of opium. Her leaving the school made a break in the work. It was carried on after a fashion

by Mr. Wang, an earnest inquirer.

This same year the mission bought some property adjoining the court of the previous year, yet it was not a very convenient place. Money had been appropriated for the erection of a more suitable building, but the needs of the Boys' School had become so imperative that the money was loaned to that fund. It has all been paid back, and now the much-longed-for recitation hall and dormitories are being built.

In all, twenty-two pupils have been enrolled. Of this number sixteen are in school at present. Because of the prejudice against educating women, and especially against unbinding the feet, the enrollment has been small. All but two have come from raw heathendom and were well acquainted with all its evils. It has been no easy task "to whip them into shape." The quiet hour of about fifteen minutes of silent prayer and Bible reading has had a telling effect upon the girls. They love the Bible stories and delight to sing. They already possess a fine and loyal school spirit, which was very manifest not long ago, when Chen Chih had to be sent home because of failing health. She took her Bible and song book with her and has been reading to her mother, who opposed her becoming a Christian last fall. Perhaps this is God's way of leading them both into the kingdom. Another one, who goes home every evening, has her Sunday-school texts pasted above her bed, where all who enter may see. Two very interesting ones in the school are the little brides. Of course they are not yet married, but only engaged to two of the schoolboys, whose father is a Christian. Two of the older pupils have chosen that good part which shall never be taken away.

Besides the regular course of study, a sewing class has been organized, which meets twice a week. The pupils are members also of the two world-wide organizations, the Sunday-school and the juniors of the Young People's Meetings.

Perhaps the happiest girl in school and in this part of the territory is little Pang Ti, the hunchback. Late one evening she was brought to Sister Metzger's room. Her mother is dead and her father cares more for his opium pipe and the society of gamblers than for his nine-year-old daughter. This ragged, dirty, cold and hungry child was taken in for the night. Soon the proper papers were made out and a sum of less than two dollars paid over to the father to release his claim. In the brief time she has been with us she has been born again. She is bright and winsome and has every promise of becoming a noble woman.

One of the greatest difficulties in the school has been the securing of competent teachers. From almost the first two teachers were engaged—Miss Yang, who taught the western branches, and

Yü Lien—A Schoolgirl Recently Married.

Mr. Wang, who taught some of the Chinese studies. Miss Yang was succeeded by Miss Chao, also from Taiku. She was better educated, but her proud and haughty spirit soon unfitted her for work and she had to be sent home. Then came Miss Kuo, a schoolmate of Miss Chao. She has done good work and has been hired for this following school year.

We are about to close the third year's work—a successful one, too. The most difficult task of opening the school has been accomplished, and from now on it means more detailed organization and development. The Lord has given us the school, He has prospered it, and He will sustain it. "Suffer the little ones to come unto Me and forbid them not, for of such is the kingdom of heaven."

The Schoolgirls With Their Xmas Dolls from America.

LIAO CHOU GIRLS' SCHOOL

THE Girls' School at Liao Chou has been opened for such a short time that it can not be said to have made much history as yet. In fact, more time has been spent in planning for it and in trying to prepare the hearts of the people, than in real organized work. When one understands something of the illiteracy and general status of the women in the interior of China—how they are held down in ignorance and often hooted at should they express a desire for education—it is not difficult to see something of the proposition before the missionary who endeavors to introduce such work among them. At the first mention of a school for girls, one is met with one of two replies, either a flat refusal or, "Oh, yes, that will be nice; we will send our girls and our friends' girls," meaning not to offend you, but at the same time they have not the least intention to patronize your school. In China it is not considered wrong to tell an untruth in order to "save one's face." In view of these facts, and many others familiar to the resident missionary, it is evident that such work must open gradually, and the one thing to do is to teach, *teach,* TEACH.

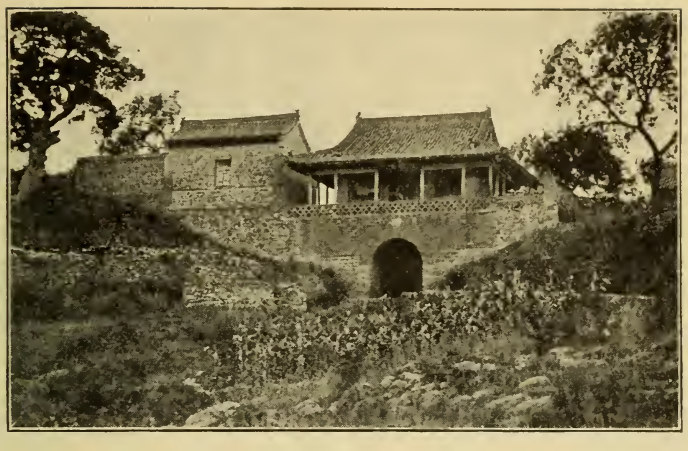
At this time the station is not quite three years old, and the fact that there is the beginning of a Girls' School is evidence of the presence of the Great Teacher among us. About one year ago we felt that the time was drawing near when definite work along this line might be opened and we were much in prayer about it. Not a few of the natives, some of whom could be depended upon, seemed favorable to it. The names of ten girls were written as an assurance that they would enroll as pupils. Plans

were made for the opening of the school the coming autumn, 1914. During the summer a place was repaired, furniture made, and a lady teacher invited to assist in the work. These days of preparation were indeed busy ones, but finally all was in readiness, and Sept. 8, 1914, marks the opening of the first Girls' School Liao Chou has known. Only eight of the ten girls came the first week, but another came a few days later. How crude and strange it all seemed! Not one girl had ever seen inside of a schoolroom, and only two could read at all. These came from homes where the fathers were teachers and had helped them a little at home. Comparing those first days with now, not quite at the close of the school-year, we can note changes already in their lives. They really tried to learn and are succeeding splendidly. It is especially satisfying to note their keen interest in their music and Bible study. They have memorized quite a number of hymns and Scripture verses, and some are taking their turn in leading in prayer in daily worship. At Christmas time they rendered a little program that might be a credit to heathen girls of four months' training, and were made happy with their first dolls and other gifts from our friends in America. At the Chinese New Year a change was made in teachers, as the former one proved unequal to the task and the new one has been trained in a mission school and has had experience.

Altogether eleven pupils have been enrolled, but at present there are only eight. One ten-year-old girl was sold soon after entering school to a boy a little older than herself for about twenty dollars gold, and since her mother-in-law fears that she would not become an obedient servant, if educated, she has been taken away. Another was dismissed for refusing to obey the rules of the school, and a third was taken home because her parents thought she was too young.

So there have already been shifting scenes in the work, but there is a gradual growth in other ways, if not so much in numbers, for the girls are learning to read, write, sing and pray. They are almost always happy and often ask when they may become Christians. May the Father cause the lives of these and many others, who, we hope, will yet come to us, to develop into true witnesses for Him.

The problem of China is to a large extent the problem of the world. Even to those who have hitherto taken but slight interest in "world politics," it is becoming dimly discernible that in Eastern Asia the Occident has greater and more difficult questions than it has ever yet settled or even faced. War, diplomacy, commerce, industrial expansion, governmental reforms have all had or are having their part in the unprecedented alignment of the Far East, but it is the inevitable weakness of each and all of them that they never settle anything, while they tend to unsettle everything. Those who recognize that moral and spiritual forces ultimately rule the world will increasingly feel that the West owes it to the East to pay back a part of its age-long debt by helping to lay deep the foundation of an Oriental Christian civilization.—Arthur H. Smith.



The "Gate of Heaven." Entrance to Our Territory.

MEDICAL WORK AT PINGTINGHSIEN

THE medical work at Pingtinghsien properly dates from Dec. 7, 1914, this being the month the foreign physician moved here for permanent location. Before this time, however, medical work was carried on for three months by the present doctor, and even from the opening of the station in 1910 many sick were treated by Brother and Sister Crumpacker. Often it was the big part of their day's work. Even with their limited knowledge of medicine, some rather critical cases were undertaken and cured. One was a woman who had had running sores on her breast for five years. Another was a man who had nearly cut off his thumb. The wound healed and now he has the use of it again. One man came with one of his hands badly mangled, the result of trying to use an old-time gun. Two of the fingers were gone and Bro. Crumpacker had to use the knife a little before anything could be done for him. His hand soon healed, and so thankful is he that he has supplied the chapel and opium refuge with brooms ever since. The very first appreciation shown was a donation of twenty eggs to Sister Crumpacker for having healed sore eyes. A few broken bones were set, as well as many kinds of ulcers treated. Their faithful work opened the door into many homes and villages. Some who became interested in the earlier years are still attending church. Perhaps the greatest results to the church have been through the Opium Refuge, which was opened by Bro. Crumpacker in October, 1910. From that time to Jan. 1, 1915, 262 patients broke off the habit. There is also a refuge for women, and two are supported at the out-station, Le P'ing and Soa Fang.

The medical and surgical work has opened up very satisfactorily. For the four months of 1914, 1,574 calls were made at the dispensary. Up to Jan. 1, 1915, there was no room for in-patients, but at the present time, by making use of some Chinese houses, by no means good hospital wards, about thirty men can be accommodated. About half of these need attendants, so that the actual number of men patients we can accommodate is twenty. There is also place for six or eight women patients. The men's hospital was full during the month of May. In addition to the in-patients, about twenty persons per day come to the dispensary for treatment.

There are many interesting cases. Dr.

Wampler relates the following instance: "A few weeks ago one of the workers down at the dispensary came to me in excitement, saying that some one who lived near the dispensary was unable to open her mouth. He thought that the person was in a very bad condition, and said that the family had already sent the money to pay for the trip. We charge about twenty cents for visits to the homes. I went to see the sick person and found a woman of fifty some years lying on the k'ang with eyes and mouth tightly closed. She didn't seem to be suffering any pain. It began to look like 'put on' to me, so I asked them if she had been mad the day before. These Chinese, especially the old women, can get fearfully angry. A doctor friend of mine told me he knows of two cases of absolute blindness caused by the women getting so angry. This woman hadn't been angry, but her son had died the day before. So I had my clue. I thought over several plans and finally decided upon the following: We told her that we knew two methods that would be all right for her trouble. The first and best method was that she should open her mouth. The second was for us to cut into her throat and into the esophagus and feed her that way. We made a great deal of the amount of pain that would go along with the latter plan.

A Busy Day at the Women's Dispensary, Pingtinghsien.

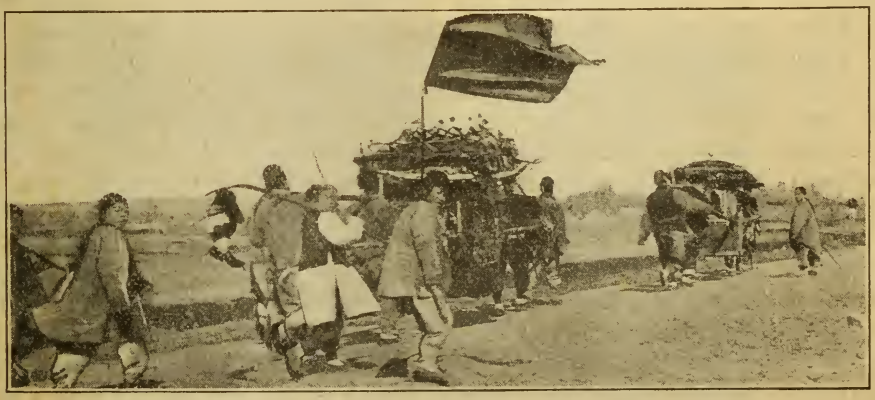
I turned around to the other people in the room and told them that she wasn't sick at all; that it was just because she didn't want to open her mouth that it wouldn't open. I told them that we would have to cut, and proceeded to pinch the skin on the side of the neck. She began to work her jaws a little. I told her that she would have to open up or we would cut. Slowly the jaws opened and I got out of the way, so that the other people in the room—about fifteen—could see that her mouth was open. My work was done and I went home."

China is a land of suicides. Several cases have come for treatment. Recently a man came into the hospital, having cut his throat with a large knife. The

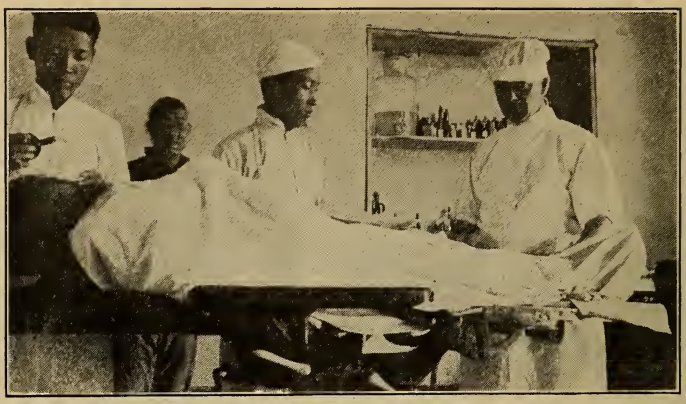
Three Blind Men, Pingtinghsien.

incision was about three inches long and he had cut more than half way through the trachea. After making his incision he took a Chinese key and put it down the trachea. He also made a big incision across his abdomen. After performing all this he went up to the official's office to show them what he had done. While there he fell over in a faint from the loss of blood. His object in going to the official was to make him decide the lawsuit, which the suicide was having over some land, in his favor. Had he died, the man who was suing him would have been responsible for his death. From the official's office he was brought to the dispensary. In preparing to sew up the trachea Dr. Wampler discovered something black at the back part of it. By touching it with a forceps it was found to be metal. After much hard work it was removed. The actual length of the key was six and one-fourth inches. The next day the nurse reported that the man had used his spoon, gotten the bandage off and had pulled out all the stitches. He was very determined in his resolution to die. The trachea was sewed up the second time and now he seems to be willing to live. He is the only son of a widowed mother.

Since the medical work has such a short history, we feel that it would be well to give a brief survey of the field, with the outlook. If one were to take Pingtinghsien as a center and use a twenty-mile radius, and describe a circle, more than 300,000 people would be included in this circumference. This is our immediate field. Our real field reaches much farther than this, and at times patients come from other provinces. Pingtinghsien is right in the midst of coal mining and iron industries, and many have been the accident cases from these industries. These wounds can be cared for only by surgery, and since this is a science the Chinese doctors know absolutely nothing about, it isn't wonderful that the missionary doctor gets credit for supernatural power in the minds of the simple ones. With the population we have in close proximity, with the industries which produce many accident cases, and being on two caravan routes, besides near the railroad, Pingtinghsien is a place where medical work is sure to develop. It will be the nearest hospital for more than a million people. We are very thankful for the prospect of building a part of our hospital in 1916.



A Funeral Procession in China.



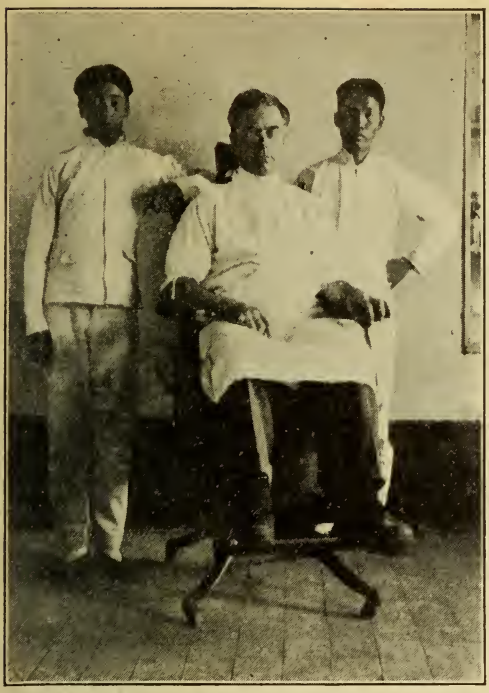
Dr. Brubaker, Performing an Amputation, Liao Chou.

MEDICAL WORK AT LIAO CHOU

THE beginning of medical work at Liao Chou dates from June, 1912, when Brother and Sister Hilton first came to the place. It was their aim and purpose to assist the physical needs of the people whenever possible, so as to reach them with the Gospel. In a very short time the people began coming for every kind of sickness, curable and incurable. One person would be helped and he would tell his neighbors of his wonderful cure and advise his sick friends to try the foreigner's medicine. It was not long until the fame of the foreign medicine and the foreigners who were " wasting their hearts " on the natives spread to the villages and the surrounding country, and many came from these places. The medicines were simple and few, but often worked charmingly, and seldom if ever did a patient come to be treated but that he was told of the Good Father.

Sometimes cases were amusing and interesting. Some wanted medicine for the most ridiculous things. One child was brought, that it might be given medicine to make it quit eating dirt. Some wanted new teeth and new eyes. From the lowest to the highest they came. At one time an operation for hemorrhoids was performed on the official, with satisfactory results, and he afterwards gave a nice donation to the medical work. Another time Brother and Sister Hilton were asked to go to the home of one of the officials to assist in a confinement case. This place was in a village about eight miles distant. They remained in this home a night and a day, doing all in their power, yet all the while telling them of God, and that it was only through His power that the desired results could be accomplished. That woman was brought safely through her critical condition and today that former official is a baptized Christian. We were happy to be relieved of this responsibility when Dr. Brubaker came to the field. He found a large and needy field awaiting him.

The station still has many friends among those whom Brother and Sister Hilton helped. Although neither is a physician or nurse, their work was far from failure. Dr. Brubaker expressed his surprise to see some of the splendid results that they obtained in the treatment of their cases. After they had to give up the work because of the failing health of Bro. Hilton, the responsibility of the medical work fell upon Brother and Sister Bright. Sister Bright has continued to assist Dr. Brubaker and has been a great help in the work, because of her native ability along medical lines.



Dr. Brubaker and His Two Chinese Assistants, Liao Chou.

The foundation has been well laid and the doctor considers it a great privilege to continue rearing the structure.

The first operation performed by Dr. Brubaker was the opening of an abscess on the scalp of a small boy, who came to be treated the second day after the doctor's arrival. The boy's father has come to services quite regularly since. The first patient was a man who had waited for several days for the doctor to come. He is of the teacher class and is blind, the result of a cataract. Nothing could be done for him—not because he is beyond help, but because there was no place to care for him after the operation.

Tuberculosis in its various forms, infected wounds of all kinds, and so-called "indigestion," all due to unsanitary conditions, uncleanliness of the body and hands, are the most prevalent diseases. At the recent medical conference at Shanghai the statement was emphasized: "The physician who will do the greatest good for China during the next forty or fifty years will not necessarily be the one that will have the largest clinic, but the one who will show the best results along sanitary and preventive lines, for prevention is worth more than cure any time." And since the Rockefeller Foundation Commission Committee is emphasizing this line of work and indicate that they are going to give to this especially, we have hopes of seeing cleaner streets, more open, sunlighted, better ventilated homes, and a better way of night soil disposal.

Dr. Brubaker has been on the field almost a year and a half, and already there are signs that the work is nearing the second stage of its growth, the ap-

A Section of Drug Room and Laboratory, Liao Chou.

A Couple of In-patients, Liao Chou.

preciation that scientific medicine has more to offer than a dose of scorpions, pumpkin seeds, rattlesnakes, dried sticks, or some other concoction compounded by a native doctor, who has gotten his education in a sort of hand-you-down-from-father-to-son way. This class of doctors believe that the left pulse tells all about the liver and the right about the lungs, and that by sticking the affected part of the body, the patient will be relieved of pain. The better class, the teachers and officials, are awaking to the difference between the two kinds of doctoring, and are very friendly to the mission.

In a few weeks the rooms for the work will be ready. There are an operating room, beds for fourteen or sixteen patients, a room for a native helper, a drug room, a store room and a kitchen. The chapel, being in the same court-yard, will be used for a waiting room for the patients, where they receive daily Bible teaching, and occasional lectures on sanitation and preventive medicine by the doctor. In addition to this, beds for five or six women in-patients can be had in the woman's work quarters. Later, there are to be dispensaries at the several out-stations. Liao Chou is the center of a territory of a population of 500,000.

We are indeed grateful for the $6,000, which has about all been pledged for the erection of a suitable hospital. Our hope is that this building may be erected in a few years. So far it has been difficult to secure a good site. May the Lord lead in this as in all our work.

The Liao Chou Missionary Children. Now for Some Fun!

Sisters Nettie M. Senger and Bessie M. Rider May Be Seen in the Center Foreground. On Board the Tamba Maru. Ready to Sail.

TO THE OUTGOING MISSIONARY

Forest S. Eisenbise.

When in journeying down the way
We must separated be
From our friends;
He who feels the parting more,
Is the one upon the shore,
Left behind.

He who goes to fields unknown
Is on expectation borne
To the end;
As he looks toward the goal,
Inspiration fires the soul
And the mind.

Then, tho' parting be a pain
Still, we know your loss is gain,
And rejoice;
Tho' your absence leaves a blank,
Yet to God we offer thanks
For your choice.

While we're here we'll ever pray
For you who have gone away
From our band;
Here we'll work, till He shall say,
"Hasten to the field, away!
Lend a hand."

We cannot but wish you peace—
May God's blessings never cease,
Thine to be;
May His richest favors pour,
In an e'er-increasing shower,
Down on thee.

So again we say, "God speed,"
Richest joy be thine indeed,
Here or there.
Thine the overcoming life,
Thine the victory through faith,
True Volunteer.

"One ship goes east, another west,
By the selfsame wind that blows;
'Tis the set of the sail and not the gale
That determines the way it goes."

Farewell! The Tamba Maru Moving Out for China, 10: 30 A. M., Jan. 25, 1916.

THE LITTLE MISSIONARY

THE CHINA MISSIONARY CHILDREN SEND THEIR GREETINGS TO THEIR FRIENDS IN AMERICA

Little Mary Bright.

LITTLE MARY BRIGHT.

LITTLE Mary Bright was born June 19, 1912, at Pei Ta Ho and died Sept. 11, 1914, aged 2 years 3 months and 22 days. She had been sick only one week with the dreaded dysentery, after which she passed beyond the realm of pain and suffering. About two months after her body had been laid to rest her mother gave expression to the following beautiful lines:

My Baby.

My little one has gone away
And left me here to stay
Alone.

Empty hands and hearts are mine
And my soul doth oft repine
For baby.

Her lovely eyes of deepest blue
And sunny locks of golden hue
Are hidden.

Her prattling tongue and songs of cheer,
Her toddling footsteps, ever near,
Are silent.

No more she cuddles on my breast,
Her weary limbs and head to rest
And slumber.

Yet I know that I may see
In that land among the free
My baby.

I know I may again caress
And upon my bosom gently press
My treasure.

For she's gone to our home above,
In the presence of God's love
To dwell.

She'll find no pain and suffering there
To trouble her precious spirit, fair,
In heaven.

She has gone to join the heavenly band
In that pure and lovely land
Over there.

There with the redeemed to sing
Songs of praises to our King
And Savior.

By the eye of faith we see
Our darling one, so pure and free,
Redeemed.

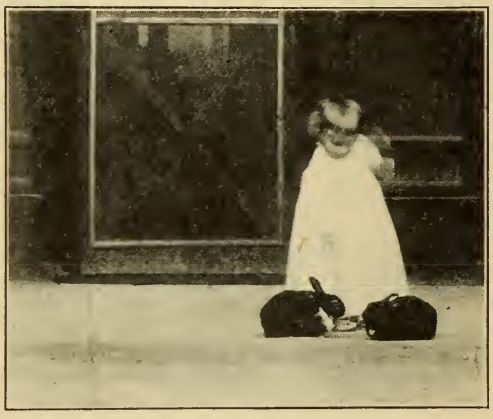
There upon His loving breast
My little one in peace doth rest,
Glorified.

The Bright Three—Esther, Cathryn and Calvin.
Since the above was taken and the above lines written, Cathryn has joined little Mary in Heaven.

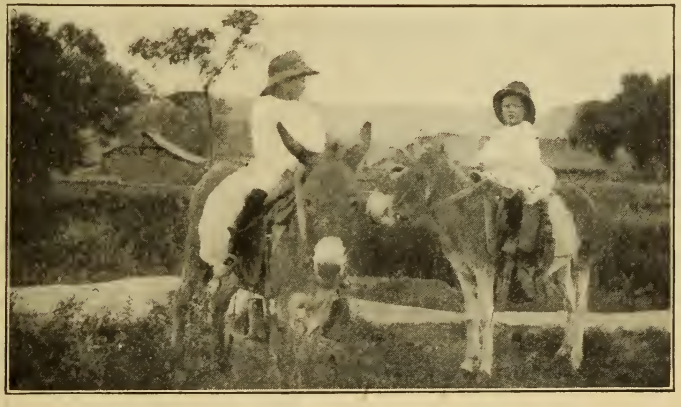
Miss Winnifred E. Brubaker.

Master Leland and Miss Edythe Brubaker.

Frantz Harlan Crumpacker, the Master of Ping Ting Hsien.



Playmates—Edna Pearl Vaniman.



Out for a Mountain Ramble. Chester and Rolland Flory.

A Good Map of Our China Mission Field.

CHINA NOTES FOR DECEMBER

Rebecca C. Wampler.

ON Sunday, Dec. 12, the new church at Ping Ting Chou was dedicated to the worship of God. The building has a seating capacity of five hundred, but on that day more than six hundred people were crowded in. The official of the city, together with his suite, was present, also a good representation from the government schools in the city. Mr. Li, pastor of the Congregational church in Peking, delivered the dedicatory sermon, "How to Behave in God's House" being his subject. He gave us an excellent sermon and the audience listened very well, considering that this was the first time many of them had been in a churchhouse. Mr. Li is a Chinese Christian of the second generation and is a thoroughly consecrated preacher. He came to us on Friday before the dedication and preached for us on Friday, Saturday and Sunday nights in addition to the dedicatory service. His sermons were very spiritual. It was an inspiration to listen to him and to see his simple, humble manner in the pulpit. We are rejoicing over our new churchhouse and pray God's blessing upon those in the homeland who made it possible for us to have it. May it be of much service in bringing the Gospel to many in this part of China.

Mr. Corbin, of the Congregational Mission at T'ai Ku—our nearest neighboring mission on the west—was with us a couple of days during these dedicatory services and gave us several excellent sermons.

Some of the workers and children at

Liao Chou have not been well during this month, but from last reports all were very much better. Edna Pearl Vaniman, at Ping Ting Chou, is improving rapidly, for which we are all very glad.

Although the new Boys' School building at Liao Chou is not entirely finished, the boys were able to move in on the 24th and spend Christmas in their new quarters.

An effort was made at both places to have special Christmas services and to have as many people attend as possible. Liao Chou had two services, one for men and one for women, and reports a crowded house at both. We at Ping Ting Chou had a Christmas service for women at the regular Thursday meeting. This was well attended. On Christmas Day a special service was held in the church, for both men and women, and the church was full. In addition to these services, poor people were helped by gifts of food and clothing. The Chinese Christians are learning the joy of giving to others, and showed much enthusiasm in looking after this part of the Christmas.

Liao Chou reports that the land has all been bought for their compound outside of the city. We are glad that this has been done in such a comparatively short time, for buying of land in China is often a long drawnout process.

At the close of the services, held at the dedication of the church, about twenty men and five women asked to be enrolled as inquirers. This makes a total of over thirty inquirers at present at Ping Ting Chou. We praise God for this.

For several years an attempt has been made at both stations to have Sunday-schools, but up to the present time it has been impossible to hold anything like a regular Sunday-school, with opening exercises and reports all together. The first Sunday in the New Year will see Sunday-schools started at both places, and in the planning for them the Chinese are very enthusiastic. We are glad to see this step taken, and believe it will help many to know the Bible better.

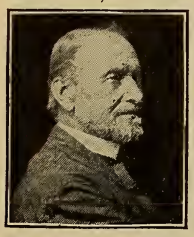
The first of June, 1914, a young miner was brought to Dr. Wampler with his foot badly injured—so badly injured that the doctor had very little hopes of saving the foot, but thought he would try. The next few months, as he lay on his back, those who waited on him learned to know how ignorant and stupid he was. He was so stupid that we despaired of his ever understanding anything. By and by he commenced to study the Chinese characters—he had never learned to read—and soon was reading the Gospels. He brightened up, and as his foot was long in healing, the doctor gave him some of the cleaning work to do about the dispensary. He was slow, but rather faithful in doing the work assigned him, and at this time he is able to be of some assistance at operations. His foot has entirely healed and he walks with only a slight limp. He kept on reading, enrolled as an inquirer, and Oct. 30 was baptized. He learned to sing and became very fond of it, and at a church service not long ago he and the Chinese nurse sang a hymn, singing it very well. Those who think missions are not worth while ought to have seen this boy as we saw him when he was brought to us and then see him today, happy in serving Jesus the best he knows, and their objections would be forever silenced. The Gospel of Jesus Christ has power to regenerate a soul in China as well as in America, and oh, the great need for it here where so few know Him!

Jan. 3.

THE APOSTLE IN CONSERVING WASTE

D. H. Keller.

[Brother Bosserman came to be much loved in the Mission Rooms through his kindly letters and frequent contributions to our mission funds, under the caption of Uncle John's Waste Basket. He was killed by a street car in Dayton, Ohio, Jan. 29, 1916.—Ed.]



JOHN HERSHEY BOSSERMAN, known to readers of the VISITOR as "Uncle John," was born near the battleground of Gettysburg, Pa., April 8, 1842.

Educated at Gettysburg, he began his public work in teaching school in Adams County when quite young. He was married to Emma J. Weaver, of York County, Pa., in 1865.

In the early 80's the family removed to McPherson County, Kans., where he became a member of the board of trustees of the McPherson College in its formative days. A prosperous mercantile business was his next activity, but because of failure of the health of his wife they moved to Arkansas, then to Lawrence, Kans., where she passed away in 1907. The loneliness he experienced after the death of his wife, to whom he was devoted the last years of her invalid life, led him to visit the scenes of his birth and his sister, who was then residing at Dayton, Ohio. In 1913 he followed her remains to the beautiful Woodland, the city of the dead.

Here in Dayton he conceived the idea and faithfully committed himself to the work of turning waste into channels of usefulness for the Master. He fell upon the idea in this manner: Seeing a "junker" push his load of waste to the merchant, he thought to follow him to see how he used the proceeds of his effort. After the sale the man entered the saloon and spent his money for "that which satisfied not," or "was not bread." Bro. Bosserman thought there was a better end for using proceeds of waste than that which destroys body and soul, so he committed himself to the task of distributing baskets where they would be used for holding the accumulation of waste about the home, store and other places. These he would collect, sort and sell. The proceeds were used in furthering the missionary endeavors of the church. Those who scan the reports of the mission receipts well know of his service and accomplishments in this way.

The Lord's "Gather up the fragments that nothing be lost" had a large meaning to him. He saw the need of preaching the gospel of utilizing waste, and set himself to the task in such a manner that his zeal is well known throughout the Brotherhood.

"If our people," said he, "would be more careful to conserve waste for the Lord, there would be a closer and better attention to the weightier obligations along this line."

Blessed with such a competence as relieved him from the necessity of providing for the daily need of food, he was free to give himself without restriction to the work which he loved and in which he lost himself to the loneliness incident to the departure of his esteemed wife.

This work did not hinder him in fostering missionary sentiment and activity. His way to and from the services of the church led him through the crowded parts of the city, and where the Lord directed him he gave tract, *Messenger,* VISITOR, Sunday-school paper or Gospel to those who were disposed to accept. The parks, libraries, depots, Y. M. C. A., and hotels were scenes of his ministrations.

Quiet and unassuming, he wished that his work should hide his personality. So his offerings were made under the title of "Uncle John."

His devotional life left an indelible impress upon those who came under his influence.

The last Sunday evening of his life he took a large part in the Christian Workers' meeting. Theme: "Favorite Chapters of the Bible." He spoke very feelingly of the fifteenth chapter of 1 Corinthians. During the talk, as if prophetic of his sudden end, he turned to the pastor and said, "Bro. ———, if you have charge of my obsequies, and my poor body, mayhap, lying there [with motion indicating the usual place of the casket in times of the funeral service], I want you to let my life speak for the work I have been doing and be a testimony of my faith in this classic of the Christian church which is the stay and support of those who hope in the future life." Little did we think that the next Sunday the church should be under a pall of sadness because of his sudden calling away.

He was to have begun teaching the older men's Bible class.

The question of moment as a result of the influence of his life is, Shall the work he has so nobly begun in conserving waste for the use of the cause make us more thoughtful of our duty and opportunity in exercising in this grace and using the small and less valuable materials in such a way as to be turned into account for Him?

If we are not careful in using waste for the Lord it is possible that we shall be negligent of the greater things.

If in one year the waste-accumulation of one man amounted to enough to support a native worker, two orphans or a student in training or a support near $100 annually to the Board, what might the united accumulation of the church in utilizing waste be?

If this work is beneath your dignity will you show as commendable zeal in the exercise of what you consider your reasonable effort?

If your waste amounts to from $10 to $50 per annum, what do you estimate the contribution from things not considered as waste might be?

If we are diligent in the smaller things it is reasonable that we shall be faithful in the larger things.

Bro. Bosserman was a man of talent and education, with poetic ability. Upon the death of his father, Elder David Bosserman, in 1881, he composed the following verse:

"Death comes when least we think,
And our hearts with fear would shrink.
Vast, vast are the joys that are above,
In sweet consent they join in love."

Dayton, Ohio, Feb. 12.

A man with aggravated dyspepsia came, bringing a quantity of sand, which he had been in the habit of eating. He made it by grinding up the stone rollers which are used in crushing grain, and said that he ate up several during the year. It was first prescribed by a Chinese doctor, who had been using it for some years, and said there were a number of others in his region who had acquired the habit. When attacks of pain came on he swallowed several ounces of this coarse sand, which he said held it down. Five or six pounds of sand were taken from him when he came to the Pang Chuang Hospital. Unfortunately his craving for it was so great that he could not remain till he was cured.—Dr. Peck.

UNSEEN OPPORTUNITIES

A. F. Wine.

IN the January number Bro. Graybill gave a description of our visit to Sweden, my hunting experience and his potato patch observations, but he failed to tell you the lesson that I learned while out in the woods.

I had been wandering about for some time looking for game, but could see nothing. I stopped under a tree, looked all around, both on the ground and in the tree, but was unable to see any game, so I began to go, and as I did so stepped on a stick, which broke in two, making a sharp noise, and behold, right from above my head flew two fine, big pheasants, the very thing for which I had been looking. An opportunity right before my eyes, but I could not see it.

Then I thought that so it is with many of us in a spiritual sense. God gives us many opportunities, but we fail to see them, perhaps because of too much mingling with the world or a lack of spiritual training. How often has God brought to our very door an opportunity to speak a word of encouragement to a longing soul, to give a five, ten, twenty-five, fifty or a hundred dollar bill to missions, education, suffering humanity, in order that we might receive a blessing as well as the receiver, but we failed to see the opportunity. Our eyes were closed, or at least our hearts, and thus we failed to use the means that God intended to bless us with. How delighted I would have been to see the opportunity in the woods right before my eyes, so as to take the blessings home to my doubting brother, but I failed! My eyes were not trained in that line of work.

Brother, sister, is your spiritual eye trained? Do you see the many opportunities that are hovering round day by day? If you see them and fail to improve them, soon your vision will be dulled and finally blinded altogether to that which was intended to bring you the greatest blessing. I shall never forget the lesson.

Aalborg, Denmark.

REPORT OF MISSION STUDY CLASS OF THE MOUND CHURCH, ADRIAN, MO.

Merle Witmore.

THE young people of our church met the last of May, 1915, and organized a Mission Study Class. We took for a text Galen B. Royer's "Christian Heroism in Heathen Lands." The class began with an enrollment of twelve. Our teacher, Sister Fern Wagner, proved to be a capable instructor, and we found our study interesting as well as profitable. We finished the book the last of October, and ten took the examination and received diplomas.

The class has benefited the church greatly by arousing a missionary spirit.

Not wishing to disband our class after finishing our mission study we have taken up the book of Mark and now have a very interesting Bible class each Sunday evening. We enjoy the class very much and are sure it will be a lasting benefit to us.

Adrian, Mo.

ADORNMENT AND MISSIONS

From a Leaflet by Dr. Adoniram Judson,
Baptist Missionary to Burmah.

To the Christian Women of America:

During the years when you have been wearing these useless ornaments, how many poor creatures have been pining in want! How many have groaned on beds of abject wretchedness! How many children have been bred up in the blackest ignorance, hardened in all manner of iniquity! How many precious souls have gone down to death with a lie in their right hand, having never heard of the true God and the only Savior! Some of these miseries might have been mitigated; some poor wretch have felt his pain relieved; some poor widow's heart been made to sing for joy; some helpless orphan been taught in the Sabbath-school, trained up for a happy life here and hereafter. The Holy Bible and valuable tracts might have been far more extensively circulated in heathen lands, had you not been afraid of being thought unfashionable, and not "like other folks"; had you not preferred adorning your persons, and cherishing the sweet, seductive feelings of vanity and pride.

O Christian sisters, believers in God, in Christ, in an eternal heaven, and an eternal hell, can you hesitate and ask what you shall do? Bedew those ornaments with tears of contrition; consecrate them to the cause of charity; hang them on the cross of your dying Lord. Delay not an instant. Hasten with all your might, if not to make reparation for the past, at least to prevent a continuation of the evil for the future.

And for your guidance allow me to suggest two fundamental principles—the one based on 1 Tim. 2: 9—*all ornaments and costly dress to be disused;* the other on the law of general benevolence—*the avails of such articles, and the savings resulting from the plain dress system, to be devoted to purposes of charity.* . . . Think not anything small which may have a bearing upon the kingdom of Christ and upon the destinies of eternity. How easy to conceive, from many known events, that the single fact of a lady divesting herself of a necklace for Christ's sake, may involve consequences which shall be felt to the remotest parts of the earth, and in all future generations to the end of time—yea, stretch away into a boundless eternity, and be a subject of praise, millions of ages after this world and all its ornaments are burned up. . . . The eye of Christ is upon you. Death is hastening to strip you of your ornaments, and turn your fair forms into corruption and dust. We shall all soon appear before the judgment seat of Christ, to be tried for our conduct, and to receive the things done in the body. When placed before that awful bar, in the presence of that Being Whose eyes are as a flame of fire, and Whose irrevocable fiat will fix you forever in heaven or hell, what course will you then wish you had taken? Will you then wish that, in defiance of His authority, you had adorned your mortal bodies in gold and precious stones and costly attire—cherishing self-love, vanity and pride? Or will you wish you had chosen a life of self-denial, renounced the world, taken up the cross *daily* and followed Him?

For we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God. So then EVERY ONE OF US shall give account of himself to God (Rom. 14: 10-12). How will the account stand in the light of doing all we can for evangelizing the world?

THE STUDENT VOLUNTEER

THE VOLUNTEER BAND OF HEBRON SEMINARY.

Esther Beahm.

THE success of an army does not depend alone upon the number of the soldiers, but also on the leader and the loyalty and submission of the soldiers to the will of their leader.

The Student Volunteers of Hebron Seminary are few in numbers, but Christ is our Leader, and it is becoming more and more of a pleasure for us to say to Him as our Leader, "Thy will be done."

When we organized, in October, 1915, we were six in number. Since then five more have joined our ranks. We have chosen "I Surrender All" for our band song. We make it a rule to have weekly meetings. In these we discuss the business of the band, yet in the main these meetings are devotional. They are sources of great strength for our active work. We have weekly Bible classes in some of the homes of the community. A book of the Bible is taken up for study, thus introducing systematic study into some of the homes where such study has not been done.

We hope to inspire missionary sentiment by the giving of programs. We have rendered one at home and are planning more for the churches in nearby congregations. Very soon we will take up work in mission study.

We want to be unreservedly consecrated to our Leader, so we may be true volunteers for Him, and so we may help win "the whole wide world for Jesus."

Nokesville, Va.

THE MANCHESTER VOLUNTEER BAND.

Pearl Grosh.

THE Manchester Volunteer Mission Band has been growing this year. At the beginning of last year our band numbered twenty-five; at the present time it numbers fifty. We are glad for the increase in our band, for it means an increase of the missionary spirit. It means likewise more workers to go out in the future.

Our band has not been idle this year. Each Sunday afternoon we have met for a season of devotion and the study of the book, "The Christian's Secret of a Happy Life." We are ready now to study the book, "Christian Heroism in Heathen Lands." We have a large class in this, for others outside of the band are interested in this study. The class numbers nearly one hundred.

There have been various other activities of the band. Several programs have been given in neighboring churches to help arouse a missionary sentiment in them. An extension Sunday-school is being conducted under the direction and help of the band. Members of the band have assisted in house-to-house canvasses of the town for religious purposes. But there is one work that seems to be enjoyed most—that is, home visiting. Several members of the band go to homes of those sick or aged, where they either hold a prayer meeting or have a song service. These visits, even though they may be short, seem to bring rays of sunshine into these homes.

Most of the members of our band have not decided on any definite line of work for the Master, but there are nine who have volunteered for foreign work. Our president is Bro. C. A. Wright, whom many of you will remember as a member of the General Peace Committee of our church.

As the time is drawing near for the Conference at Winona, we are becoming eager for the United Volunteer Convention. We feel that these conventions may mean much to our local bands if we look for the inspiration and profit we may get from them.

As members of the Volunteer Band at Manchester, we are hoping that an increase in numbers will not detract from our spirituality, but that it may increase our enthusiasm and spirituality, and help us ever to remember that we are "volunteers" for the Master.

THE MISSION OF THE VOLUNTEER.

Benj. F. Summer.

THE student volunteer is looking forward to the undertaking of a great work, that of bearing the Glad Tidings to those who have never heard. There is no other work which is so beneficial to mankind and which will render so much glory to God as the work of wisely disseminating the gospel truth. Those who engage in this work must have a vision of life, and in imparting their vision to others they must do it dexterously. The purpose of the missionaries is to impart this vision of life to those who lack the vision. And only as they are efficient in doing this do their efforts count.

No enterprise demands greater efficiency of those engaged in the work than does that of saving lost souls. And for great efficiency there is great need of preparation.

The idea with some is that mission work can be engaged in and effectively carried on without much preparation. But such an idea is erroneous. Let us look to our great Example, and we find that He spent thirty years in preparation and three in service. And if preparation was necessary for the Master Teacher it is none the less necessary for His sub-teachers. The life of Christ, however, does not teach that for every three years of efficient service there must be thirty years of preparation. But it does teach that prior to the rendering of efficient service there must be preparation. It is most likely true that the apostles could affix to their names no degree of scholarship, but nevertheless they had received the training needed for the work which they were to do. Three years were they with the Master under His instruction.

It is clear, therefore, that preparation is in a large measure the mission of the volunteer. And thorough preparation means a great deal to the active life on the field. If there is anyone in need of symmetrical development it is the missionary. There is need of strength physically, intellectually and spiritually. There are some students who neglect their physical development; others who neglect their intellectual, and still others who neglect their spiritual development. But for symmetry, the body, the intellect and the spirit must develop in their proper proportions. Undue development of any one of these borders on fanaticism. There are physical fanatics, intellectual fanatics and spiritual fanatics. God does not want fanatics of any kind in His service. Therefore it behooves us as volunteers properly to care for our bodies, to educate our intellects and to become spiritually strong in the Lord.

All the while during our preparation our vision of life should enlarge, our knowledge of the needs of the world should increase, and our desire to aid in the supplying of these needs should grow more intense. It is vision that has prompted us to declare ourselves as willing and consecrated servants. And the greater our vision of the harvest field and of the needs of the world the more will we desire that others enter into service with us. Thus it is our mission, while volunteers, also to aid in calling forth other volunteers. If we have caught a vision of service it is our mission to impart the vision to others. For surely there are many other young men and young women who will be willing to consecrate their lives to His service when they have caught the vision. If we are sincere our lives will both direct-

(Continued on Page 128.)

SWEPT IN BY THE TIDE

The Watchman tells of a father sitting at the breakfast table with his son, who had just arrived at the age of twenty-one, when his son asked: "Father, how do you expect to vote?" "Son, I will vote for Local Self-Government." "Well, father, the practical effect of that vote is to continue the saloons in Richmond, is it not?" "Yes, son, that will be the effect." "Father, I am twenty-one. Some of my associates drink, and frequently they have invited me to go with them into saloons. I can truthfully say to you and mother this morning that I have never darkened the door of a saloon, but if the saloon is good enough for you to vote for, it is good enough for me to support, and the next invitation that comes to me, I will accept and go in and drink." The father lost his appetite; his eyes filled with tears; a lump came in his throat; and he said: "My son, I will vote for prohibition."

The death has just been recorded of Rev. Sylvanus Stall, who wrote many books that are widely circulated. At his funeral service the following impressive message was read, having been extracted from one of his latest addresses to the students at a gathering of the theological seminary at Gettysburg:

"I have reached the end of the journey upon which you are just entering. I have a message for you from my open grave. Let me impress upon you the importance of a full, unqualified, and complete acceptance of the Scriptures from cover to cover as the inspired and infallible Word of God. If you can not accept it as such, let me say to you you will have no message, and you ought never to enter the ministry. Preach Jesus Christ, and Him crucified as the only hope of the sinner, and the only Savior of a lost and ruined world."

PSALM 119: 105 TO 112.

In a certain New England town there lived a rich and prominent deacon who was known to be hard at a bargain, close-fisted, forcing wages down and prices up. As he passed a group of men one day, one said, "There goes the founder of the Atheists' Club." Some people make it very easy to believe the Bible, while others make it almost impossible. Are we among the "some" or "others"?

GOD'S FOOTPRINTS.

An Arab guide was leading a French infidel across the desert and frequently the Arab guide would get down in the sand and pray to the Lord. It disgusted the French infidel; and, after a while, as the Arab got up from one of his prayers, the infidel said:

"How do you know there is any God?"

The Arab guide replied:

"How do I know that a man and a camel passed along by our tent last night?"

"I know it by the footprints in the sand."

"And you want to know how I know there is any God? Look at that sunset! Is that the footprint of a man?"—Christian Herald.

"Responsibility rests upon every Christian to prove that he is not needed in a foreign field. If he can not leave home at all or if he can present honest, prayerful and convincing evidence to his own conscience that he is not needed "at the front" of Christ's battlefield, then he is called to represent him at the home base, in the capacity of farmer, merchant, banker, according as circumstances may have placed him."—Dr. S. P. Lipton, Chung Ju, Korea.

The following prayer meeting testimony, given in Miss Perry's book, "Twenty Years a Korean Missionary," and clipped from Record of Christian Work, affords a new recipe for some American Christians who "speak three times and think once":

"The meeting room was very still as he gave his message. 'I had a picture of the Lord Jesus in my house,' he said, 'and I hung it upon the wall. After I became a Christian I found it very difficult to keep from getting angry. This had always been my besetting sin. My mother used to laugh at me at such times. She seemed more proud of me, saying it showed spirit. So it did—a wicked spirit. The preacher had said that when we got angry or sinned in any way, it pierced the Lord Jesus afresh, so I thought every time I lost my temper I would put a thorn into that picture. This I thought would make me more careful. The picture was soon covered with thorns. I was very unhappy; I could not go on like that. My father said: "Take out all the thorns now, my son." I took them out to ease my heart, as I could not bear to see them; and behold the scars, where they had been, still remained. So it is with the Lord Jesus. He bore the great penalty for us, and the scars remain, for He said: "Behold My hands and My feet." A great love came over me that He should suffer so, and now He gives me grace in temptation. I get behind Him, remembering how He hung there, and I say, "Not I but Christ within me," and His sweetness comes instead of my bad temper, for we have made the great exchange.'"

A missionary gives us, in an exchange, the following sidelight of the native mind in the mission field: "A man in church this morning marched up to the front, as is the custom in Ongole, to make a special thank-offering. He said God had blessed him twice. He showed a rupee which he wished to offer to God for the birth of a fine calf. Then he held up a half rupee, a thank offering for the birth of a baby girl." We spend millions in our land to improve our stock in hogs and cattle, but boys still go the cigarette road, and little children continue to die from lack of proper food and sanitation in our cities.

A friend told me one day, "You [missionaries] are the feet of the church, and wherever you go the church goes with you." "Oh," I said, "that is beautiful! the feet of the church; that is the lowest part of the body, and treads in the mud very often, and in the dust. And if the feet of the messenger of peace are so very beautiful in the sight of God and of the angels, what must be the body? And if the body is so beautiful and so glorious, what must be the head?"—Francois Collard, of the Zembezi.

A PRAYER FOR THE AGED.

Lead Thou their steps ever so gently, Father,
Down life's decline;
When earth's support shall fail them altogether,
Be quick with Thine.

They have been strong, so full of hope and courage,
'Twas joy to climb;
Now summit passed, strength spent, ah! they are weary
At evening time.

They sometimes tell of a distant country,
They call the past,
Where lived the wee white soul flowers, early taken,
Where bloom will last.

These pilgrims bore us up life's steepest places;
Now, at our hands,
They shall receive the fullest, tender service
Love understands.

Be Thou their sure, unfailing staff of comfort,
Lead them, dear Lord;
But comfort us—our fathers and our mothers,
Fare valleyward.

—Selected.

"In one of Eye-Witness' recent letters from the front, we are told that above the thunder of the big guns at Neuve Chappelle was heard the song of a lark. The little songster, whose nest was among the shell-torn and blasted battlefields of earth, had found a place for song high up in the ampler air of heaven. High overhead, all undeterred by the strife and carnage below, the sweet minstrel was pouring out its very soul in rich and jubilant melody. Has not that little skylark a message for us?"

THE OPEN WAY INTO THE BOOK OF REVELATION.

By M. M. Eshelman.

Recently our attention has been called to a new book, just issued from the Brethren Publishing House press, with the above title and author. This volume, dedicated "To the 'King of Saints' and to all who believe 'He shall come to be glorified in His saints, and to be admired in all them that believe in that day,'" abounds with a wealth of material on the book of Revelation that is not usually found in the large number of volumes on the subject, that are constantly issuing from the presses of our land.

The material is very conveniently arranged in forty-eight lessons of questions and answers, first considering the book by consecutive chapters, with several chapters on symbols, incidents and puzzling passages, in addition.

The book of Revelation is a hard one correctly to interpret. Whether one succeeds or fails in the attempt is largely determined by the particular school of thought to which one belongs.

The language of the revelator is extremely symbolic and figurative; difficulties of the investigator are great. A vast latitude is offered to the one prone to speculate on probable meanings. Considering this puzzling maze of difficulties, the editor of the Visitor is glad to say that "The Open Way" embraces about as logical an explanation of the book of Revelation as he has recently seen put forth by the school of interpreters of which Bro. Eshelman is an exponent.

This book, handsomely bound in green cloth, with title and author's name stamped in gold, containing 212 pages, may be obtained from the Brethren Publishing House, Elgin, Ill., or Salome A. Eshelman, 219 Blanche Ave., Tropico, Cal. Price, $1, postpaid.

Has the sin of your prayerlessness overwhelmed you yet?

If you can not trust your life to Him, to whom then can you trust it? To whom have you intrusted it?

Was your pocketbook baptized when you were?

WEEKY PRAYER HOUR

C. A. Wright.

March 12-18.—MISSIONARIES IN LANGUAGE STUDY.

Pray for the general health of those engaged in language study.

Pray that they may have strong minds and retentive memories.

Thank God that it is possible for our missionaries to acquire difficult languages and then teach His Word.

Ask God's blessing on the native tutors who direct our missionaries in their study.

Thank God that Bro. Vaniman and those who began to study Chinese with him two years ago are now able to preach and teach in Chinese.

Remember Dr. Barbara Nickey, who is engaged in study in India.

Pray that Sisters Nettie Senger and Bessie Rider may have the Spirit's blessing in beginning their study in China.

March 19-25.—MISSIONARIES ON FURLOUGH.

Pray that Sister Ida Himmelsbaugh may create much missionary enthusiasm in the congregations she visits.

Thank God for the recovery of Bro. E. H. Eby, who recently underwent an operation in Chicago. Pray God that he and his family may soon be ready to return to their work in India.

Hold up Bro. S. P. Berkebile and family at a throne of grace. Bro. Berkebile's health failed in India, and he is now regaining it.

Pray that Sisters Kathryn Ziegler and Eliza B. Miller while in America may be instruments in God's hands for the accomplishing of much good, both in their home congregations and in their sojourns among the churches.

Brother and Sister Crumpacker begin their furlough soon. Pray for a safe voyage for them, and that their presence here in America may create missionary interest wherever they go.

March 26—April 1.—MISSIONARIES' CHILDREN AND THEIR EDUCATION.

We often pray for our missionaries on the field, but how many of us remember their children in our petitions?

Pray for their health and general well-being.

Thank God for the lives of these children and for the joy they bring into our missionaries' homes.

We erect Boys' and Girls' Industrial Schools. Why not ask God to open the way for the erection of schools in which our missionaries' children can be educated?

Remember Brother and Sister Wine's children in Denmark; Brother and Sister Stover's children, who are at Mt. Morris College; Brother and Sister Eby's boys, who are at Seattle with their parents.

The Mississinewa Sunday-school (Indiana) has pledged the support of Joseph Daniel Pittenger of India. Pray that other Sunday-schools may use similar opportunities in this way.

Prav that our missionaries' children may have happy homes and a sunny childhood, and may grow up to love the work which their parents have undertaken.

Pray for the bereaved parents of little Adah Ebey and Cathryn Bright, who have been called to their Master.

April 2-8. — WORK OF MISSION FIELDS, EDUCATIONAL, EVANGELISTIC, MEDICAL, INDUSTRIAL, ETC.

Pray for the various Boys' and Girls' Industrial Schools.

Pray for the evangelistic work of Bro. Vaniman and his assistant, Bro. Yin.

Thank God for the sixteen recently baptized at Liao Chou.

Pray for the thirty women in Sister Anna Hutchison's Bible reading class at Liao.

Thank God for the new land bought and the new buildings being erected and dedicated in China.

Pray that our schools in India may reach more of those who are illiterate, as ninety-three per cent of the men and ninety-nine per cent of the women are such.

Praise God for the friendly spirit manifested by the Chinese natives while Brethren Brubaker, Crumpacker and Bright were on their investigation trips.

Thank God for the past successes of the Bulsar Bible School, and pray for more leaders and efficient teachers.

April 9-15. — GENERAL MISSION BOARD.

Ask God to give grace and strength to each individual member of the Board, that he may bear the responsibility resting on him.

Ask God that hearts and pocketbooks may be opened to such an extent that the Board will not have to close this year's work with a deficit.

Thank God for every past success of the Board.

Ask God for the Spirit's guidance at every meeting of the Board.

Pray that the needed workers may be available.

Pray that the spirit of wisdom may rest upon each member of the Board.

Thank God that last year's deficit was not because of a decrease in receipts, but because of an increase in work done.

FINANCIAL REPORT

CORRECTIONS.

In the January Visitor the $5.00 credited to Chas. F. Miller and family, Beaverdam, Eastern Maryland, under Italian Mission should have been credited to Sweden Mission, thereby decreasing Italian Mission by $5.00 and increasing the Sweden Fund by $5.00.

In the January Visitor the $1 000 00 credited to estate of Jas. Cary, Tennessee, under World-wide, should be credited instead to estate of Henry F. Cary.

During the month of January the General Mission Board sent out 92,539 pages of tracts.

The Board is pleased to acknowledge the receipt of the following donations during the month of January, 1916:

WORLD-WIDE.

Pennsylvania—$705.24.

Western District, Congregations.
Brothers Valley, $11.55; Greenville, 4.25; Summit, Brothers Valley, Middle Creek, $3.60, ... $ 19 40
Individuals.
S. S. Lint, $6; Herman Rummel, $5; Foster B. Statler, Rummel, $2; Caroline Meyers, $3.50; S. J. Miller, $6; W. H. Koontz, $5; Joel Gnagey, $3; Mrs. W. G. Hostetler, $1; Mrs. J. H. Potter, 50 cents; Wm. Thomas, 40 cents; John Berg, $2; Priscilla Berg, $1; B. B. Ludwick (marriage notice), 50 cents; Thos. Hardin and Family, $1; J. W. Rummel, 2; Susan Christner, $1, ... 39 90
Middle District, Congregations.
Everett, $5.10; Roaring Spring, $4.25; Aughwick, Sugar Run, $3.30; Queen, Klaar, 65 cents, ... 13 30
Individuals.
T. T. Myers, $1.50; D. P. Hoover, Tyrone (marriage notice), 50 cents: Annie E. Miller, $5; Mary Smouse, New Enterprise, $1; B. F. Wampler and wife, 10; I. B. Replogle, $1.26; Sam'l R. Snyder, New Enterprise, $3; John R. Stayer, 3; Jno. S. Baker, $1; Aaron Teeter, 2; Mrs. Geo. W. Clouse, $1; Jas. Vineland, $1; Geo. S. Myers, $1; Marietta Brown, $3; Geo. Metzger, $1; Agnes Brumbaugh, 25 cents; Roy Brumbaugh, 25 cents, ... 35 76
Eastern District, Congregations.
Mingo, $10.93; Indian Creek, $56.68; West Conestoga, $27.90; Lititz, $34.82; Harrisburg, $20.27; Elizabethtown, $44.-71; Conestoga, $26.86, ... 222 17
Sunday-school.
Harrisburg, ... 12 26
Individuals.
Abram Fackler, $5; Jos. Fitzwater, 3; Mrs. S. S. Beaver, Lancaster, $2.50; Wm. J. Kintzel (marriage notice), 50 cents; H. B. Horst, $2; John R. Erb, 40 cents; Mrs. R. D. Raffensperger, $1; Henry Bollinger, $1; Mrs. Jacob H. Steiger, $1; Mary A. Kauffman, 50 cents; Sally Hershberger, Springfield, $1; S. Frances Harner, $1.20, ... 19 10
Southern District, Congregations.
Antietam, $140; Upper Codorus, $49.60; Upper Conewago, $8.80, ... 198 40
Sunday-school.
Baker, ... 10 00
Christian Workers.
Free Spring, Lost Creek, ... 5 50
Individuals.
J. J. Oller, $30; Chas. C. Brown, $10; Mr. and Mrs. W. C. Wertz, $10; Alice K. Trimmer, York, $5; Solomon Strauser, $6.30; Celia Yost, $5; H. J. Shallenberger, $5; John H. Smith, $4; C. W. Reichard, $3; Helen Price, $1.25; Sarah A. Baker, $2; Annie Emmert, $1; G. W. Harlacher, $1.50; W. B. Harlacher, Hanover, $1; D. G. Shellenberger, $1; Barbara Leiter, 50 cents; A Sister, Ridge, $1; Receipt No. 29263, $1, ... $ 88 55
Southeastern District, Congregations.
Coventry, $28.90; Upper Dublin, $10,.. 38 90
Individuals.
D. B. Booz, $1; W. F. Spidle, $1, ... 2 00

Ohio—$272.87.

Northwestern District, Congregations.
Sugar Creek, $20; Lick Creek, $17.76, Class. 37 76
Busy Bee, Fostoria, ... 2 00
Individuals.
David Byerly, $12; W. E. Shoemaker and wife, $5; J. R. Spacht, $5; L. H. Cook, 65 cents; Delmer Beery, 10 cents; Lydia Dickey, Fostoria, $1.50; Caroline Smith, $1.50, ... 25 75
Northeastern District, Congregations.
Danville, $21.60; Canton City, $14.66; First Ashland, $13.26, ... 49 52
Sunday-schools.
Freeburg, $32.50; Canton Center, $10.-70; Flat Run, Danville, $5; New Philadelphia, $4, ... 52 20
Class No. 3, North Bend Sunday-school, ... 10 61
Individuals.
Sarah Dupler, $10.38; Wm. Domer, $5; John Dupler, $1.20; Clara Woods, $1; Geo. E. Hartsough, $5; A. F. Shriver, Akron, (marriage notice), 50 cents; Isaac Brumbaugh, $10; Jennie Bear, $1; Sadie Moherman, $1, ... 35 08
Southern District, Congregations.
Brookville, Arlington, $11; Bear Creek, $1, ... 12 00
Sunday-school.
Pittsburg, ... 6 12
Christian Workers.
Beech Grove, $7; Prices Creek, $2.03, 9 03
The Lord's Share of Uncle John's Pension Check, ... 1 90
Individuals.
Levi Stoner, $10; Sarah Stoner, dec., $5; Eli Niswonger, $1.20; John O. Warner, Ludlow, $1.20; David Brenner, $1.20; Amanda Schneck, $1; Henry Baker, Greenville, $1; John H. Rinehart, $1.20; Jesse K. Brumbaugh, $1.20; W. H. Folkerth, $1.20; W. C. Teeter, $1.20; Mrs. Ezra Kimmel, Brookville (marriage notice, 50 cents; Sister A, $5, ... 30 90

Virginia—$381.44.

First District, Congregation.
Crabrun, ... 3 06
Individuals.
John W. Layman, $50; Pauline Nolley, $10; F. D. Kennett, $1, ... 61 00
Second District, Congregations.
Mt. Vernon, $13.89; Elk Run, Little River, $1.80; Chimney Run, $1.31, ... 17 00
Aid Society.
Summit, ... 25 00
Individuals.
J. W. Wright, $3; Chas. H. Wampler, $1; W. H. Sipe, Bridgewater, $10; John S. Flory, Bridgewater, $1.50; Lethe A. Liskey, $1.20; Salome A. Gochenour, $1; S. I. Stoner, Middle River, $3.70; Barbara A. Wampler, $1.10; Fannie A. Wampler, $1.10; Bessie V. Wampler, $1.10; Mrs. P. J. Craun, Bridgewater, 50 cents; Elizabeth A. Andes, Bridgewater, $1; Jacob L. Zimmerman, $5; Mary S. Zimmerman, $2.50; Jane A. Zimmerman, $2.50; E. D. Kendig, $2; Mary R. Evers, 25 cents; Martha F. Evers, 25 cents; Lucy E. Evers, 25 cents; M. G. Sanger, 50 cents; Geo. W. Shaffer, $2; Nannie O. Humbert, 50 cents; John D. Huddle, 28 cents; S. Frank Cox, 50 cents; Jas. R. Shipman, $1.50; John S. Garber, $1; Sam'l L. Huffman, $1.20; John L. Driver, $1; D. C. Cline, $1; Bettie E. Caricofe, 50 cents; Mattie V. Caricofe, 50 cents; J. S. Wright, 25 cents;

Barbara V. Ringgold, 50 cents; Aaron S. Ringgold, $2; M. D. Hess, 25 cents; A. B. Glick, 50 cents; Jacob H. Cline, $1; N. A. and Lydia Evers, 25 cents; J. H. Ralston, $1; Nannie J. Miller, 40 cents, .$ 55 58

Northern District, Congregations.

Timberville, $78; Flat Rock, $44.61; Unity, $29.88; Lost River, $1.14, ... 153 63

Individuals.

Madison and Catherine R. Kline, $1; J. N. Smith and wife, $1; Catharine Wampler, $3; Sidney Wilson, $1; L. S. Miller, 50 cents; Phebe E. Stultz, $1; Mary C. Miller, Harrisonburg, 50 cents; B. W. Naff, $5; Benj. Cline, 50 cents; Mrs. J. G. Kline, $1; D. M. Good, $2.50; D. S. Neff, Flat Rock, $1.50; Susanna Flory, 50 cents; D. W. Wampler, $2; J. M. Rodeffer, $2; John H. Kline, $5; P. S. Thomas, $1.50; D. R. Miller, 27 cents; Jacob D. Miller, $2.40, ... 32 17

Southern District, Congregations.

Germantown, $6; Burks Fork, $3.40; Stone Wall, $1.50; Pleasant Valley, $2.65, 13 55

Individual.

G. C. Reed, ... 1 00

Eastern District, Congregations.

Manassas, $11.54; Mt. Carmel, $3.26,.. 14 80

Individuals.

S. A. Sanger, $1.20; J. M. Garber. $1.20; B. F. A. Myers, 25 cents; Ella L. Myers, $1; Mrs. F. H. May, $1, ... 4 65

Kansas—$290.01.

Northwestern District, Individuals.

Sister Eli Younce, Quinter, $5; Mary R. Moler, $1; Isaac B. Garst, Quinter, $1; Sarah Horting, $5, ... 12 00

Northeastern District, Congregation.

Appanoose, ... 2 61

Christian Workers.

Ozawkie, ... 2 70

Individuals.

J. W. Moser, $40; Mrs. J. O. Kimmel, Rock Creek, $1; Clate Brougher, Rock Creek, 50 cents; Daniel H. Longenecker, $1; J. M. Ward (marriage notice), 50 cents; Benj. Forney (marriage notice), 50 cents; C. B. Smith, Morrill (marriage notice), 50 cents. A Brother, $5. ..... 49 00

Southwestern District, Congregation.

McPherson, ... 121 94

Christian Workers.

Wichita, ... 61

Individuals.

J. D. Yoder, $50; Mrs. H. H. Harnly, McPherson, $5; S. M. Brown, $2.50; Amelia Fry, Larned, $1; **Mrs. Chas. Engstrom, McPherson, $1; Dewey York,** $3.66; A. J. Culler (marriage notice), 50 cents, ... 63 66

Southeastern District, Congregations.

Osage, $16; Fredonia, $14.60; Madison, Verdigris, $6.89, ... 37 49

Indiana—$278.66.

Northern District, Congregations.

Cedar Lake, ... 21 95

Sunday-school.

Camp Creek, ... 17 75

Class.

Willing Workers, Pike Creek, ... 4 00

Individuals.

Melvin D. Neff, $10; Elias and Rachel Fashbaugh, $9; Isaac L. Berkey, Goshen, $1; Sam'l E. Good, $1; Mary E. Early, $5; **Hamon Hoover, New Salem,** $1; Enos W. Bowers, $1; Elizabeth Hay, $5; A Body and wife, $5; Mary Lammedee, $2.50; Christian Stouder, $5; Wm. F. Neal (marriage notice), 50 cents, ... 46 00

Middle District, Congregations.

Pleasant Dale, $16.28; Wabash, $11.70; Prairie Creek, $3.79; Manchester College, $17, ... 48 77

Sunday-schools.

Huntington City, $9.28; Salamonie Primary, $10.84, ... 20 12

Christian Workers.

Second South Bend, ... 1 63

Class.

Young Married People, Salamonie, ...$ 6 00

Individuals.

Walter Balsbaugh, $5; Dan'l Karn, $2.50; M. E. Miller, $1; Jas. K. Cline, $6; David Eikenberry, $2; Elizabeth Jones, $1; W. S. Ewing, $1.50; J. D. Rife, $1.20; Jas. Himelick, Mexico, $2.50; John W. Hoover, $1.25; Odis P. Clingenpeel, $2; Isaac L. Shultz, $1.20; T. D. Butterbaugh (marriage notice), 50 cents; Leroy Fraft, $5; John E. Miller, 50 cents; E. E. Dailey (marriage notice), 50 cents; M. D. Neff, $8.85; Emma Fair, $1, ... 43 50

Southern District, Congregations.

Ladoga, $5; Howard, $7.55, ... 12 55

Sunday-school.

Fairview, ... 8 38

Christian Workers.

Noblesville, ... 1 81

Individuals.

Ann A. Yost, $2; D. F. Hoover, $2; Henry Acker, $1; Franklin Johnson, $1; Lewis C. Childs, $1; Catharine Bowman, $1; W. P. Noffsinger, $5.20; John Herr, $3; Blanche Rinehart, $10; Mrs. David Rinehart, $5; A Brother, $15, ... 46 20

Iowa—$202.15.

Northern District, Individuals.

H. C. Sheller, $10; Julia A. Sheller, $2; Edward Zapf, $5.10; Uriah S. Blough, $4; C. A. Shook, $2; H. S. Sheller, $5; H. E. Slifer, $10; Jacob Lichty, $6; Julia A. Gilbert, $1; T. L. Kimmel, $2; Elizabeth Albright, $5; Mary and Mrs. Fred Zapf, $1; Louisa Messer, $2.50; Conrad Messer, $2.50; Hannah C. Messer, $1; I. W. Brubaker (marriage notice), 50 cents, ... 59 60

Middle District, Congregation.

Garrison, ... 5 00

Dallas Center Sisters' Bible Class, .. 5 65

Individuals.

Jos. Newcomer, $45; Frank Rhodes, Dallas Center, $10; D. W. and Jennie B. Miller, $5; A. E. West, $5; Vinton Artz, 50 cents; Elizabeth Fahrney, $2.50; Edwin L. West, $1; Dan Fry, $3; Martin Suck, $1, ... 73 00

Southern District, Congregation.

Libertyville, ... 46 70

Individuals.

Elizabeth Gable, $10; W. G. Caskey, $1.20; Nora Bolton, $1, ... 12 20

Illinois—$167.52.

Northern District, Congregations.

Polo, $12.29; Pine Creek, $9.25, ... 21 54

Christian Workers.

Sterling, ... 2 45

Mt. Morris Missionary Fund, ... 31 63

Class.

Junior, Lanark, ... 5 75

Individuals.

Esther Miller, Chicago, $1; **Jas. Wirt,** Virden, $5; Hannah M. Wirt, Virden, $5; Mary C. Fisher, $5; D. C. McGonigh, $2.50; Wm. E. West, $5; Sarah E. Farringer, 20 cents; Reuben J. Farringer, 20 cents; John C. Lampin, $5; Levi S. Shively, $5; Belle Whitmer, $1; A. H. Stauffer, 50 cents; M. M. Cluts, $1; **Dan'l** Barrick, 50 cents; J. W. Manning, $5; P. H. Graybill, $1.20; A. L. Moats, $1.20; J. M. Lutz, $1; John Schoen, $10; Collin Puterbaugh, $5; Individual, Elgin, $1, 61 30

Southern District, Congregations.

Astoria, $9.10; Decatur, $8.25, ... 17 35

Individuals.

John J. Swartz, $10; Mrs. John J. Swartz, $10; Alta C. Eikenberry, $2.50; Isaac Eikenberry, $2.50; Benj. Bowman, $2.50, ... 27 50

California—$121.50.

Northern District, Congregations.

Codora, $20.67; Chico, $3.45, ... 24 12

Sunday-schools.

Patterson, $5; Chico, $1.70, ... 6 70

Christian Workers.

Live Oak, ... 1 57

Individuals.
Annetta Johnson, $2.50; Thomas N. Beckner, $2.60; Sarah J. Beckner, $1; D. L. Forney (marriage notice), 50 cents, $ 6 60
Southern District, Congregation.
Covina, ... 1 90
Sunday-schools.
Los Angeles, $32.61; Boyle Heights, $1.05, ... 33 66
Christian Workers.
Los Angeles, $3.86; Inglewood, $6.09, 9 95
Individuals.
Ira G. Cripe, $5; Mary M. Hepner, $5; Magdalena Myers, $5; David Blickenstaff, $5; Josephine Knee, Lordsburg, $5; Clyda A. Stone, Hemet, $2; Mrs. Elizabeth B. Minnich, $3; Addie L. Rohrer, Covina, $3; Martha J. Gray, $3; S. Bock, $1, ... 37 00

Missouri—$119.10.
Northern District.
Sunday-school, Walnut Grove, ... 10 80
Individuals.
Geo. W. Hoover and wife, $50; Emma F. VanTrump, $5; Mrs. Susan Eckard, $1.30, ... 56 30
Middle District, Individuals.
David Holsopple, $25; Cal Beshore, $3.50; Wm. H. Wagner, $2.50; Nannie C. Wagner, $2.50, ... 33 50
Southern District, Congregation.
Joplin, ... 5 00
Sunday-school.
Dry Fork, ... 3 50
Individuals.
Ira P. Eby, $5; Mary J. Mays, $5..... 10 00

North Dakota—$81.45.
Carrington Congregation and Aid Society, ... 10 45
Individuals.
M. P. Lichty, $60; D. F. Landis (marriage notice), 50 cents; Henry Kile, $5; Elizabeth Kile, $3; David F. Landis, $1.50; Ella Z. Rou, James River, $1, ... 71 00

Maryland—$57.26.
Western District, Sunday-school.
Accident, Bear Creek, ... 4 00
Middle District, Individuals.
Mary L. Stauffer, $2.50; Barbara E. Stauffer, $2.50; The Lord's Tenth, $1, 6 00
Eastern District, Congregation.
Beaver Dam, ... 5 26
Individuals.
Annie R. Stoner, $35; John D. Roop, $3; David M. Young, $1; Emma Patrick, $1; Catharine Bonsack, Meadow Branch, $1; T. H. Rittenhouse, $1, ... 42 00

North Carolina—$57.00.
Congregation.
Mill Creek, ... 7 00
Estate Wm. D. Weesner, ... 50 00

Oklahoma—$44.09.
Congregations.
Washita, $29.64; Thomas, $10.25, ... 39 89
Individuals.
Mrs. E. L. Lawver, $2; Wm. P. Bosserman, $1.20; Ella Garst, $1, ... 4 20

Washington—$40.11.
Congregation.
Mt. Hope, ... 2 26
Sunday-school.
Tacoma, ... 4 00
Christian Workers.
Stiverson, ... 80
Individuals.
Melissa C. Longhenry, $10; M. A. Verbeck, $5; Chas. Boyd, $1; Four individuals, Centralia, $15; Individuals at Loomis, $2.05, ... 33 05

Canada—$27.00.
Western District, Individuals.
Estella D. Brower, $5; A sister and family, $22, ... 27 00

West Virginia—$24.12.
First District, Congregations.
White Pine, $8.53; Glade View, German Settlement, $8, ... $ 16 53
Individuals.
S. W. See, 75 cents; A. W. Ebert, $1, 1 75
Second District, Individuals.
M. C. Czigan, $2; J. F. Ross, $1.97; E. Lodge Ross, $1.87, ... 5 84

Idaho—$12.85.
Congregation.
Winchester, ... 5 65
Individuals.
M. M. Custer, $3; Ella Hostetler, $2; S. Clapper, $1; R. A. Orr, $1.20, ... 7 20

Michigan—$8.99.
Christian Workers.
Thornapple, ... 2 79
Individuals.
J. F. Sherrick, $5; J. C. Harrison, $1.20, ... 6 20

Nebraska—$8.00.
Congregation.
Kearney, ... 1 00
Individuals.
J. W. Gish, $5; Wm. and Ruth McGaffey, $1.50; Edgar Rothrock (marriage notice), 50 cents, ... 7 00

Colorado—$6.12.
Southeastern District, Congregation.
Wiley, ... 4 62
Individuals.
David Hamm (marriage notice), 50 cents; John Bjorklund (marriage notice), 50 cents. 1 00
Northeastern Dist., Individual.
S. G. Nickey (marriage notice), ... 50

Tennessee—$3.00.
Individuals.
J. F. Swiney, $2; Maggie Satterfield, $1, ... 3 00

South Carolina—$2.80.
Congregation.
Brooklyn, ... 2 80

Texas—$2.50.
Individuals.
Mary Hanna, $1.50; Mrs. H. H. Kindig, $1, ... 2 50

New Mexico—$2.00.
Individuals.
Sam'l and Mary Weimer, ... 2 00

Oregon—$2.00.
Individual.
Mrs. P. A. Rickett, ... 2 00

Louisiana—$1.20.
Individual.
W. B. Woodard, ... 1 20

Montana—$0.50.
Individual.
Wm. H. Eiler (marriage notice). 50

Total for the month, ... $ 2,919 48
Previously received, ... 39,022 92

For the year so far, ... $41,942 40

INDIA MISSION.

Pennsylvania—$22.20.
Western District, Sunday-school.
Maple Spring, Quemahoning. ..... $ 8 50
Middle District, Congregation.
James Creek, ... 3 70
Eastern District, Individual.
A Sister, Mountville, ... 10 00

Indiana—$11.60.
Northern District, Christian Workers.
Baugh, ... 6 60
Individual.
A Sister, ... 5 00

Ohio—$9.29.
Northwestern District.
Class No. 1, Hickory Grove, Silver Creek, ... 4 04
Northeastern Dist., Individuals.
Mrs. Allen Toms and Daughter, ... 5 00
Southern District.
Uncle John's Waste Basket, ... 25

North Carolina—$6.00.
Individual.
Mrs. Wm. Frisbee, ... $ 6 00
Kansas—$5.00.
Northwestern Dist., Individual.
Sister Eli Younce, Quinter, ... 5 00
Illinois—$2.80.
Southern District, Christian Workers.
Allison Prairie, ... 70
Individuals.
J. L. Shively, $1.25; Mary E. Weller, 85 cents, ... 2 10
Iowa—$2.50.
Middle District, Individual.
Susan M. Rhodes, ... 2 50
California—$2.50.
Southern District, Individual.
Nancy D. Underhill, ... 2 50

Total for the month, ... $ 61 89
Previously received, ... 1,158 05

For the year so far, ... $ 1,219 94

INDIA ORPHANAGE.

Kansas—$48.25.
Northwestern Dist., Christian Workers.
Quinter, ... $ 5 75
Northeastern District, Aid Society.
Appanoose, ... 20 00
Southwestern District, Individuals.
J. D. Yoder, $20; A Sister, McPherson, $2.50, ... 22 50
Ohio—$45.66.
Northeastern District, Sunday-school.
Freeburg, ... 20 00
Southern District, Congregation.
New Carlisle, ... 5 41
Sunday-school.
Pittsburg, ... 20 00
Uncle John's Waste Basket, ... 25
Pennsylvania—$45.00.
Western District, Aid Society.
Meyersdale, ... 20 00
Southeastern District, Sunday-school.
Green Tree, ... 25 00
Nebraska—$40.00.
Sunday-school.
Beatrice, ... 20 00
Individual.
Kathryn Burkholder, ... 20 00
Indiana—$37.32.
Middle District, Aid Society.
Manchester, ... 10 00
Classes.
Young Married People, Salamonie, $7.32; Young Men's Bible Class, Burnettsville, $20, ... 27 32
Virginia—$37.00.
Northern District, Class.
Always Faithfuls, Timberville, ... 5 00
Second District.
Berean Bible Class, Bridgewater, .. 32 00
Illinois—$20.14.
Northern District.
Mt. Morris Missionary Fund, ... 14
Individual.
Lizzie Studebaker, ... 20 00
Idaho—$20.00.
Sunday-school.
Twin Falls, ... 20 00
North Dakota—$20.00.
Congregation.
Williston, ... 20 00
Oregon—$18.00.
Sunday-school.
Portland, ... 18 00
Oklahoma—$10.00.
Individual.
Jennie Garber, ... 10 00
Minnesota—$10.00.
Class
Willing Workers, Worthington, ... 10 00
Michigan—$8.00.
Sunday-school.
Sunfield, ... 8 00
Iowa—$5.00.
Southern District, Sunday-school.
South Keokuk, ... $ 5 00

Total for the month, ... $ 364 37
Previously received, ... 2,089 58

For the year so far, ... $ 2,453 95

INDIA BOARDING SCHOOL.

Pennsylvania—$91.23.
Eastern District, Sunday-schools.
Lower Paxton, $5; Struphaar's $10.95; Mohrsville, $32.75; Harrisburg, $10.13; Hanoverdale, $22.40, ... $ 81 23
Lansdale Class of Girls, Hatfield,.... 10 00
Colorado—$50.00.
Northeastern District, Sunday-school.
Sterling, ... 50 00
Indiana—$39.43.
Northern District, Sunday-school.
Cedar Creek, ... 14 43
Middle District, Class.
Anti-Cants, Salamonie, ... 25 00
Virginia—$25.00.
Northern District, Class.
Earnest Workers, Mill Creek, ... 25 00
Iowa—$25.00.
Middle District, Individuals.
Mr. and Mrs. L. A. Walker, ... 25 00
Ohio—$23.36.
Northwestern District, Christian Workers.
Silver Creek, ... 23 36

Total for the month, ... $ 254 02
Previously received, ... 678 08

For the year so far, ... $ 932 10

INDIA HOSPITAL.

Maryland—$35.00.
Eastern Dist., Missionary Society.
Washington City, D. C., ... $ 35 00
Indiana—$10.00.
Northern District, Christian Workers.
Shipshewana, ... 10 00
Pennsylvania—$2.00.
Southern District.
Receipt No. 29,263, $1; Receipt No. 29,264, $1, ... 2 00

Total for the month, ... $ 47 00
Previously received, ... 521 01

For the year so far, ... $ 568 01

VALI CHURCHHOUSE, INDIA.

Virginia—$145.36.
First District Congregations.
Roanoke City, $48.57; Copper Hill, $5, $ 53.57
Southern District, Congregations.
Antioch, $17.62; Smith River, $12.25; Red Oak Grove, $12.11; Bethlehem, $11.50; Beaver Creek, $8.52; Germantown, $9; Topeco, $8.50; Pleasant Valley, $7.45; White Rock, $2.34; Burke Fork, $2.50, .. 91 79

Total for the month, ... $ 145 36
Previously received, ... 166 54

For the year so far, ... $ 311 90

INDIA WIDOWS' HOME.

Colorado—$7.00.
Northeastern Dist., Sunday-school.
Antioch, ... $ 7 00
Illinois—$5.25.
Northern District.
Mt. Morris Missionary Fund, ... 5 25
Kansas—$5.00.
Southwestern District, Individual.
J. D. Yoder, ... 5 00

Total for the month, ... $ 17 25
Previously received, ... 72 75

For the year so far, ... $ 90 00

QUINTER MEMORIAL.

Pennsylvania—$11.00.
Western District, Individual.
B. B. Ludwick, ... $ 5 00
Middle District.
Huntingdon Sisters' Mission Band, .. 5 00
Southern District, Aid Society.
Carlisle, ... 1 00
Virginia—$5.00.
Northern District, Aid Society.
Linville Creek, ... 5 00

Total for the month, ... $ 16 00
Previously received, ... 15 00

For the year so far, ... $ 31 00

CHINA MISSION.

Kansas—$5.00.
Northwestern District, Individual.
Sister Eli Younce, ... $ 5.00
North Carolina—$6.00.
Individual.
Mrs. Wm. Frisbee, ... 6 00
Pennsylvania—$6.00.
Eastern District, Individual.
A Sister, Mountville, ... 5 00
Southern District.
Receipt No. 29,263, ... 1 00
Illinois—$4.50.
Northern District.
Mt. Morris Missionary Fund, ... 2 75
Southern District. Individuals.
J. L. Shively, $1.40; Mary E. Weller, 35 cents, ... 1 75
Montana—$4.50.
Congregation.
Medicine Lake, ... 4 50
Michigan—$3.94.
Class
Shepherd Primary, ... 3 94
California—$2.50.
Southern District. Individual.
Nancy D. Underhill, ... 2 50
Iowa—$2.50.
Middle District. Individual.
Susan M. Rhodes, ... 2 50
Ohio—$0.30.
Southern District.
Uncle John's Waste Basket. 30

Total for the month, ... $ 35 24
Previously received, ... 466 70

For the year so far, ... $ 501 94

SOUTH CHINA MISSION.

California—$38.98.
Southern District. Sunday-schools.
Los Angeles, $37.98; Boyle Heights, $1, $ 38 98

Total for the month, ... $ 38 98
Previously received, ... 79 00

For the year so far, ... $ 117 98

CHINA ORPHANAGE.

Indiana—$50.00.
Northern District, Aid Society.
West Goshen, ... $ 22 00
Southern District, Sunday-school.
Rossville, ... 6 00
Individual.
Mrs. Esther Mote, ... 22 00
Ohio—$38.25.
Northwestern District, Congregation.
Lima, ... 11 00
Northeastern District, Sunday-school.
Springfield. 22 00
Uncle John's Waste Basket, ... 25
Individual
Edith Riley, ... 5 00
Kansas—$25.00.
Northwestern District, Individual.
Sister Eli Younce, ... 5 00
Southwestern District, Individual.
Individual.
J. D. Yoder, ... 20 00
North Dakota—$22.00.
Class.
Willing Workers, Surrey, ... $ 22 00
Missouri—$22.00.
Middle District, Christian Workers.
Mound, ... 22 00
Pennsylvania—$21.00.
Middle District, Christian Workers.
Tyrone, ... 11 00
Eastern District, Christian Workers.
Ephrata, ... 10 00
California—$20.00.
Southern District, Class.
Willing Workers, Santa Ana, ... 20 00
Oregon—$5.00.
Sunday-school.
Evergreen, Myrtle Point, ... 5 00

Total for the month, ... $ 203 25
Previously received, ... 678 54

For the year so far, ... $ 881 79

CHINA BOYS' SCHOOL.

Indiana—$10.75.
Southern District, Class.
"I'll try," Rossville, ... $ 10 75
Kansas—$8.00.
Southwestern District, Class.
Loyal Sons, Conway, ... 8 00
Ohio—$3.90.
Northwestern District, Individuals.
Mr. and Mrs. Isaac Olinger, ... 2 50
Southern District, Individuals.
Mr. and Mrs. T. M. Flanigan to W. B., 1 40
Colorado—$3.50.
Southeastern District, Class.
Carrier Dove, Wiley, ... 3 50

Total for the month, ... $ 26 15
Previously received, ... 193 35

For the year so far, ... $ 219 50

CHINA GIRLS' SCHOOL.

Indiana—$22.00.
Northern District, Sunday-school.
Nappanee, ... $ 22 00
Ohio—$8.90.
Northeastern District, Individuals.
Mr. and Mrs. Isaac Olinger, ... 2 50
Southern District, Aid Society.
Harris Creek, ... 5 00
Uncle John's Waste Basket, West Dayton, 75 cents; Uncle John's Waste Basket, 12 contributors, 65 cents, ... 1 40
Pennsylvania—$6.00.
Western District, Individual.
B. B. Ludwick, ... 5 00
Southern District, Aid Society.
Carlisle, ... 1 00
Illinois—$1.10.
Northern District.
Mt. Morris Missionary Fund, ... 1 10
Washington—$1.00.
Individual.
Pearl Hixson, ... 1 00
Miscellaneous—$114.50.
General Organization of Sisters' Aid Societies, ... 114 50

Total for the month, ... $ 153 50
Previously received, ... 97 86

For the year so far, ... $ 251 36

CHINA HOSPITAL.

California—$31.00.
Northern District, Individual.
Frank Moomaw, ... $ 31 00
Iowa—$14.00.
Northern District, Aid Society.
Waterloo, ... 14 00
Kansas—$5.00.
Southwestern District, Individual.
J. D. Yoder, ... 5 00

Ohio—$5.25.
Southern District.
Uncle John's Waste Basket, ...$ 25
Individual.
Edith Riley, ... 5 00

Total for the month, ...$ 55 25
Previously received, ... 771 17

For the year so far, ... 826 42

SWEDEN CHURCHHOUSE.

Pennsylvania—$5.00.
Eastern District, Individuals.
A brother and sister, Lancaster, ... 5 00
California—$1.50.
Northern District, Individual.
A. Crites, ... 1 50

Total for the month, ...$ 6 50
Previously received, ... 35 00

For the year so far, ...$ 41 50

CHURCH EXTENSION.

Ohio—$6.12.
Southern District, Sunday-school.
Pittsburg, ...$ 6 12
Pennsylvania—$0.50.
Southern District, Christian Workers.
Free Spring, Lost Creek, ... 50

Total for the month, ...$ 6 62
Previously received, ... 32 50

For the year so far, ...$ 39 12

SUNDAY-SCHOOL EXTENSION.

Indiana—$12.25.
Middle District, Sunday-school.
Salamonie Primary, ...$ 7 25
Individual.
Elsie Humbarger, ... 5 00

Total for the month, ...$ 12 25
Previously received, ... 13 67

For the year so far, ...$ 25 92

ITALIAN MISSION—BROOKLYN.

Missouri—$75.70.
Northern District, Sunday-school.
Wakenda, ...$ 25 70
Individuals.
Geo. W. Hoover and wife, ... 50 00
Indiana—$51.00.
Northern District, Aid Society.
New Salem, ... 25 00
Southern District, Individuals.
John Snider, Sr., $25; Tena Smith, $1, 26 00
Illinois—$25.00.
Northern District, Individual.
Sarah A. Myers, ... 25 00
Pennsylvania—$24.04.
Eastern District, Sunday-school.
Ridgely, ...$ 14 54
Individuals.
A Brother and Sister, Lancaster, ... 5 00
Southern District.
Individuals of Upper Conewago, $3.50;
A friend, $1, ... 4 50
Virginia—$20.00.
Northern District.
Willing Workers' Class, Mill Creek,.. 5 00
Second District, Aid Society.
Middle River, Pleasant Valley, ... 15 00
South Dakota—$15.00.
Aid Society.
Willow Creek, ... 10 00
Sunday-school.
Willow Creek, ... 5 00
Ohio—$13.50.
Northeastern District, Individuals.
Elizabeth Ihrig, $5; Jennie Helm, $1;
A brother and sister, $3.50; A Sister,
$1, ... 10 50
Southern District, Individual.
J. E. Etter, ... 3 00
Nebraska—$10.00.
Sunday-school.
Bethel, ...$ 10 00
Iowa—$7.10.
Middle District, Sunday-school.
Cedar Rapids, ... 2 10
Individual.
Jos. Newcomer, ... 5 00
California—$4.25.
Southern District, Congregation.
Covina, ... 1 00
Individual.
Addie L. Rohrer, ... 3 25
Delaware—$4.00.
Eastern Maryland District, Sunday-school.
Owen Station, ... 4 00
Maryland—$1.70.
Middle District, Individual.
Amanda Ausherman, ... 1 70

Total for the month, ...$ 251 29
Previously received, ... 3,093 99

For the year so far, ...$ 3,345 28

THE MISSION OF THE VOLUNTEER.

(Continued from Page 119.)

ly and indirectly influence others in the same direction.

Another phase of our mission as volunteers is that of soul-winning. The missionary is a soul-winner. And if we intend to become soul-winners in the future we must now engage in the work as opportunity affords. In some places the opportunity comes knocking at our doors; in others it must be sought. But whether it must be sought or no, since there are lost souls everywhere to be saved we should engage in the work. We have no excuse for not winning souls, for such is a part of our preparation. Every soul is precious in the sight of our Father, and He would have us aid in saving as many as we can. Our zeal to do so is indicative of the sincerity of our purpose.

Some who are now on the mission field have expressed themselves as being sorry that they did not apply themselves more diligently while in school. So I appeal to us as volunteers that we may economize our time and so diligently apply ourselves in our preparation that when we take our places on the fields we shall have no occasion to look back upon wasted time and energy and on unimproved opportunities, but shall be ably qualified to render efficient service for Him.

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of the Church of the Brethren

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1904	11,560.26
1905	12,871.08
1906	13,248.00
1907	15,073.63
1908	15,813.66
1909	15,802.93
1910	17,513.69
1911	19,255.82
1912	21,320.15
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1914	26,717.86
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Missionary Education Movement.

"The Hope of the World."

"Suffer little children" of all nations "to come unto Me, and forbid them not, for of such is the kingdom of heaven." See page 131.

Vol. XVIII
No. 4

APRIL, 1916

The Missionary Visitor

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CHURCH OF THE BRETHREN

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The Missionary Visitor

Volume XVIII APRIL, 1916 Number 4

EDITORIALS

New York is said to be the largest Italian city in the world and to have half as many Hungarians as Budapest.

"The man who does not believe in missions had better burn his New Testament, for it is a record of missions."

It is possible now for one to travel from Seattle, Wash., to Savannah, Ga., in dry territory, with the exception of the small area of Utah or Wyoming that must be traversed in going from Idaho to Colorado.

It is estimated that of our 14,000,000 world population of Jews, 10,000,000 are directly affected by the war. Millions are destitute and homeless and starving. Not far from 350,000 are serving in the czar's army alone.

The following letter, translated from French, which appeared in a Swiss paper, is found in the March issue of *Missionary Review of the World:* "A number of young Armenian girls were brought to Constantinople in order that they might be reduced to slavery by the wealthy Turks. For this purpose they were put up for sale. Orphan children of from 8 to 12 years were sold for two medjidiehs (about $1.60) while older girls fetched a higher price. The sale of slaves at Constantinople, however, was not carried on on the same scale as at Adana, for instance. There I learned that thousands of orphan girls were sold for a piece of bread each."

Perhaps one of the most remarkable conquests of missions has been the Christianizing of the South Sea Islands of the Pacific. These churches of Polynesia are self-supporting in the main; that is, they build their own churches, maintain their own schools, and support their own teachers. In addition to this they contribute something like $75,000 per year for foreign effort. All this from people whose grandfathers were for the most part cannibals.

According to a statistical report, gotten out by the Home Base Committee of the Foreign Missions Conference, the Church of the Brethren last year ranked seventeenth in the amount of contributions in the list of 149 missionary societies. We also ranked twenty-sixth in the number of foreign missionaries. The United States now has 9,677 missionaries in the foreign field.

There are at this time probably 4,000,000 men shut up in prison camps, with no comforts of life, little to do, almost nothing to read, and much to think about. The International Y. M. C. A. has been able to secure the consent of the various warring governments to establish Christian work in many of the prison camps.

"So Mr. Jones gave five thousand dollars for home missions at his death, did he?" was asked a minister the other day. "No," was his reply, "I did not say that he gave it, but he left

it. Perhaps, to be more explicit, I should have said he relinquished it because he could no longer hold it." And must the missionary cause in our own land go on languishing till God relinquishes by death the wherewithal to carry on that cause?—*Record of Christian Work.*

Tokio, Japan, is now one of the largest student centers in the world. There are said to be 28,000 students of the college grade receiving instruction in the city.

A son of one of the chiefs of Burdwan was converted by a tract. He went 250 miles; a missionary's wife taught him to read. When he could read the tract through he took a basketful of tracts and with much difficulty preached the Gospel at his own home. He was a man of influence; the people flocked to hear him, and in one year 1,500 natives were baptized in Arracan as members of the church. All this through one little tract.—*India Watchman.*

It has been estimated that 250,000,000 or more of the people of India have the Bible or some portions of it translated into their own language.

During the first six months of the war in Europe twice as many men volunteered in England for foreign mission service as had done so during the corresponding period of the previous year.

It is stated that there are 25,000 Catholic priests fighting in the French army.

There are 15,000,000 foreigners in this land who are not in Sunday-school. There are 23,000,000 of the "teen" age without adequate religious instruction.

Engineering schemes are in progress to unite the cities of Wuchang and Han Yang with Hankow. Should this be completed it will make Hankow the most important city of the republic, from a commercial point of view. The sum set apart for this undertaking is £10,000,000 sterling, and is provided by a financial firm in London. At the present time these places have a total population of about 2,000,000.

In the wars of Napoleon, 1800-1815, the state of Europe in many respects was at its lowest. Yet this time was marked by revival in religion, and has proved to be one of the great periods of missionary enterprise. The Baptist Missionary Society was founded in 1792, the London Missionary Society in 1795, the Church Missionary Society in 1799, the Religious Tract Society in 1800, and the British and Foreign Society in 1804. This great war has increased both our opportunity and responsibility, and the future will see a great revival in religious affairs throughout the world.

Letters from Palestine report great destitution in Jerusalem and other parts of the land. There have been no imports since last August. The internal resources have been taxed to supply the army. Food is both scarce and exceedingly dear. The tourist trade, which gave employment to many, and brought much money to the country, is cut off, and with it the manufacture of fancy articles, souvenirs and trinkets which was the chief industry. Agriculture is hampered by the absence of the able-bodied men in the army. Banking has been suspended for many months. Three women missionaries of the Christian and Missionary Alliance are carrying on the school and other work of that society in Jerusalem, and the Syrian staff are said to be doing their part nobly. Missionaries both at home and still on the field believe that the end of the war will bring unparalleled opportunities in Palestine.—*Alliance Weekly.*

The Moravian Himalayan Mission reports the completion of the translation of the Bible into the Thibetan language. The new Testament has long been in use, but missionaries are never satisfied until they have all the written Word ready to put into the hands of the people. The complete Bible has also been translated and is being printed in the Nepali language. Nepal is an independent kingdom in the Himalayas, that belongs to the Indian Empire. It has a population of about 5,000,000, but no Christian mission has been allowed to settle within its border. About a hundred years ago the Serampore Mission translated and printed portions of the New Testament. In 1902 the complete New Testament was printed, and now the whole Bible will be sent out to speak its own message in the land that is closed to the heralds of the cross.

President Van Hise, of the University of Wisconsin, estimates that the combined war debts of three of the nations of Europe engaged in the great conflict, would reach the enormous total of twenty-eight billion dollars. These nations can never hope to pay this immense debt; indeed, it will stagger the overburdened people to pay the interest alone. As one exchange puts it, "Verily, not only the sins, but the debts of the fathers as well shall be visited upon the children unto the third and fourth generations." Yet we have those who go about proclaiming that we must go and do likewise!

A certain church of another denomination has for the last three years followed the Every-Member Canvass for missions, for three years. In that time it has been able to double its benevolences. The following letter, preparing the way for such canvass, contained the scriptural basis for such work in the following language:

"It follows exactly Paul's plan, as stated in 1 Corinthians 16: 2.

"It is PERIODIC: 'Upon the first day of every week.'

"Habitual, worshipful, prayerful, cheerful.

"It is PERSONAL: 'Let each one of you—'

"Men, women, boys, girls.

"It is PROVIDENT: 'Lay by him in store—'

"Foresighted, deliberate, systematic, thoughtful.

"It is PROPORTIONATE: 'As he may prosper—'

"Generous, careful, responsible, faithful.

"It is PREVENTIVE: 'That no collections be made when I come—'

"No deficit, interest on loans, worry, retrenchment."

In this connection, we wonder how many of our churches have adopted the Every-Member Canvass plan. If you have, why don't you speak through the VISITOR and encourage others to do likewise? An invitation to the WISE is sufficient, surely, to help the unwise.

The cover picture of this month's VISITOR, representing children of the five great races of mankind about the Savior, has been prepared by the Missionary Education Movement from a painting by Harold Copping, to accompany the program for an Easter Concert. This picture would well grace the home of anybody. It would be a splendid picture of an organized Sunday-school classroom. It may be obtained by addressing the VISITOR; a brown photo-engravure reproduction, 12x17 inches, on heavy paper suitable for framing, 20 cents each, postpaid. Or a lithograph-reproduction, 20x27 inches, in colors on heavy paper for 40 cents, postpaid.

HOW CAN IT BE?

A. F. Wine.

COME, let us reason together and have a good heart-to-heart talk with each other in the presence of our blessed Redeemer. God intends that we shall be ONE, that the same Spirit rule in the hearts of all His children, and thus united we will have such power that the prince of this world will not be able to resist our onward march.

Now, allow your mind to go back to the time of your conversion; remember the change that took place in your heart when you said, "'I know that my Redeemer liveth,' and wants me for His very own"; and then, "Here, Lord, take me, for I am willing to be Thine." How you were filled with joy after your baptismal experience! How you wished that all your friends—yes, the whole world—could come to realize their condition as you have, and make the change so as to possess this unspeakable joy in the heart! How all things became new! And how love flowed from your heart to all mankind, the sweet fellowship of Christian association, as well as with the Father, Son and Holy Spirit. Those were glorious experiences, but only a beginning of that which the Lord has in store for His faithful.

Have you not many times since, while listening to an earnest minister of the Gospel, during a series of meetings, wondered how it could be possible for any one away from the Savior, Whom you now love so dearly, and Who has given you such joy, to resist the earnest appeals to come and partake of these blessings and yield all to Christ? Have you not said in your heart, "How can it be that men and women will be so hard-hearted, so blind to that which is so much the superior to that they possess?" Certainly you have had all these experiences and many more. I have, many times. In fact, I never went through a series of meetings as a listener without wondering how it could be that sinners would not accept the Lord as their Savior and be happy, instead of having fightings and strivings within. You will admit that this is a strange condition, and that if they only knew or could realize the change that would take place in their hearts—yes, their whole being—it would be impossible for them to resist, time after time, these earnest appeals.

Now let us go on. Our capacity for greater joy and blessings increases as we grow in the new life after conversion. Think not that now you are a child of God, His calls to you will cease. No, they will be only the greater, because now you are His; all that you have and are belongs to Him; any surplus accumulated, that is not needed for your existence and that of your family, will be at His disposal. He has joys and blessings for you that you can not see or imagine, any more than when you stood aloof from Him. But there is this difference: now you know His power to bless, to give joy; you know His voice; your will is subject to His, and thus day by day you follow in the footsteps of your Master, whithersoever He goes; up to the mountain-top experiences, out on the grassy plains, down through the dark valleys, into the large cities, the lonely villages, across the waters of Galilee, the Jordan, the Dead Sea, up the lonely road to the holy city, into the blessed upper-room experiences, through Gethsemane's sorrows; before Ananias, Caiaphas and Pilate, out through the gate that leads to Calvary, and there, on the cross, if need be, you will give your life for Him Who has saved you and filled your heart with joy, peace and love. Step by step will this joy, love and peace become

greater and stronger until your life's work is ended and you pass into the glorified state of the redeemed, where you can more perfectly honor Him Who died for you.

But what if you have stopped by the way; have allowed the pleasures of self to command your attention? Thus you lose sight of the route your Savior has gone. You stand in bewilderment! You hear the calls and appeals from the home and foreign mission fields, which are God's means of leading you on to greater joys and experiences; but you turn your back to continue in the enjoyments of a selfish life. In order to satisfy your conscience, occasionally you will cast a dime or even a quarter into the mission treasury. The calls come and go, but like the sinner before his conversion, you resist them, and pursue the same old way. How can it be? This is the question that is ringing in the ears of every missionary now on the field—yes, of every truly consecrated child of God.

We know the added joys of a surrendered life which come in a greater measure than when we first gave our life to Him. We know the many souls that are being lost without hearing of this great love that God has revealed to you and me, because of your unwillingness to respond to these calls from the mission fields. Our hearts bleed to see them die without knowing the Redeemer, Who is so precious to us. We cannot understand how those of our own beloved Brotherhood, who live in a land free from war, blessed with abundant crops, will let the calls from China and India pass unheeded when the need is so great. Go back, if you please, to the series of meeting experiences and see how you felt regarding the sinner, and then you will know how the missionary on the field today feels. How can it be? When you come before the throne of God, and there behold the blessings of those slain for the sake of the Lamb, you will ask, "How can it be?" Then, when the Father and Savior of all who are willing to follow Him whithersoever He goes, says, "Depart from Me," because you were not faithful with that which was another's you will not be permitted to enjoy that which is your own. Only through full surrender will your life be truly bright before you.

Aalborg, Denmark.

EXCITING DAYS IN SOUTHERN SWEDEN

J. F. Graybill.

MILITARY operations in the Baltic have caused a little excitement in Sweden the past few weeks. A number of the English submarines have slipped through the sound and are giving the Germans a little trouble. A number of German merchant vessels plying between Sweden and Germany have been sunk, and even some battleships have shared the same fate.

Last week a German submarine fired at a Swedish submarine that was flying the Swedish flag and was in Swedish waters not far from Malmö. Two of the crew were wounded. One of these died today. The German embassador in Stockholm expressed his sincere regret to the Swedish nation, as well as to the widow. A subscription was at once started in Germany for the unfortunate family. The explanation given for this act is that the submarine was taken to be an English submarine under a Swedish mask. No explanation is given for firing at a boat in neutral waters.

Both Russia and Germany have mined parts of the Baltic. For several days we have had a very strong east wind. This has driven a number of mines to

the southern and eastern coast of Sweden. Several merchant vessels have been destroyed within the past few days by running on these floating mines. Torpedo boats are on the search for them and when discovered they are disarmed by exploding them. One mine floated ashore at Simrishamn, and lodged among some large stones. This chanced to be the Sunday we have preaching at this place. The writer filled this appointment and happened to be at this place. Last evening he saw the men fasten a rope about five hundred feet long to the mine and draw it out on the sand. This morning it was exploded by an electric charge.

Evidently it is one of the smaller type, being a little over two feet in diameter. It was of an egg shape and the shell was one-fourth of an inch thick and of soft-tempered steel. One could not determine the formation in the interior. The writer was able to get a piece of this exploded mine. This is the first of its kind we have ever seen and we prize it as a relic.

Its nationality is not definitely known, but it is thought to be Russian. The incident caused no little excitement. The greater part of the town had gathered to see the men fish it out. It was a great curiosity for all, because it was the first one they had seen. A patrol was required to keep the people at a distance of safety.

Sweden has been constantly mobilizing to retain its neutrality. The general opinion is that there is no danger of Sweden being drawn into the arena. The war has greatly affected the cost of living in this country. These are very hard times for the poor, but there is great cause for being thankful if the country's neutrality can be retained.

Malmö, Sweden.

HELPING THE POOR

Ida Buckingham.

THE Christmas season is looked forward to by all in Christian lands as the most enjoyable time of the year. To have the real Christmas spirit in our hearts and to experience the fullest meaning of its blessing is through bringing that joy to others.

Again this Christmas time, through gifts from a number of our dear brethren and sisters in the homeland, as well as the help of our people here, it was possible for us to help relieve a little of the great need in Malmö, by providing clothing for a number of poor children. Because of advanced prices we were not able to help as many as last year, although the need is greater. Ordinarily a workman receives wages which scarcely reach for the family needs. Now, with the high cost of living and the scarcity of work, poverty and want are more common, and at no time are they little here. The truth of Jesus' words, "The poor ye have with you always," is before our eyes every day.

A glimpse into a few homes can give us an idea of conditions here. It is unusual for the poorer people to have more than one room and a kitchen to live in, no difference how large the family may be. One home which we helped has thirteen children, twelve of whom are at home. The family lives in one room and a kitchen, and these are not large. The father had been without work for a number of weeks. The mother is employed in the beet fields in the summer. The children grow up with but little care. In another home the father has left the mother and eight children to support themselves. On a cold, raw day she had a little fire in the kitchen

and was feeding it with a few wet sticks brought in by one of the children. She was working with her wraps on, and yet could not keep warm. Last summer she was in the hospital for three months, the sickness caused by insufficient food and living in cold rooms. During this time the two older girls, of twelve and fourteen years, were at home and earned what they could by helping others. The other children were put out for this length of time. With some assistance from the city and by working until late in the night, this mother is able to earn enough to keep the family together.

The calls for help are not a few. To discriminate between those who are worthy and those who are not, and to give to those who are most needy is a task that requires much wisdom. We would so gladly assist many more. It is not easy to send away those who are in real need.

Thirty-two children received clothing from head to foot except shoes. At least a dozen more received some articles of clothing. This was no little undertaking, but the joy it brought was worth far more than all the hard labor. The evening of December 16 these children and their parents were invited to our mission hall. This was a happy time, not only for the children who received clothing, but for all who were present. To see their faces beaming from the joy which filled their little hearts, and to know that it would not end with that day, made all happy. About a hundred poor were fed that evening.

We thank all those who through their gifts helped to make it possible to bring this joy to the needy and to lighten their burden. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Malmö, Sweden.

MISSION WORK IN THE SOUTH

F. M. White.

UNDER this heading many friends will remember my writings in the past, and some may wonder if my home mission spirit is quenched. To such I would say it is not, but circumstances have prevented my working or writing as I would have liked. The Lord willing I am aiming to fit myself for more and better service in the future.

Is there a need of very strenuous efforts in the home field? Answer, Yes. We are living in Nottoway County, Va., in almost the extreme southeastern part of the State. Twenty-one of us located here in the last few years within a radius of about fifteen miles. We have four members about fifty miles south of here. I understand we are the only members in twenty-one counties in southeastern Virginia. There may be others scattered about of whom we know nothing. Some of these members have been living here six years and have had no preaching by the Brethren until lately. A number of children have gone with other denominations. Who is to blame?

The Brethren located in this State in the early years. There are thousands of people in every State in the Union, as well as this, that know nothing of the Brethren. I am as strongly in favor of "foreign mission" work as any one can be, but what about the "Go ye" in our own country? Are we not sadly neglecting our duty in this line?

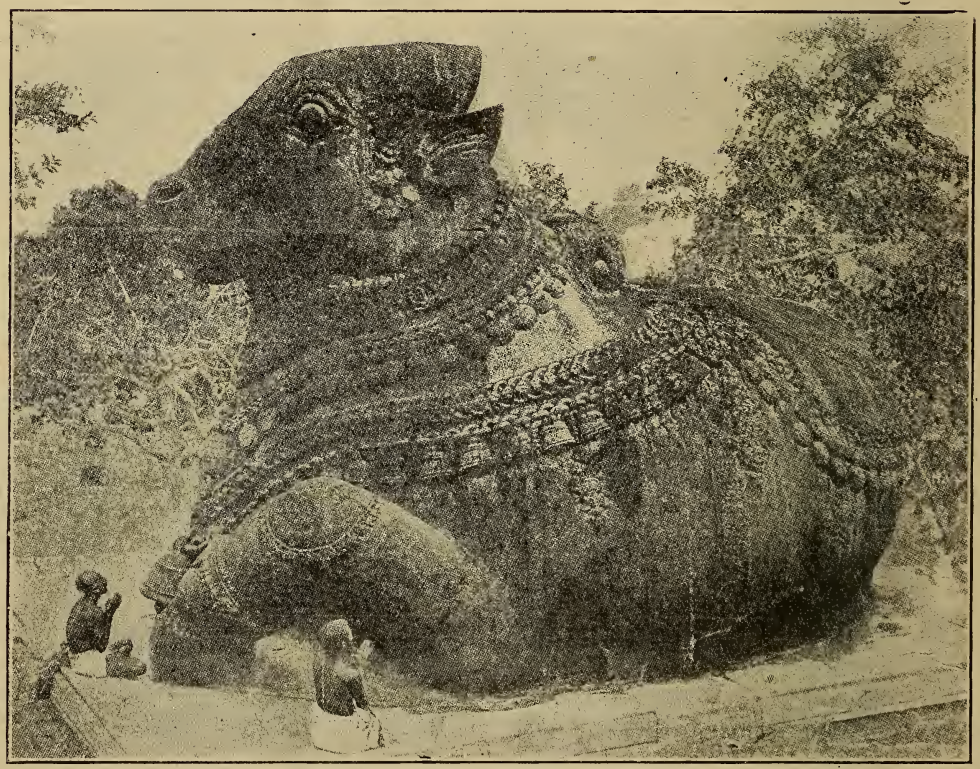
I have hoped and prayed for years that a fund would be started for this work, but it seems the time has not come for it. We will be like the old miner, who prayed for thirty years for his mate to be converted.

We are trying, though greatly hampered, to do the best we can for *Gospel Messenger* subscriptions, and we are greatly in need of "Brethren Hymnals" to aid in carrying on the work.

We have organized a Christian Workers' Society, to meet each second Sunday, at 10 A. M., with preaching in the afternoon at the churchhouse. This being a union chapel we can not use it as we would like, but think we soon will arrange to meet at the Brethren's homes each Sunday for our Christian Workers' services.

We think that ere long arrangements will be made to have preaching somewhere nearly every Sunday. As I am the only minister living in this section there surely is great room for more workers.

Crewe, Va., R. 1, Box 127.



The Church Missionary Gleaner.

"The Heathen, in His Blindness, Bows Down to Wood and Stone."

An ancient Hindu sacred poem thus speaks of cows: "Cows constitute the stairs that lead to heaven. Cows are adored in heaven itself. Cows are goddesses, are able to give everything and grant every wish. There is nothing else in the world that is higher or superior."

THE SEA, THE SAND AND THE SAINT

Dr. Lilias Blackett.

ONCE upon a time there lived a Mohammedan who desired to be a very holy man. So it was revealed to him that he must choose as his abode a spot where was no human being, nor any tree for shade, nor running water. Now there was a time, æons ago, when the soft waves of the sea washed the feet of the Great Himalayas, and the plains of the Punjab were its sandy bed. But then the sea withdrew Karachi way, and left the flat plain unprotected from the scorching sun, watered only in part by its five rivers, so that the cliffs which had once risen from the ocean now rise from the sand, thirsty and forsaken. They are bare and cracked with heat, uncovered by vegetation, torn by gales and sometimes by torrents from the hills above; no softening influence has ever succeeded with them, and the roads and huts that man thought to build for his comfort among them they ever strive to destroy.

In one spot on the extreme west of our present British frontier line, there must have been for long a salt lake—its banks show yet—and it may have been fed by the torrential rains, for a gully opens up into the cliffs just there. Water comes down this gorge once a year, and thus it is possible for man to live. This spot seemed sufficiently uncomfortable six hundred years ago to Sakhi Sarwar, seeking a hermit's abode. So he scratched him a dugout in a sandy mound, collected water from the gorge—how he stored it I can not tell, for it runs only a few weeks in the year—planted a tree whose branches now droop over his cell, and there he lived in sancity (blessed, one may believe, in his self-denial) until he died. Then his four faithful disciples took the reward of their service and their master's sanctity. They built his tomb on the cliff above the gorge and said it was a holy place, but they had to await the wherewithal for the building of a shrine.

Now through those dreary regions, as the hot weather fades to coolness, there traveled then, as they travel still, companies of men from the plateaux beyond, carrying dried fruits and spices for sale. The merchandise and the children and some of the women were laden upon camels, who strode easily over the yielding sand. It fell on a day that a precious camel fell sick, and his master was in despair, until he was bidden take him to the tomb of Sakhi Sarwar for healing. Sakhi Sarwar healed him, sure enough, and the caravan went on its way into the milder regions of the Punjab where men dwell, to spread the fame of the camel's healing, till sick animals, and sick folk too, rose up and journeyed to the place in faith and hope. Thus did Sakhi Sarwar's tomb become a place of pilgrimage famous to the confines of the Punjab—is it not written in the book of 'Kim"?—and soon did a wonderful white shrine worthily adorn the tomb.

An Unsavory Reputation.

Moreover, those four disciples grew fat on the offerings of the pilgrims, and taking to themselves wives begat children and founded the city which, by reason of its heat and remoteness, is a sorrow to the British official to this day. The character of its 600 inhabitants, moreover, is a joy to no one. This may be explained by the fact that they begin, continue, and end their lives in begging and in practicing the deceptions connected with their solitary occupation and means of livelihood, the shrine. About the beginning of the cool season, parties of the men take a journey across the

sands and the Indus to advertise their saint. About Christmas time the results of their labors become apparent in the streams of swinging camels that cross the boat bridge, bearing brightly-clothed pilgrims in pannier-like seats on their backs, to the first great "mela," or fair, of the year. Because saintliness is a virtue honored in all in India, and partly, doubtless, because the saint's followers were clever, the shrine is attractive to all casts and creeds alike. Three special parts of it are provided, and three special feasts annually, for Mohammedans, Sikhs, and Hindus.

A Christian Hospital at Sakhi Sarwar.

There is, however, no place for Christians in the shrine. Is it too bleak, too hot a place for Christian saintliness? There is no famous Christian shrine nor saint to rival Sakhi Sarwar; but there is a little hospital in charge of an old convert from Mohammedanism, who bears the title of doctor. His knowledge of medicine is not very scientific, but it is very useful, and it brings him the gratitude of the saint's followers. The present generation calls him Uncle, for he has seen most of them grow up; and they invite him to their homes, take his medicine, and listen with attention to his teaching. They stray into the hospital, too, and watch the mother with her children; a gentle Christian woman whom they respect and cling to, always with her small girls and one much honored little son, children to be fed in a place where no vegetables grow, trained and educated without the help of teachers, until they are old enough to travel all the way to Lahore to school. Year by year, too, in spring and autumn, the caravans pass that way across the border, and the sick among them are given healing in the name and inspiration of the love of Christ; but they worship still at the shrine of the saint of Islam. Perhaps they thank God there for the Christian's love; perhaps they speak of it away beyond the border; perhaps, nay surely, one day they will know it for themselves.

A Request for Prayer.

Thus through heat and drought in that arid outpost, the battle is being fought with the weapons of Christ's love and His servants' lives. The enemy's position; impregnable? No! More than one has lifted up his eyes to the Crucified; and one at least has stepped right out into the light. This one, who worked as "dresser" in the hospital, so coming under the daily influence of the doctor, had to be sent away for further teaching and for safety, too. Now he has married a really earnest Christian girl, with considerable hospital training. It may be that together they will return to the outpost and carry on the old doctor's work. Pray God to strengthen these His servants, the old and the young. Pray that their lives, lived in the fierce criticism of Moslem neighbors, may be worthy of their Master, showing forth in convincing fashion His love and truth, His light and His joy. Thus shall the knowledge of the glory of God cover that thirsty land as once it was covered by the waters of the sea.—*Mercy and Truth.*

It is said of Miss Agnew, of Ceylon, that mother of a thousand daughters, that during her career fully a thousand of the girls who attended her school were led to become Christians. It has been pointed out since her death that she had the habit, in addition to all her administrative and teaching work, of setting aside literally hours each week to pray for these girls by name.—Mott.

THE "HAYSTACK PRAYER MEETING"

Olive A. Smith.

AS an actual organization, the American Board of Foreign Missions is about 105 years old. But how many of us ever heard the story of the real beginning of the foreign missionary movement? It is an interesting story. Five country boys, students of Williams College, were caught one day in a thunderstorm. They dug their way into a haystack, and fell to discussing the need of missionary work in other lands. Finally their little meeting took the form of a prayer service. They dedicated their lives to foreign missions, and, unlike some of our modern young people, who have publicly offered themselves and then failed to report and prepare for the work, they remained true to their promise. They adopted the motto, "We can do it if we will."

Three of these boys were the pioneers to India. From this beginning there have grown the forty main societies now in this country, the five thousand missionaries in foreign fields, with their twenty-two thousand native helpers, the ten thousand stations, nearly seven thousand schools, and two hundred and nine hospitals, to say nothing of the millions of converts.

It is a tribute to the country home that these young men were her products, and it is a tribute to the cause of education that they were college students.

Emporia, Kans.

INDIA NOTES

Q. A. Holsopple.

IT is reported that more than 25,000 sacks of mail intended for India and other Eastern countries were lost when the *Persia* was sunk by being torpedoed on the Mediterranean. Practically all of our missionaries are certain that they have lost some post thereby. Anyone writing letters to India missionaries and having posted them from the 6th to the 13th of December need not be surprised if they receive no reply.

Dr. Machichan, president of Wilson College, Bombay, has been chosen to fill the position of vice chancellor of the University of Bombay. This office was made vacant owing to the death of Hon. P. C. Mehta, which occurred on the 2d of November, 1915.

Rev. Aitken, the late able editor of the Bombay *Guardian,* died in Bombay the first week of January, 1916. The trustees of the paper are still in search of a competent man to take his place.

Brother and Sister Lichty have been spending most of the month of January among the villages. They are at present located at Amletha. During February they hope to make their headquarters at another outstation. In this way they are enabled to reach a number of villages with the gospel message. They find the phonograph very useful in attracting a crowd of hearers.

Sisters Sadie Miller and Josephine Powell are following the example of some of the patriarchs, and are "dwellers in tents." The former is working among the village people of Vyara District, while the latter is out from Vada in the Marathi language area. May the blessings of the Father attend their labors.

We regret to state that Sister Stover's health has not been restored sufficiently for her to return to the plains. It has been decided that she remain at Panchgani until the monsoon. Her children are with her, while her husband is at Anklesvar. A few days ago Daniel, aged four years, had the interesting experience of being bitten by a dog. We are glad to know that it was not a serious bite.

The District Meeting will be held at Vali, March 13 to 16. An interesting program has been arranged.

At the December committee meeting it was announced that Brethren Kaylor and Holsopple each passed the higher standard examinations in the Marathi and Gujarati languages, respectively. Sister Nickey passed in the lower standard Marathi examination.

On the second of January, 1916, a little girl came to make her home with Brother and Sister A. W. Ross. Her name is Evelyn. Her older sisters, Nina and Ruth, are happy little girls.

Umalla Village, Broach Dist., India, January 24.

THE TWO GREATEST WARS

THE EUROPEAN WAR.	THE WORLD-WAR.
Twenty million soldiers in physical peril.	Fifty times twenty millions of people in spiritual bondage and death.
One million men killed in first six months.	Two million people die every month in heathen lands.
Cost to kill a man, about $3,500.	Cost to give the Gospel to the world, about $2 per person.
Cost of European War, over $40,000,000 daily.	Expended in world-war, about $35,000,000 annually.
Fighting strength of armies, over twenty millions.	Total missionary force, 12,000 men and 12,000 women.
Develops hatred.	Promotes friendliness.
Is destructive.	Is constructive.
Settles nothing finally.	Establishes Christ's enduring kingdom, and ultimately eliminates all war (Isa. 2: 2-4).

Will the church make a serious effort to put its world-war on something approaching an adequate basis?—J. Campbell White in The Missionary Intelligencer.

Four Generations on the King's Highway.

Buena Vista Congregation, Second District of Virginia, was organized a few years ago under the direction of the District Board, with about seventeen members. Now it is a flourishing congregation of more than two hundred. The present pastor is Bro. J. C. Garber. Among those whom he has baptized are members of four generations as may be seen accompanying him in the above picture. These members are, Sister Mary E. Bowen, great-grandmother, Sister Bettie Widdifield, grandmother, Bro. Percy Widdifield and his daughter, Sister Ethel. Photo and facts supplied by Bro. W. E. Gilbert.

SUGGESTED PSALMS FOR MEMORY WORK

S. N. McCann.

Dear Fellow Workers of the Bible Memory and Devotional League:

We are glad for the many who are keeping up the work and sending to the VISITOR for their certificates. There are many entitled to certificates who have not yet called for them. I am sorry that there are those of our number who have become discouraged and are not keeping up the work. Let all such take a fresh start, and if hindrances come and a day is lost here and there, this fact should not discourage. We should make up for the lost days by committing two verses the next day.

The joy of a little season each day devoted to committing the Word, and prayer, is too great to be lost. The benefits can not be told, of a habit formed like this for keeping one in close touch with God and with truth.

Some members have expressed a wish for a list of texts in the Psalms, covering a year's work. The following texts are suggested;

No. of Psalm.	No. of Verses.
1	1-6
15	1-5
19	1-14
23	1-6
24	1-10
25	1-22
27	1-14
31	1-3
32	1-11
33	1-22
34	1-22
37	25-28
39	1-13
42	1-11

46 1-11
47 1-9
62 1-12
63 1-11
67 1-7
90 1-17
91 1-16
100 1-5
103 1-22
112 1-10
115 1-18
117 1-2
119 1-32
125 1-5
126 1-6
136 1-26
150 1-6

In the above list we have broken only three Psalms. One can well afford to put a year on such devotional Psalms.

CHINA NOTES FOR JANUARY

Winnie E. Cripe.

THE New Year opens with China in a very critical condition politically, not to mention her weakness morally and spiritually. When, during the latter months of last year, there were rumors of a change in the form of government it met with disapproval almost everywhere. When the republican government was first established the people interior were not keen on accepting the many changes it brought to them, but they were learning to appreciate it and now resent going back to a monarchy again. "We don't want the old way," is the cry. While this seems to be the mind of the people there is a decided difference of opinion among the official class. Not a few of China's strongest political leaders have felt that China was not yet ready for a "people's government," as the people had always been under an emperor who ruled and they were his helpless subjects. It was held by many that they must be trained and educated gradually to independence. Yuan Shih K'ai, who for four years has served as president, holds strongly to this view and deems it an error to have introduced the republic at so early a stage in the nation's development. He expresses it thus: "Our rights and privileges in Manchuria have suffered enormously. We are ashamed and humiliated, but our weakness invited insult. Let all the people unite and work harmoniously for the supreme object of saving the country."

There are various uprisings throughout the country, perhaps the strongest being in Yunnan Province, in the extreme southwest portion of the empire. Here they have started an independent republic. Troops are being sent from the capital, and we can but await results. These are some of China's internal troubles. Then there are those exterior, chief of which is with Japan. How we long for the day when "Thou wilt judge the peoples with equity, and govern the nations upon earth"!

New Year's Day brought a heavy fall of snow, and we are having a delightful winter, though cold. The many poor about us are suffering, but this snow means more grain next summer. So they find reason for joy, too.

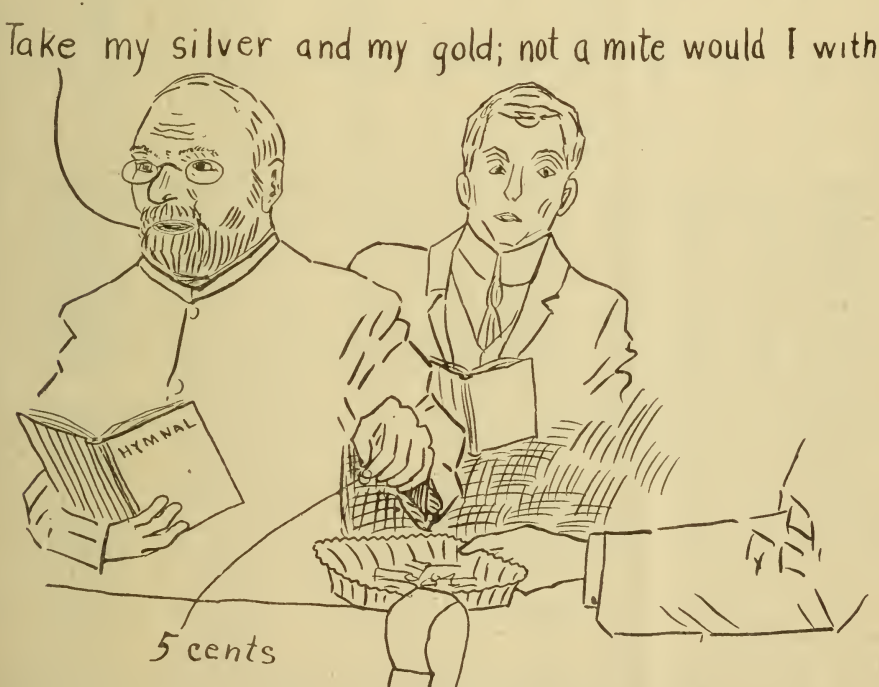
On New Year's Day the brethren and friends met in the new church at Ping Ting Hsien for a praise service, where a program of special music was ren-

dered. It was so much enjoyed by all that they hope to repeat the effort in order to teach the people to worship in song.

The World's Week of Prayer was observed both among the foreigners and natives and we trust with great benefit. As this was the week for special prayer for the work at Liao Chou by the Volunteer Band it was doubly interesting to some of us. One of our native Christians at this station, when learning of it, said, "Please thank the church at home for thus wasting their hearts for us. They truly love us." From Ping Ting comes the report that the Christians manifested a much keener interest in this effort than in any previous year.

The teacher who had been in charge of our out-station at He Shun some time ago had to be dismissed, and Bro. Bright spent a few days there getting a new worker started in, and readjusting the work. Another brother, who had been principal of the Boys' School at Liao Chou, had been dismissed and was imprisoned by the authorities as a law-breaker for more than three months. He has now been released because of his good conduct while in bonds, and returned to us. As far as we can see with human eyes, he is a repentant man. We accepted his acknowledgment and are glad to see him willing to begin again at an humble position and try to rise. He is a man of no mean learning, but through temptation fell. Satan "sifts" now as in the days of yore, and we need some of the compassion of our Savior to deal with these weak ones. May He give us grace.

The new Boys' School building at Liao has been partly occupied since Christmas, though the plastering in some of the rooms is not yet dry enough



SONGS WE DO NOT MEAN.

to use. We are truly glad for this much-needed building. We only wish the donors could see the "Thank you" on the faces of the boys.

The work has been much interrupted in the Girls' School at Ping Ting Hsien during this month because of sickness. Both measles and chicken-pox broke out among the pupils. Miss Chin, the teacher, also was sick for a while. This left not only the caring for the sick to Sister Metzger, but also the teaching. However, all were better and able to finish their work at the end of the term. One girl had to be sent home. She had contracted tuberculosis, a disease with which so many women of this land are afflicted.

Our schools at both stations close Jan. 31 for nearly a month's vacation over the Chinese New Year. People everywhere are busy getting ready for this greatest of their festive seasons.

One of our boys, Jung Hsi Ch'uan, who has been assisting Dr. Brubaker in the dispensary at Liao Chou, has just entered the Nurses' Training School in Te Chou, Shantung Province, where he plans to complete a three years' course and return a trained nurse for our hospital. The medical work is growing rapidly at both stations and our doctors are sorely in need of trained nurses, both foreign and native.

On the first Sunday of the year the

Statistics of the Principal Missionary Societies of America,

NAME OF ORGANIZATION	Home Income Not Including Amount Received for Investment.	Total Native Contribution.	Total Missionaries.
Amer. Bapt. For. Mis. Society	$ 1,364.286.28	$1,127,693.00	717
For. Mis. Board S. Bapt. Con.	537,076.66	144,427.64	298
Gen. Mis. Board Church of the Breth.	114,720.82	1,045.00	55
For. Christian Mis. Society (Dis.)	330,495.29	46,830.86	180
Christian Wom. Bd. Mis. Ch. of Christ (Dis.)	120,667.62	11,057.25	82
Amer. Bd. Com. for For. Mis.	1,101,570.47	367,391.00	695
Bd. For. Mis. Gen. Synod Ev. Luth. Church, U. S. A.	114,002.61	30,209.00	58
Bd. For. Mis. Gen. Council Ev. Luth. Church, N. Amer.	107,676.30	15,015.00	39
Bd. For. Mis. Meth. Epis. Church	1,588,755.29	848,052.00	901
Wom. For. Mis. Soc. Meth. Epis. Ch.	931,780.67	.....	465
Bd. Mis. Meth. Epis. Church, South	797,691.42	65,845.35	390
Bd. For. Mis. Pres. Church, U. S. A.	2,262,061.15	716,579.00	1,302
Bd. For. Mis. United Pres. Ch., N. A.	344,503.77	230,966.00	284
Ex. Com. For. Mis. Pres. Church, U. S.	522,515.59	56,422.00	340
Domestic and For. Mis. Soc., Prot. Epis. Ch., U. S. A.	1,152,250.00	.....	447
Bd. For. Mis. Reformed Church in America (Dutch)	289,970.30	14,400.00	131
Bd. For. Mis. Reformed Church U. S. (German)	134,572.11	13,706.00	61
For. Mis. Soc. United Brethren in Christ	104,222.17	17,461.00	63
American Bible Society	334,054.00	.....	94
For. Dept. Int. Com. Y. M. C. A., N. A.	445,000.00	414,080.73	145
Christian and Mission Alliance	190,243.63	10,628.00	271
American Red Cross	732,749.01	.....	.....
Totals for all For. Miss. Organizations in Amer. (1915)	18,793,990.98	4,541,982.36	10,479
Totals for the world (1912)*	32,131,234.00	7,902,256.00	24,092

*Later reports not available.

Sunday-schools at both stations started out under new organization. The Christian men and boys have been given work to do along this line and the interest is growing.

Brother and Sister Crumpacker plan to leave Ping Ting Hsien for their first furlough in the States on the last day of the month. They expect to sail from Shanghai some time the latter part of February. Sister Crumpacker has not been very well for several months, having repeated attacks of appendicitis, and it is thought best that she go to a well-equipped hospital in Shanghai and have an operation before sailing. Dr. Wampler is to accompany them that far.

Just as the year opens we must chronicle the death of little Cathryn Bright. She took sick Jan. 20 with malignant scarlet fever, and after a week of intense suffering passed quietly away Jan. 27. Our Dr. Brubaker labored earnestly for her life, but it seemed in vain, for the Savior wanted her to go to live with Him. Dr. Wampler was called, but did not reach us till after she was laid away. Our dear Brother and Sister Bright are called upon again to see one of their little ones precede them to the other world; and our mission family, as well as her Chinese friends, will miss the little sunbeam that was loaned to us for a while. May the Father help us to know in real truth that "all things work together for good to them that are called according to His purpose."

With Total for All Societies in America and the World

Total Native Workers.	Total Persons in Full Membership.	Communicants Added During the Year.	Sunday-schools.	No. Enrolled, Teachers and Pupils.	Colleges, Univ., Theo. Sem., and Training Schools.	No. Enrolled, Teachers and Pupils.	Other Schools.	No. Enrolled, Teachers and Pupils.	Hospitals.	Dispensaries.
6,054	314,671	14,590	4,644	216,986	34	1,149	2,344	80,062	26	60
651	33,584	6,589	594	23,959	17	776	322	8,057	8	11
172	1,486	123	54	1,878	1	42	64	1,622	...	5
767	15,193	3,025	311	18,107	8	.....	99	6,106	...	26
189	4,713	407	83	5,110	.....	.....	40	2,576	3	10
4,777	80,844	5,834	1,452	85,769	32	3,424	1,554	80,259	29	45
858	17,209	1,803	365	23,233	6	121	351	11,825	2	3
484	12,686	792	243	7,335	2	178	262	8,760	1	3
11,300	194,381	7,237	7,204	334,036	43	3,237	2,763	91,676	32	...
5,381	47,974	15,758	.....	.....	37	1,314	1,422	50,937	25	...
513	30,139	.....	636	35,009	9	600	184	12,437	7	2
5,863	143,306	17,281	2,910	183,656	222	1,755	1,802	64,223	70	95
1,221	44,919	3,770	355	23,017	5	1,340	428	28,470	6	15
1,227	30,107	4,059	543	30,264	5	479	261	12,375	...	...
1,081	21,362	2,474	317	18,083	17	.....	329	10,248	14	11
759	6,072	413	304	12,629	3	33	257	13,655	11	10
140	2,619	388	79	4,786	6	1,043	6	214	2	2
174	6,432	800	116	7,199	.....	.....	47	1,669	...	8
1,366	.....	.....	.....	.....	.....	.....	.....	.....	...	...
141	.....	.....	.....	1,630	.....	.....	.....	.....	...	...
459	6,212	968	127	6,215	14	691	148	3,641	...	...
50,001	1,175,010	119,942	23,259	1,161,234	615	26,282	14,103	557,493	301	447
111,862	2,644,170	.....	30,605	1,488,019	2,475	128,861	32,320	1,541,286	675	963

—The Foreign Mission Record.

THE CRADLE LAND

William Ingraham Haven.

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EGYPT, land of mystery, ancient beyond the memory of man, the cradle of the race, some say, though Mesopotamia claims this distinction, and a Chinese scholar in a book I bought in Hongkong located it most certainly in the region adjacent to Mongolia. Here, however, was Moses' cradle—the great law-giver, the father of a mighty people from whom in the fullness of time came One Whose sojourn as a Babe cradled in His mother's arms has caused a light to shine over this land which dims all other glories and illumines all the mysteries of Pyramid and Sphinx and obelisk and ceaseless flooding river and far-stretching desert sands, and the humanity that has had here its home for ages upon ages.

Strange land, it has ever been vital to the life of man. Many lands of history have been long obscured, away from the customary movements of the race, but Egypt has always been in the sun. And today as we approach it we realize that it is pivotal to empire. The soft, restful days on the Arabian Sea have given place to more tumultuous waters in the Red Sea. Aden is passed; we turn northward, the air is sharper. Friday night, Saturday, Saturday night, and all day Sunday we traverse it. I never dreamed of it as so large a body of water. Sunday, toward evening, we descry the deserts of Sinai and our hearts lift as we think of the Mountain of the Law off there just beyond the vision, and the forty years of wandering that trained a people to obedience to the invisible.

All night we are crossing the Gulf of Suez and in the morning come to anchor for quarantine and inspection off the city of Suez and spend our time watching the shipping and guessing just which buoys on the level waters mark the entrance to the canal. Everything is unusual. Here are great liners filled with khaki-clad troops, here ships which have just come through the canal, walled all about their decks and the wheelhouse or bridge with sandbags. Some of these ships have been three days coming through the canal. The coast is all clear now, we are informed, and in the middle of the morning we nose our way between certain buoys and soon are in the narrow waterway whose banks are walled with stone, shelving beneath the beautiful green waters and back to the desert sands on either side. At regular intervals buoys are placed, some prepared to be lighted; you can see the tubes connecting them with tanks arranged on frames at regular distances on the shores.

Going Through the Suez Canal.

Now everybody is excited. Our ship is filled with English officers or civilians and their families, and the reason for their excitement is most apparent. On each side of the canal are lines after lines of entrenchments and camps. Here are cavalry cantering along the sands; here batteries of artillery; on that hillock is a camel corps. All about the encampments are areas fenced in with barbed wire. The trenches apparently face both ways and are the same on both sides of the canal. There are rude symbols in the sand marking the graves of the Turks, with crosses for the graves of their Christian officers who tried to make the crossing just a few weeks ago, anticipating help from an uprising in Egypt which was nipped in the bud. All along the shores are the sol-

Trenches and Camps on the Suez Canal.

Encampment in the Suburbs of Cairo.

diers—Gurkhas, Australians, British regulars. As we come up to encampment after encampment there are shouts and songs and the passengers throw out innumerable cases of cigarettes and the men dive in for them, some slipping off their clothes, others without waiting.

From one side of the ship to the other we run as the excitement increases, and by nightfall we are as tired as if we had been to a football game or a county fair. The ship must have taken on a cargo of cigarettes at Bombay for this day in the canal. May the shores be subject to no more deadly fusillade!

Next morning we were at Port Said and there was a bit of a thrill in remembering that I had been there before, coming the other way, and that I had, therefore, really made the circuit of the globe.

Uncertainties.

I had purchased tickets for Gibraltar to visit our committee in Madrid at work on the revision of the Spanish New Testament, but the captain informed me that he had not been allowed to land any but British subjects at Gibraltar, and as I did not wish to take the time to go on to London if held on the ship at Gibraltar, it seemed best to leave the ship and inquire at Cairo as to further possibilities. At Cairo no one knew, neither the British consul nor the American consul nor the British military authorities nor the ship's officers, as the military exi-

From the Roof of the El-Azhar.

The Sphinx and the Great Pyramid.

New Zealand Artillery Horses.

Singing "It's a Long Way to Tipperary."

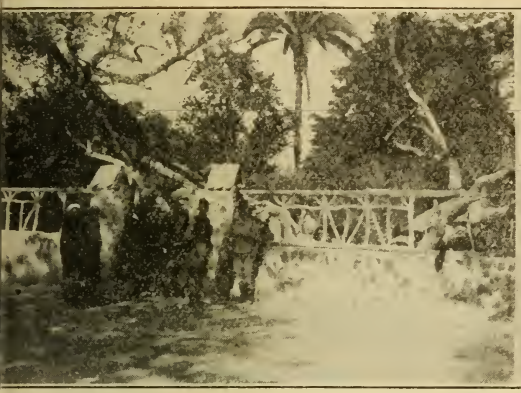
gencies at Gibraltar could only be determined there, though after I arrived in New York I learned that the trip might have been made. This illustrates the endless uncertainties that were about us all the way. Now we knew for the first time in all our long journeyings about the Atlantic sailings, and few and far apart they were. We could make nothing until after Easter. We could only get to Constantinople by submarine or the long roundabout journey by Dedeagatch, and we could not get to Beirut or get Arabic Bibles out of there, much to our distress in our work in Egypt. So the only thing to do was to give what encouragement was possible to the Egyptian field of our Levant Agency.

Our Work.

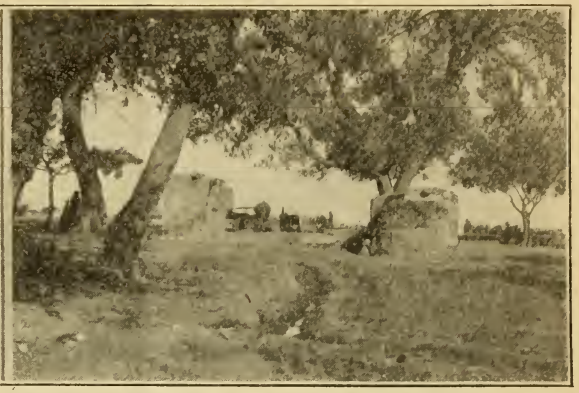
We have an arrangement of comity with our British brethren whose stately headquarters at Port Said I was privileged to visit. They have the colportage in the Delta and we up the Nile in Upper Egypt. Both societies work in Cairo and Alexandria. Our work is most intimately associated with that of the American Mission, that superb piece of missionary achievement of the United Presbyterian Church which has wrought such wonders evangelistic and educational in this ancient and most modern land. Our depot in Alexandria is in their splendid establishment in the heart of that city right opposite the site of the old Church of Athanasius, now occupied by a Mohammedan mosque;

Out into the Desert.

On the Desert.



The Well of the Virgin.



An Old Egyptian Well.

our headquarters in Cairo is in their most central building close to Shepherd's Hotel, and our adviser, the Rev. W. H. Reed, who counsels with our subagent, Michael Bakhit, is stationed at Assuit and does evangelistic and Bible work in his dahabiyeh up and down the Nile and off into the adjacent villages. We have twenty-seven colporteurs in Egypt and the Soudan and, in the year recently ended, when I arrived they had circulated 32,336 volumes, in spite of the harassing conditions caused by the war.

They had never had such opportunities to reach the Moslem population; the circulation among the Moslems was 2,124 volumes, a decided advance over the past.

A Different Cairo.

Cairo is not the Cairo of the tourist; there are no tourists there. Many of the great hotels are given over to hospitals. The Mena at the Pyramids, Ghezireh Palace in the gardens across the Nile, the great Palace Hotel at Heliopolis, said to be the finest hotel in the Near East, are filled with wounded soldiers. It was a sad sight, indeed, to look into the magnificent marble ballroom and the dining rooms created for gala festivities at this fashionable suburb, and find them crowded with the cots of sufferers—many of them wounded in defending the canal through which we had just passed.

All Cairo is full of soldiers—Australians, New Zealanders, superb fellows, Territorials, and others. At the Pyra-

A Young Men's Christian Association Tent.

Visiting the Soldiers' Camps.

mids thousands of Australians are encamped; out on the desert beyond Heliopolis are tents upon tents, ranged in their orderly ranks, where tens of thousands of Lancashire men and New Zealanders and others are in training. It was a touching sight to see men who had brought their horses with them from New Zealand caring for the splendid creatures with love and affection and realize the brevity of life of beast as well as man, in the awful carnage so close at hand.

The Y. M. C. A. tents were most interesting, where the men can gather to write letters and listen to lectures and enjoy the spiritual message. I met in charge of a large part of this work Mr. Jessup, who used to be our secretary in Summit, N. J., where I have my home. He and his wife, a Summit lady, were doing a most heroic work, including the circulation of the Scriptures, among these "boys," many of them a long, long way from home and too near temptations which have made the streets of Cairo a synonym for spiritual peril more deadly than the battlefield. Many efforts are put forth to help these men. I attended a most unusual military tea at the Continental Hotel, given by the lady of the manse of the Scotch Presbyterian church. It was one of a series. The troops came with their bagpipes, leading the march; they had been at service at the church. They filled the lounge rooms of the hotel. There were music and stories, some very good ones, and a brief address by Dr. Zwemer, who is a prince at such things, in Cairo as in New York, and then tea and cakes served by the ladies—which made a very pleasant time for these men, away from their homes and church associations.

I must not write of schools and colleges and mission presses, though I had a most interesting day at the Nile Press and met most delightfully the staff of the mission at Dr. Giffen's; neither must I tell the story over of mosques and citadels, etc., that make Cairo so unique, though I did go once more to the El-Azhar and saw the library with its rare Korans and the cloisters and rooms for students from Tunis and Constantinople and India and Java and China and all over the Mohammedan world, seventy thousand of them said to be in residence, the greatest missionary institution in the world!

Up the Nine.

You will want to go up the Nile with me, however, to Assuit. There are no boats running and the trains have taken off all their de luxe facilities—I came near going dinnerless. I inquired in time to procure a sandwich in this home of them, according to the conundrum, and rested back in the compartment to spend a day looking out of the window. The scenery was striking, the great walls of the deserts so near, the rich level of the valley, the river with its lanteen sails and wide sweeps about the walls of sand as it changed its course, the canal and the shipping on it, the villages and the palms, the roads full of life, the black-robed people (black prevails in Egypt as blue in China), the crowds at certain of the stations, gathered in great enclosures. I learned that these were "movable" market-days. It was all so different from Cairo and the land of Goshen. It was Upper Egypt, indeed. Those walls of sand that mark the desert are pierced with holes as though vast birds had nested there. They are said to be the granaries of Joseph. Now we are at Assuit, a busy city, and here I have tea at Mrs. Reed's and then enjoy the institutions of the American Mission, meeting Dr. McClenhan, the president of the university, the ladies of the Women's School, and visiting the great church and the hospital and having tea again at one of the princely Egyptian homes on the banks of the Nile.—*Bible Society Record.*

THE STUDENT VOLUNTEER

THE VOLUNTEER MISSION BAND OF BEREAN BIBLE SCHOOL.

THE above Mission Band grew out of the missions class conducted in the Bible School. The class organized as volunteers in January, 1915. Since then the band has grown, receiving others who are not enrolled in the missions class.

Regular weekly meetings have been held the larger part of the past year. The book, "Christian Heroism in Heathen Lands," has been studied. Also, special attention was given to the study and discussion of the needs of China, India, Burma and Mexico. Natives from China, Burma and Mexico were present to assist in the study of their respective countries; those from China and Mexico very keenly feeling the need of volunteers, as they themselves are strong Christian men, laboring for the betterment of their nations.

At present we number twenty-six, three of our number being "United Student Volunteers." Sixteen are engaged in work among the Chinese of our city; four are teaching Bible classes in homes in the neighborhood; one sister gives special attention to the visiting of the sick and aged in our congregation, and doing for them the "little things" which are so necessary and yet so often neglected in many places.

A few other phases of service have been touched, such as visiting in the county hospital and city prison, and in the homes of some of our Mexican neighbors; also conducting special Bible readings and prayer services for the invalids and aged. This part of the work has been limited only because so small a band can not enter all the avenues of service awaiting workers, for we are yet very young and at the beginning of our training.

We are much interested in the volunteer movement in our Brotherhood and join our prayers with those of every volunteer, that fathers and mothers will consecrate their sons and daughters to the greatest service in the world—that of winning souls for the kingdom of God—and that the sons and daughters will respond, in order that our Captain may no longer call in vain for volunteers.

A QUEER FIRE.

W. Harlan Smith.

I will turn aside now, and see this great sight, why the bush is not burnt (Ex. 3: 3).

ALREADY the dawn of the new year has come upon us and disappeared. The sun of 1916 is fast approaching its zenith, and still men and women, with unlimited abilities for service in God's vineyard, can not see their opportunity for happiness and success in life, because they continue to wear the spectacles of the world, whose lenses are made of the almighty dollar, so as to distort perfect vision. For this reason they spell with four letters (gold) the name of the god which they worship. Oh, what a grip Satan has upon mankind because of this great error! He has artfully and deceivingly placed the prize, the glittering goal, so far in advance of the fleetest contestant, that none of its seekers ever reach it, and are satisfied when death comes. They find that they have stored up only a lot of perishable treasures. Not only has this spirit of error pervaded the minds of Satan's followers, but, sad to say, it has secured too prominent a place in the hearts of many of the noble men and women in our churches and Christian colleges today. Too many of our healthy, ambitious young Christians look out upon the future and judge its success, as far as they

are concerned, by a money standard. Remember, I am not condemning money making, when it is done in the right spirit and does not destroy or obscure a clear call from God for service. It does this too often, but the victims are unwilling to confess it. Do you not see how Moses could have been concealed so completely in his temporal work, his money-earning work, as not to have noticed this unusual fire or phenomenon?

Moses was a college man and had well learned the lesson of close observation. My appeal in this article is mainly to college students, for I believe they have the greatest opportunities and clearest calls to service, and because I am a college student and can better appreciate their view of things. But this article will apply to all Christians as well. We as college students must be able to see the unusual thing and then be able to analyze it. Moses saw the unusual; for it was the unconsumed bush, not the burning bush itself, that was the uncommon thing. The call of God has come to many a person, disturbing, in an unusual manner, his regular course of thinking, but he has not turned aside to analyze the phenomenon and so does not get God's words telling him what to do. Our slogan should not be, " More education, so I may have more money and a better position in the world," but " More education, so I may have a better position in God's kingdom and so I can ' serve ' better."

My brother and my sister, how many times have you realized something within you telling you to stop and change your course and plan on doing something more definite for your God and your fellow-man, and you utterly neglected it because you did not see enough money or fame in the better proposition? That was the " unconsumed " bush that you did not recognize. Your life never will be happy and contented until you analyze the proposition and find God clearly calling you to service as He did Moses. This very experience I realized in my own life until I turned aside and considered the matter and accepted God's call. Again, when many of us hear the call we begin to make excuses and say, " We can't," when we know that with God's help we can. See what Moses did when his education was completed and he started out in God's service. The same opportunities and advantages are yours. I pray that many of you may see and seize them before it is too late. I appeal to you, my brother and sister—you who are college students, you who have the health, the ability and the call—to respond to this greatest of all services and positions, as messengers for God's kingdom.

O Christian men and women, may we stop, look and listen to the call for volunteers! There are the dying millions, whom God wants saved, calling for your help. Some have gone, but they are all too few for the gigantic task. Oh, will you not hear the call? Forget the perishable things of this earth and lay up treasures in heaven! If you have the call and do not accept you will never be happy until you do. Be thankful to God for your blessings and do something for Him, and at the same time make some poor sinner happy. There are appeals for teachers, for ministers and for physicians. Stop! Look! Listen to the call of your Savior, the church, the missionaries and the dying millions. Let us volunteer and hasten the coming of God's kingdom.

Mt. Morris, Ill.

WEEKLY PRAYER HOUR

C. A. Wright.

April 16-22.—MEDICAL NEEDS AND OPPORTUNITIES OF THE FIELDS.

Thank God for the opportunities for medical service.

Pray for the medical missionaries.

For necessary hospitals with the needed equipment.

For the preservation of the health of the medical missionaries in the midst of disease.

Christ healed the body as well as the soul; pray that today we may get more and more the vision that the Master had.

Pray that there may be less neglect and loss of opportunity because of a lack of workers, funds, equipment, etc.

Our medical missionaries teach Christ while they heal the body. Running sores, foul-smelling ulcers, high fevers, loathsome diseases, scrofulous limbs—these make up opportunities. Opportunities must be grasped by the workers. Pray for wisdom in taking hold of them.

A well has been dug and the foundation been laid for a dispensary in India, but money is needed to erect the building. Pray that the needs may be met.

Sister Wampler, of China, says, "These [Chinese-trained nurses] do not fill the places of the foreign-trained nurses, **who are badly needed.** Pray that this phase of Christian service may appeal to more of our young sisters."

April 23-29.—NATIVE CHRISTIAN WORKERS AND THOSE IN TRAINING.

Adoniram Judson had to spend his first ten years in Burma mastering the language; he had no teacher. Sister Anna Hutchison, in China, teaches classes, having spent but two years in language study.

Thank God for the work of our native teachers.

Pray for Bro. Yin and his work with the boys.

That those in training may have patience in their days of preparation for actual service.

Occasionally our missionaries tell of native teachers and workers who become unfaithful and have to be dismissed. Pray for the faithfulness of all the native workers. Our native brethren and sisters have a long journey from heathendom to Christianity. Pray for their complete conversion, and for their spiritual growth.

Dr. Wampler says, "The greatest thing we can do for China is to prepare her own men and women to do her medical and surgical work." Pray God to raise up these workers. Pray for the training of such men and women.

Pray for the native workers who must endure persecution or suffer imprisonment. Remember especially those in Denmark and Sweden.

April 30-May 6.—LIVES AND CONSECRATION OF THE MISSIONARIES.

Thank our Father for the useful and sacrificing lives of our missionaries.

Praise God for the consecration that they manifest and possess.

Pray that their consecration and vision may still be deepened. They will appreciate our prayers, for there is bound to be a heavy drain upon their spiritual lives.

That all may be filled with the Spirit, that the Spirit may guide them in all their missionary activities.

For divine grace to meet the problems which confront them.

That the fruits of the Spirit may be manifest in their lives.

That those who have come home to regain their health may receive healing.

For strength to overcome in time of temptation.

That our workers on furlough may create a deeper consecration in the homeland.

That prospective missionaries may become thoroughly consecrated as they are receiving their preparation, and that no one go to the field who is not thoroughly consecrated to the Lord.

Bro. Bright, of China, says, "One of the greatest needs of the native church is that of leaders who lead by example." Ask the Father to raise up such leaders."

May 7-13.—MISSIONARY EXHIBIT WORK.

Missionary exhibit work is one phase of missionary teaching that brings the vision nearer to us. Thank God that it has been started, and pray for its unbounded success.

Pray that every Volunteer Band may be well represented with exhibit work at the Conference this spring.

That all who have part in preparing the work may be divinely guided in the selection of the very best material. Pray especially for those in charge of the exhibit work in each band.

That there be a wide interest manifested in the exhibit at the Conference, and that the mottoes, statistics, reports and appeals may bear a message to many a heart.

Pray that the exhibit will help to make missionaries.

THE LITTLE MISSIONARY

AN EASTER REFRAIN.

The silvery slopes of Olivet
Were steeped in mystic gloom,
Save where the morning star unset
Hung o'er the garden tomb,
When to the angels watching there
Across the shadows dim
Came thrilling through the hallowed air
That earliest Easter hymn,
"The Lord is risen!"

Yet many an unlit Southern strand
Still waits for what may come,
And many a league of darkened land
This Eastertide is dumb,
They watch for signs athwart the sky,
They faint beneath their woe,
"No hope," in mad despair they cry—
Would God they could but know,
"The Lord is risen!"

O heroes of the living God
Scale each beleaguered height
And flash out bravely clear and broad
Your beacon's splendid light:
Till from Uganda's blood-stained walls
Comes back the grand refrain,
And far Korea's answering calls
Unite with Congo's strain:
"The Lord is risen!"

—Margaret Preston.

AN EASTER SUMMONS.

Arise this Easter morning,
And leave past selves behind;
Shake off old hamp'ring habits,
Like grave-clothes that confine.

Come forth into the sunlight,
Among the flowers sweet
That lift their lovely faces,
Their risen Lord to greet.

Let Easter anthems ringing
Be your heart's triumph song;
And children's voices, singing,
Your soul's transport prolong.

Shout gladly: "He is risen,
The higher self of me!
The Christ within me liveth:
This is my victory!"

ON EASTER DAY.

The lilies bloom on Easter Day,
On Easter Day, we softly say,
Because of One so fair and pure,
Who came to earth its ills to cure,
Whose life was a light in the midst of night;
That's what the lilies tell, that's what the lilies spell,
That's what they'd say on Easter Day.

The birds sing out on Easter Day,
On Easter Day, so blithe and gay;
They list of life, fresh, strong, and sweet,
Of One Who from the earth has risen
To give us gladness for sin and sadness;
That's what the robins sing, that's what the bluebirds bring,
That is their lay on Easter Day.

The brooks run free on Easter Day,
On Easter Day they slip away;
They lisp of life, strong, and sweet,
In which our lives may be complete,
In peace and blessing beyond confessing;
That's what the streamlets know, that's what the streamlets show,
That is their way on Easter Day.

Glad hearts rejoice on Easter Day,
On Easter Day, as well they may;
For Easter Day is all delight,
For Easter makes the whole world bright;
In joyful ringing the bells are swinging;
"Good news!" the children cry. "Good news!" the bells reply.
That's what they play on Easter Day.

—Martha Burr Banks, in Over Sea and Land.

STORIES OF RESURRECTION.

Sorrow and Joy at Liao Chou.

[An account of the death of little Cathryn Bright and the baptism of her sister Esther and Leland Brubaker, as gleaned from different letters from China.—The Editor.]

WE had our station meeting at Bro. Brubaker's, and had just reached home, to find the children blowing bubbles, when Cathryn came to her mama and said her throat hurt. Her mama saw white spots and thought of tonsilitis, but sent little Edythe Brubaker away with a note to her mama. We kept her in the sitting-room all night and before morning she went into a light spasm. Dr. Brubaker was called and gave her treatment, but her mama noticed not long after that her body had a reddish hue. Dr. Brubaker was again called and said it looked like scarlet fever. So we prepared to isolate her. We put her in her papa's room, and placed her mama

and the other children in Shang Fang (the dining-room).

On Sunday she was fully broken out, and Sister Hutchison came to help wait on her. Up to and on Monday her sister Esther and Sister Winnie Cripe would look at her through the window. On Sunday it appeared as if baby Calvin also was getting the fever. So her mama and Calvin were isolated in the sitting-room, and her papa was alone with her. And there they were, each quarantined from the other and from everybody else.

On Monday Cathryn was restless. Her fever continued high. Towards evening I noticed she had a croupish cough. At nine o'clock we called Dr. Brubaker again. He cared for the cough and she quieted, but at three o'clock we sent for him again, her throat was so bad. Then it began to look as if her chances were on the waning side of the scale. She had been so good in taking nourishment. Now she wanted none. How she longed to be left alone! How unlike her to resent her medicine! Then in her distress she tried to get us to understand; but how little we could help! She wanted to "go home." She did not want to "stay here." She wanted her mama often. She wanted her mama to read her stories. How hard for her mama to be so near, able to hear her darling's groans and struggles, and yet not able to lend a hand! She could tell of the weakness stealing on, but for baby Calvin's sake she must remain away. The others would come at times and talk with her through the window.

On Wednesday night she wanted to go and kiss her mama good night. I had her kiss my cheek for mama. That same evening she asked if they were through, for she wanted "to go on papa's back to bed," a thing she dearly loved to do. And once she caught an arm around my neck and begged to be taken to Shang Fang. She wanted the teapot with which she had played so often since Christmas, and poured out a little cocoa and drank it. Later she hugged the little mug to her neck, as she did also a pencil and book and a little Santa Claus that Esther made for her.

On Tuesday she had a last look at mama through the window and threw a kiss so nicely on one little finger. Her fever kept up until the end. The last thirty-six hours she ceased to care for water. The last forenoon she pointed to the corner of her own room and loved to look there afterwards. Maybe it was her first glimpse into her present home.

And then all was over. She passed on without a struggle. Her heart just stopped. Sister Hutchison was with her alone then, but she called us at once.

We hastily prepared a coffin for her, in our back court. After getting her little body wrapped with bichloride cotton and cloth, we let her mama and Esther and Winnie take a look at her through the window. Then she was laid in her coffin and the lid was nailed on. At 4:30 in the morning she was taken out to the hillside. Bro. Raymond Flory was the only one to follow her. Her papa must stay with her mama, for whom the trial had been of the keenest intensity, and the others must fumigate the house.

Cathryn had fought a brave fight, but the enemy was too strong for her. Dr. Brubaker made a heroic effort from the beginning to save her, but the disease is far more virulent here, where it has been unrestricted for ages, than it is in the home country. How resigned the mother's prayer as she leaned heavily upon the arm of her Jesus, knowing that His grace is sufficient!

Thus the spirit of little Cathryn took its flight, but methinks she can be seen to hesitate one moment as she enters the portals of heaven, and throw back to Shang Fang and dear ones a sweet

(Continued on Page 160.)

SWEPT IN BY THE TIDE

AN OBJECT LESSON FOR THE ARABS.

An incident in the life of Dr. Paul W. Harrison, of the Arabian Mission of the Reformed Church, shows how a missionary may live out the Gospel of sacrifice which he proclaims. An Arab one day brought a child to him, suffering from a disease which required the transfusion of blood as the only hope of cure. Dr. Harrison asked the father if he would allow a vein in his own arm to be opened in order that his blood might be transmitted into the body of his child. His refusal was instant and final. Then Dr. Harrison quietly opened a vein in his own arm and gave the blood necessary to restore that child. The father uttered his amazement by declaring that he would not have done that for a house filled with gold.—Missionary Review of the World.

AN APPEAL FROM INDIAN VILLAGES.

The following letter, received by a missionary in South India, is typical of the mass movement toward Christianity: "Sir: We have been idolaters in accordance with our ancient custom. Now we have understood that there is no use in such worship, and have therefore resolved to turn to Christ. There is no mission working in this region. The Roman Catholics have visited us, but we have heard that there are some defects in their religion. We are farmers. We are very desirous of believing in the Lord Jesus Christ. We, therefore, beg you to come to us and preach to us (the helpless children of the devil) the Good Tidings, and turn us to the way of salvation. Hoping you will send us a comforting promise. Signed by or on behalf of all the adult inhabitants of Ponnamanda."—Missionary Tidings.

Rev. Gordon Poteat, going to China, explains his purpose as follows: "The Standard Oil Company has adopted the slogan, 'Standard Oil tin in every village in the Orient'; the American Tobacco Company is using the motto, 'A cigarette in the mouth of every person in China'; so I, as a promoter of the Church of Jesus Christ, have taken the watchword, 'Christianity and its teachings in every hamlet within the boundaries of the Chinese Republic.'"—The Missionary Review of the World.

"INASMUCH AS YE DID IT NOT."

"Master, I have this day broken no law of the ten, have hurt no one. Is it enough?"

"Child, there stood one by thy side burdened with heavy tasks of lowly, earthly labor. For a little help, a little easing of the burden, he looked straight to thee. Thou hadst time and strength."

"Master, I did not see."

"Thine eyes were turned within. There was an ignorant one crying from out his darkness: 'Will none teach me?' I have given thee knowledge."

"Master, I did not hear."

"Thine ear was dull. There came a guest to seek thy converse, a human friend in quest of fellowship. Why was thy heart not glad?"

"I was reading. I hate to be disturbed, to be called from great thoughts to trifling talk."

"The children would have had thee some few moments in their play. Without thee they went wrong, how far wrong thou wilt not know. It is too late."

"Child's play? But I was searching for a hidden truth of spiritual import."

"Thou didst not turn aside to lift that lame one who had fallen by the way."

"I was in haste to do what I had planned. I meant to help him when I should return."

"Another lifted him. And shall I question further?"—Missionary Tidings.

THE WAR AS A CHINAMAN SEES IT.

Wong Yie.

It is hard indeed for a Chinaman to understand this thing. I know from personal observation what fine men there are in the countries now at war. They see things ordinarily in a very true light, but in this thing of war they seem to contradict themselves in all other things. Now we know, after these nations are exhausted with strife, after millions of dollars of property have been destroyed, after innumerable men are killed, that there will be a congress called to treat over a settlement. The Chinese mind asks why not have this congress of reason before rather than after the fight.—Commercial Tribune.

"In the East woman is deliberately excluded from all the things that make the life of her husband or father or brother interesting and vital. The Hindu wife may not even eat with her husband, but must first serve him and then eat, often from her husband's plate, alone or with her children. In Africa there is no word for wife; it is just woman. And there is no word for home. It is even said that in China there is no word for home. In Korea the married woman has no name, and in the Korean language there is no word for home or love."

FINANCIAL REPORT

CORRECTIONS.

In the February Visitor, World-wide, the $19.60 credited to Ralph B. Shade, Northern Iowa, should be credited to the Franklin County Congregation, instead.

In March Visitor, World-Wide, Northern Indiana, the $4.00 credited to Willing Workers' Class, Pike Creek, should be credited to Willing Workers' Class, Pine Creek.

During the month of February the General Mission Board sent out 150,892 pages of tracts.

The Board acknowledges with pleasure the receipt of the following donations to mission work during the month of February:

WORLD-WIDE.

Indiana—$308.15.

Northern District, Sunday-school.
Bethany, ... $ 100 00
Class of Mrs. I. W. Jackson, First South Bend, ... 5 00
Individuals.
Claude D. Ullery, $50; Jacob B. Neff, $5; Cyrus Steele (marriage notice), 50 cents, ... 55 50
Middle District, Congregation.
Manchester, ... 68 55
Sunday-school.
Spring Creek, ... 75 00
Individuals.
Vesta Myer, $2; Joseph Clingenpeel, 35 cents; C. A. Wright (marriage notice), 50 cents; David Metzler (marriage notice), 50 cents; Estate of Elizabeth Metzger, 75 cents, ... 4 10

Pennsylvania—$282.31.

Western District, Congregation.
Manor, ... 8 10
Sunday-school.
Reiman, ... 26 12
Individuals.
Sam'l C. Johnson, $35; D. L. Miller, $12; Sarah A. Johnson, $1; I. G. Miller, $1.20; W. G. Schrock (marriage notice), 50 cents, ... 49 70
Middle District, Congregations.
Woodbury, $31.12; Hollidaysburg, $10, ... 41 12
Individuals.
John Snoberger, $6; Mrs. Hannah Puderbaugh, $3; Thos. Harden and Family, $1; F. E. Brubaker, $1; U. T. Stuckey, 75 cents, ... 11 75
Eastern District, Congregations.
Peach Blossom, $25; Big Swatara, $17.15; West Green Tree, $41.78; Hatfield, $16.34; Little Swatara, $20, ... 120 27
Individuals.
P. C. Geib, $1; Alice Mentzer, 50 cents, 1 50
Southern District, Congregations.
Carlisle, $6; Free Spring, Lost Creek, $1.50, ... 7 50
Sunday-school.
Hampton, Upper Conewago, ... 2 00
Class No. 2, Upper Conewago, ... 6 25
Individuals.
M. O. Myers, $6; Wm. C. Koontz (marriage notice), 50 cents, ... 6 50
Southeastern District, Individuals.
Jacob Kopenhaver, $1; Geo. D. Kuns (marriage notice), 50 cents, ... 1 50

Virginia—$179.51.

First District, Congregations.
Peters Creek, $102.64; Troutville Congregation and Sunday-school, $22.97; Smiths Chapel, W. Va., $7.50, ... 133 11
Individuals.
Mrs. A. M. Scaggs, $6; G. A. Moomaw, $3, ... 9 00
Second District, Congregation.
Summit, ... 17 75
Class No. 1, Glade, ... 5 16
Individuals.
Sam'l Garber, $3; S. A. Garber, $1; S. T. Glick, $1; Chas. Shiery, $1; A Sister, Barren Ridge, $3.15, ... $ 9 15
Northern District, Individuals.
Mary Smith, $1; H. R. Mowrey, $1; Sarah A. Kniceley, 50 cents, ... 2 50
Southern District, Individual.
L. A. Bowman (marriage notices), ... 1 50
Eastern District, Individuals.
E. E. Blough, 84 cents; Elizabeth Harley, 50 cents, ... 1 34

Ohio—$174.15.

Northwestern District, Congregations.
Sugar Creek, $20; Fairview, $4.30, .. 24 30
Sunday-school.
Bellefontaine, ... 12 14
Individuals.
J. E. Roberts, $1; J. L. Weaver (marriage notice), 50 cents, ... 1 50
Northeastern District, Congregation.
Chippewa, ... 7 63
Sunday-school.
Science Hill, Freeburg, ... 32 33
Individuals.
Geo. H. Domer, $23; Geo. H. Irvin, $10.50; S. P. Berkebile (marriage notice), 50 cents, ... 34 00
Southern District, Congregations.
Hickory Grove, $48; Painter Creek, $10, ... 58 00
Individuals.
Brother and Sister Chas. Ginger, $2.25; Emanuel Shank, $1.50; Cyrus Funderburg (marriage notice), 50 cents, ... 4 25

Kansas—$63.20.

Northwestern District, Individual.
Jacob Sloniker (marriage notice), ... 50
Northeastern District, Individuals.
S. J. Heckman, $40; Rosa Brown, $2.50; E. F. Sherfy (marriage notice), 50 cents, ... 43 00
Southwestern District, Congregation.
Kansas Center, ... 18 70
Individual.
Mrs. Geo. Blondefield, ... 1 00

Illinois—$49.55.

Northern District, Sunday-school.
Pine Creek, ... 25 00
Individuals.
L. J. Gerdes, $5.50; John Weber, $5; E. P. Trostle, $5; Jennie Harley, $1.20; Ida Emmert, $1; Mr. and Mrs. Galen B. Royer, $1.50; E. Josephine Dickson, $1; Ezra Flory (marriage notice), 50 cents; A Sister, 85 cents, ... 21 55
Southern District, Individual.
Sam'l Goodman, $1; Fannie Bucher (marriage notice), 50 cents; A Christian, $1.50, ... 3 00

Iowa—$37.20.

Northern District, Individuals.
W. H. Rutter, $5; W. C. Kimmel, $5; E. M. Lichty, $3; J. S. Hershberger, $1.50, ... 14 50
Middle District, Individuals.
D. M. Austin, 50 cents; C. K. Burkholder, 50 cents; J. D. Haughtelin, Coon River (marriage notice), 50 cents, 1 50
Southern District, Individuals.
Susanna Brown and Daughter, $20; Jacob Keffer, $1.20, ... 21 20

Idaho—$34.79.

Sunday-school.
Twin Falls, ... 27 29
Individuals.
D. H. Hall, $5.50; L. Clanin, $2, ... 7 50

West Virginia—$23.30.

First District, Congregations.
Tearcoat, ... 18 00
Individuals.
Josie Snuffer, $1.90; Annie V. Her-

shey, $1; Jennie Burgess, $1; Ella Rexroad, $1, ... $ 4 90
Second District, Congregation.
Mill Creek, ... 40

Maryland—$15.85.

Middle District, Individuals.
Myrtle E. Kretzer, $1.35; Ada V. Anstower, 50 cents, ... 1 85
Eastern District, Congregation.
Long Green Valley, ... 10 00
Individuals.
Scott Y. Garner, $1; Laura E. Garner, $1; T. S. Fike, $1; Amos Wampler, $1, 4 00

California—$14.00.

Northern District, Individual.
Abbie Miller, ... 5 00
Southern District, Individuals.
Edmund Forney, $3; Elizabeth Forney, $3; Mrs. Pearl Hatfield, $2; Geo. H. Bashor (marriage notice), 50 cents; W. F. England (marriage notice), 50 cents, ... 9 00

Missouri—$13.90.

Middle District, Congregation.
Mineral Creek, ... 1 50
Individuals.
Effie Long, $5; Chas. L. Mohler, $5,.. 10 00
Southern District, Sunday-school.
Dry Fork, ... 2 40

Washington—$11.80.

Congregation.
Seattle, ... 8 45
Christian Workers.
Sunny Slope, Wenatchee, ... 3 35

Michigan—$11.60.

Congregation.
New Haven, ... 6 60
Sunday-school.
Beaverton Primary, ... 5 00

Canada—$10.90.

Western District, Sunday-school.
Sharon, ... 2 25
Individuals.
Alonzo E. Cable, $7.65; Louisa Shaw, $1, ... 8 65

Colorado—$2.50.

Southeastern District, Congregation.
Wiley, ... 2 50

Tennessee—$2.00.

Individuals.
Mrs. L. C. Klepper, $1; Lizzie V. Keeble, $1, ... 2 00

Cuba—$1.00.

Individual.
C. E. Wills, ... 1 00

Nebraska—$1.00.

Individual.
Susana Smith, ... 1 00

Arkansas—$0.25.

Individual.
Anna Fiant, ... 25

Total for the month, ... $ 1,236 96
Previously received, ... 41,942 40

For the year, ... $43,179 36

INDIA MISSION.

Pennsylvania—$53.07.

Western District, Individual.
Mary A. Kinsey, ... $ 4 00
Middle District, Congregations.
Woodbury, $24.07; Everett, $15, ... 39 07
Southern District, Aid Society.
York, ... 10 00

Virginia—$10.20.

First District, Congregations.
Bluefield, W. Va., $8.70; Smiths Chapel, W. Va., $1.50, ... 10 20

Illinois—$10.00.

Northern District, Sunday-school.
Elgin Primary, ... 10 00

Missouri—$7.25.

Northern District, Sunday-school.
North Bethel, ... $ 7 25

Tennessee—$2.00.

Congregation.
Pleasant View, ... 2 00

Total for the month, ... $ 82 52
Previously received, ... 1,219 94

For the year, ... $ 1,302 46

INDIA ORPHANAGE.

Pennsylvania—$128.00.

Western District.
Truth Seekers' Adult Bible Class, Elk Lick, ... $ 5.00
Individual.
Sallie Lichty, ... 5 00
Eastern District, Congregation.
Lititz, ... 30 00
Sunday-school.
Indian Creek, ... 32 00
Southern District, Individual.
Bessie Rohrer, ... 16 00
Southeastern District, Sunday-school.
Parkerford Primary, ... 20 00
Christian Workers.
Parkerford, ... 20 00

Illinois—$52.00.

Northern District, Individual.
A Sister, Yellow Creek, ... 52 00

Indiana—$32.00.

Northern District, Sunday-school.
Bethany, ... 32 00

Ohio—$20.00.

Northwestern District, Individual.
Lois Greenawalt, ... 20 00

Washington—$20.00.

Individual.
E. C. Weimer, ... 20 00

Missouri—$16.00.

Middle District, Sunday-school.
Prairie View, ... 16 00

New Mexico—$5.00.

Sunday-school.
Yeso, ... 5 00

Kansas—$5.00.

Southwestern District, Individual.
Clara T. Brandt, ... 5 00

Virginia—$1.89.

First District, Congregation.
Oakvale, W. Va., ... 1 89

Total for the month, ... $ 279 89
Previously received, ... 2,453 95

For the year, ... $ 2,733 84

INDIA BOARDING SCHOOL.

Pennsylvania—$262.92.

Eastern District, Sunday-schools.
Ephrata, $28.55; Kempers, Spring Grove, $4.70; Salunga, Mountville, $12.41; Mountville, $21.02; Manor, $12.64; East Petersburg, Mountville, $10.71; Lititz, $18.68; Bareville, Conestoga, $18.15; Earlville, Conestoga, $5.96; Rheems, West Green Tree, $21.16; Akron, $6.58; Reading, $10.36; Stonetown, Reading, $4; Shamokin, $8.20; Midway, $13.06; Skippack, Mingo, $10.90; Lebanon, Midway, $13.05; Newville, Elizabethtown, $5; Elizabethtown, $14.76; Stevens Hill, Elizabethtown, $2.41, ... $ 242 30
Christian Workers.
Midway, ... 3 62
Inmates Brethren Home, West Conestoga, ... 7 00
Southeastern District, Congregation.
First Philadelphia, ... 10 00

Indiana—$25.00.
Northern District, Individual.
Lizzie Texter, ... $ 25 00
Ohio—$21.25.
Southern District, Classes.
Old Men's Bible Class, Poplar Grove, $11.25; Red River, Greenville, $10, ... 21 25
Illinois—$12.34.
Northern District, Sunday-school.
Hastings Street, Chicago, ... 12 34
California—$10.00.
Northern District, Sunday-school.
Lindsay, ... 10 00

Total for the month, ... $ 331 51
Previously received, ... 932 10

For the year, ... $ 1,263 61

VYARA GIRLS' BOARDING SCHOOL.

Virginia—$280.00.
First District.
Botetourt Memorial Missionary Circle, ... $ 280 00

Total for the month, ... $ 280 00
For the year, ... 280 00

INDIA WIDOWS' HOME.

Maryland—$1.00.
Middle District, Individual.
A Sister, ... $ 1 00

Total for the month, ... $ 1 00
Previously received, ... 90 00

For the year, ... $ 91 00

VALI CHURCHHOUSE, INDIA.

Tennessee—$6.00.
Congregation.
French Broad, ... $ 6 00

Total for the month, ... $ 6 00
Previously received, ... 311 90

For the year, ... $ 317 90

QUINTER MEMORIAL FUND.

Pennsylvania—$25.00.
Southern District, Aid Societies.
Shippensburg, $5; York, $5, ... $ 10 00
Southeastern District, Aid Societies.
Geiger Memorial, $10; Parkerford, $5, 15 00
Idaho—$5.00.
Aid Society.
Twin Falls, ... 5 00
Indiana—$5.00.
Northern District, Aid Society.
Goshen City, ... 5 00

Total for the month, ... $ 35 00
Previously received, ... 31 00

For the year, ... $ 66 00

CHINA MISSION.

Kansas—$33.50.
Southwestern District, Sunday-school.
Larned, South Side, ... $ 33 50
Indiana—$25.00.
Middle District, Sunday-school.
Flora, ... 25 00
Pennsylvania—$11.00.
Southern District, Aid Society.
York, ... 10 00
Southeastern District, Individual.
Henry P. Stauffer, Parkerford, ... 1 00
Illinois—$10.00.
Northern District, Sunday-school.
Elgin Primary, ... 10 00
Oregon—$10.00.
Individuals.
Mr. and Mrs. Will Carl, ... 10 00
Missouri—$7.25.
Northern District, Sunday-school.
North Bethel, ... $ 7 25
Washington—$2.00.
Individual.
Dora Adams, ... 2 00

Total for the month, ... $ 98 75
Previously received, ... 501 94

For the year, ... $ 600 69

CHINA ORPHANAGE.

California—$22.00.
Northern District, Sunday-school.
Raisin City Primary, ... $ 22 00
Colorado—$19.50.
Western District, Sunday-school.
First Grand Valley, ... 19 50
Ohio—$19.27.
Northwestern District, Sunday-school.
Baker, ... 19 27

Total for the month, ... $ 60 77
Previously received, ... 881 79

For the year ..... $ 942 56

CHINA HOSPITAL.

Iowa—$128.15.
Northern District, Christian Workers.
Waterloo City, ... $ 100 00
Class.
Sunshine, Ivester, ... 18 15
Middle District, Christian Workers.
Dallas Center, ... 10 00
North Dakota—$45.50.
Sunday-school.
Cando, Zion, ... 23 00
Individual.
Mrs. Jos. Burns, ... 22 50
Indiana—$10.00.
Southern District.
Sister Josiah Brower, ... 10 00
Illinois—$5.00.
Northern District, Individual.
Maurice M. Cluts, ... 5 00
Oklahoma—$5.00.
Individuals.
Haven and Minnie Hutchison, ... 5 00
Ohio—$1.00.
Southern District, Individual.
Sara Bigler, ... 1 00

Total for the month, ... $ 194 65
Previously received, ... 826 42

For the year, ... 1,021 07

CHINA BOYS' SCHOOL.

Illinois—$6.16.
Northern District, Sunday-school.
Hastings Street, Chicago, ... 6 16
Pennsylvania—$5.00.
Southern District, Aid Society.
York, ... 5 00

Total for the month, ... $ 11 16
Previously received, ... 219 50

For the year, ... $ 230 66

CHINA GIRLS' SCHOOL.

Illinois—$6.17.
Northern District, Sunday-school.
Hastings Street, Chicago, ... $ 6 17
Idaho—$5.00.
Aid Society.
Twin Falls, ... 5 00
Total for the month, ... $ 11 17
Previously received, ... 251 36

For the year, ... $ 262 53

LIAO CHOU HOSPITAL, CHINA.

Illinois—$100.00.
Northern District, Individual.
Ralph Miller, ... $ 100 00
Pennsylvania—$100.00.
Southern District, Congregation.
Antietam, ... 100 00

Total for the month, ... $ 200 00
Previously received, ... 31 50

For the year, ... 231 50

PING TING HOSPITAL, CHINA.

Pennsylvania—$100.00.
Southern District, Congregation.
Antietam, ... $ 100 00

Total for the month, ... $ 100 00
Previously received, ... 6 50

For the year, ... 106 50

SEATTLE CHURCHHOUSE.

Washington—$2.00.
Individual.
C. E. Inks, ... $ 2.00
Kansas—$2.00.
Northeastern District, Individual.
C. W. Larson, ... 2 00

Total for the month, ... $ 4 00
Previously received, ... 337 25

For the year, ... $ 341 25

ITALIAN MISSION—BROOKLYN.

Pennsylvania—$203.00.
Western District, Individual.
C. C. Weaver, ... $ 6 00
Middle District, Individual.
A Sister, ... 5 00
Eastern District, Congregation.
Springville, ... 19 00
Southern District, Congregation.
York, ... 156 00
Aid Society.
York, ... 10 00
Faithful Missionaries' Band, ... 5 00
Southeastern District, Individual.
Henry P. Stauffer, Parkerford, ... 2 00
Minnesota—$26.10.
Sunday-school.
Root River, ... $ 26 10
Indiana—$15.00.
Northern District, Sunday-school.
Wawaka, ... 15 00
Ohio—$10.00.
Northeastern District, Individuals.
Anna S. Leeser, $1; E. L. Longanecker, $1; A Brother and Sister, $5, .. 7 00
Southern District, Individual.
J. E. Etter, ... 3 00
Idaho—$10.00.
Aid Society.
Twin Falls, ... 10 00
Nebraska—$9.26.
Individual.
Mrs. Hiram Miller, ... 9 26
Louisiana—$5.00.
Individuals.
Mr. and Mrs. J. S. Metzger, ... 5 00
North Carolina—$5.00.
Individual.
Miss L. C. Rodeffer, ... 5 00
Michigan—$5.00.
Sunday-school.
Beaverton Primary, ... 5 00
Virginia—$4.25.
Northern District.
Class No. 3, Sunny Side, ... 4 25
Washington—$1.00.
Individual.
Dora Adams, ... 1 00
Kansas—$1.00.
Southeastern District, Individual.
A. B. Lichtenwalter, ... 1 00

Total for the month, ... $ 294 61
Previously received, ... 3,345 28

For the year, ... $ 3,639 89

STORIES OF RESURRECTION.

(Continued from Page 155.)

kiss "on one of her little fingers." She has thrown off her suffering body and walks in angelic light. Truly it is her resurrection morning.

The morning sun breaks over the hills of Liao Chou to find in a home there feelings of deepest sadness mingled with those of great joy. For little Esther, broken-hearted and weeping over the death of her playmate sister, has heard the still small voice and expresses her feelings, "Mama, Cathryn was taken so that I would be a Christian. I can not be happy until I am baptized." It is four o'clock in the afternoon of the same day that Cathryn has gone to heaven. The waters are arranged and Esther and Leland Brubaker are buried in baptism. They are so happy, for they have put off the old man and put on the new. It likewise is their spiritual resurrection.

And this is how the sorrow and anguish of the tomb, and the joys of resurrection came to that far-away Chinese town. Cathryn has entered her heavenly home, to be with Jesus in the city where "the streets are full of little boys and girls playing in the streets thereof." Esther and Leland have given their hearts to Jesus, to live and work for Him. Truly there is joy in heaven in the welcome extended to these little sisters, and the angels minister unto the sad parents in their bereavement and joy.

MAKING CHEERFUL GIVING EASY.

Howard's father gave him a quarter and a dime on Sunday morning, telling him to put the one on the contribution plate and he might keep the other for his own use. After the service he was asked which coin he gave. He replied: "I gave the dime. I did feel at first that I ought to give the quarter, but, just in time, I remembered that the Bible says, "The Lord loveth a cheerful giver,' and then I found it much easier to give the dime."

General Mission Board
of the Church of the Brethren

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Wine, Attie C., ... Aagade 26, 2 Sal, Aalborg, Denmark

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Graybill, J. F., ... Friisgatan No. 2, Malmö, Sweden
Graybill, Alice M., ... Friisgatan No. 2, Malmö, Sweden

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Bright J. Homer, ... Liao Chou, Shansi, China
Bright, Minnie, ... Liao Chou, Shansi, China
Brubaker, Dr. O. G., ... Liao Chou, Shansi, China
Brubaker, Cora M., ... Liao Chou, Shansi, China
Crumpacker, F. H. (on furlough), ... Care Gen. Miss. Board, Elgin, Ill.
Crumpacker, Anna N. (on furlough), ... Care Gen. Miss. Board, Elgin, Ill.
Cripe, Winnie, ... Liao Chou, Shansi, China
Flory, Raymond C., ... Liao Chou, Shansi, China
Flory, Lizzie N., ... Liao Chou, Shansi, China
Horning, Emma, ... Ping Ting Hsien, Shansi, China
Hutchison, Anna, ... Liao Chou, Shansi, China
Metzger, Minerva, ... Ping Ting Hsien, Shansi, China
Rider, Bessie M., ... Ping Ting Hsien, Shansi, China
Senger, Nettie M., ... Ping Ting Hsien, Shansi, China
Vaniman, Ernest D., ... Ping Ting Hsien, Shansi, China
Vaniman, Susie C., ... Ping Ting Hsien, Shansi, China
Wampler, Dr. Fred J., ... Ping Ting Hsien, Shansi, China
Wampler, Rebecca S., ... Ping Ting Hsien, Shansi, China

India.

Arnold, S. Ira, ... Anklesvar, B. B. C. I. R. R., India
Arnold, Elizabeth, ... Anklesvar, B. B. C. I. R. R., India
Blough, J. M., ... Bulsar, B. B. C. I. R. R., India
Blough, Anna Z., ... Bulsar, B. B. C. I. R. R., India
Cottrell, Dr. A. Raymond, ... Bulsar, B. B. C. I. R. R., India
Cottrell, Dr. Laura M., ... Bulsar, B. B. C. I. R. R., India
Ebey, Adam, ... Karadoho, via Dahanu, B. B. C. I. R. R., India
Ebey, Alice K., ... Karadoho, via Dahanu, B. B. C. I. R. R., India
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Emmert, Gertrude R., ... Jalalpor, Surat Dist., India
Eby, E. H. (on furlough), ... 122 N. 76th St., Seattle, Wash.
Eby, Mrs. Emma H. (on furlough), ... 122 N. 76th St., Seattle, Wash.
Eby, Anna M., ... Dahanu, B. B. C. I. R. R., India
Himmelsbaugh, Ida (on furlough), ... 200 6th Ave., Altoona, Pa.
Holsopple, Q. A., ... Umalla Village, B. B. C. I. R. R., via Anklesvar, India
Holsopple, Kathren R., ... Umalla Village, B. B. C. I. R. R., via Anklesvar, India
Kaylor, John I., ... Vada, Thana Dist., India
Kaylor, Rosa, ... Vada, Thana Dist., India
Lichty, Daniel J., ... Umalla Village, B. B. C. I. R. R., via Anklesvar, India
Lichty, Nora A., ... Umalla Village, B. B. C. I. R. R., via Anklesvar, India
Long, I. S., ... Vyara, Surat Dist., India
Long, Effie V., ... Vyara, Surat Dist., India
Miller, Eliza B. (on furlough), ... R. F. D. 2, Waterloo, Iowa
Miller, Sadie J., ... Vyara, Surat Dist., India
Nickey, Dr. Barbara M., ... Vyara, Surat Dist., India
Pittenger, J. M., ... Ahwa, Dangs Forest, via Bilimora, India
Pittenger, Florence B., ... Ahwa, Dangs Forest, via Bilimora, India
Powell, Josephine, ... Bulsar, B. B. C. I. R. R., India
Royer, B. Mary, ... Dahanu, B. B. C. I. R. R., India
Ross, A. W., ... Bulsar, B. B. C. I. R. R., India
Ross, Mrs. A. W., ... Bulsar, B. B. C. I. R. R., India
Stover, W. B., ... Anklesvar, B. B. C. I. R. R., India
Stover, Mrs. W. B., ... Anklesvar, B. B. C. I. R. R., India
Shumaker, Ida C., ... Bulsar, B. B. C. I. R. R., India
Widdowson, Olive, ... Anklesvar, B. B. C. I. R. R., India
Ziegler, Kathryn (on furlough), ... Royersford, Pa.

Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

Are You Realizing a Fair Income on Your Money?

Is your farm paying you a profit, in anywise commensurate with the amount of money you have invested in it?

WHAT IS YOUR WISH RESPECTING YOUR MONEY? Is it your desire to invest in institutions or properties that may wonderfully enhance in value, or have you arrived at that period of life or that condition of independence where you wish your money to earn you a fair rate of interest, with a sure and steady income?

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Our Annuity Plan has stood the test of YEARS.
Our Annuitants all vote in its favor.

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The wisest provision for old age is the investment of funds, when still in good health, in an institution that has stood the test of years, which has a clean record, a substantial standing, stability of assets, a specified income commensurate with the fair earning power of money; and which promises, with the above requirements, the minimum of worry, trouble and concern.

The following amounts have been paid by us in annuities since the plan was inaugurated in 1896

1897	$ 1,501.76
1898	4,081.49
1899	4,889.61
1900	5,536.77
1901	7,111.92
1902	8,097.74
1903	10,204.24
1904	11,560.26
1905	12,871.08
1906	13,248.00
1907	15,073.63
1908	15,813.66
1909	15,802.93
1910	17,513.69
1911	19,255.82
1912	21,320.15
1913	23,621.71
1914	26,717.86
1915	31,360.72
Total	$265,583.04

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General Mission Board ∴ Elgin, Illinois

THE MISSIONARY VISITOR

CHURCH OF THE BRETHREN

What Will It Profit?

SUPPOSE I have spread a network of railroads, or built canals, that have spanned a continent; *suppose* I have erected great structures having to do with human arts and industries, and have accelerated the progress of the race in civilization; and yet have done nothing to provide men with "bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth"; what will be my feelings in the eternal state, when this world, with all its triumphs of art and industry and commercial enterprise, shall be burned up; . . . when I behold millions upon millions of the human race standing before the bar of God to receive the sentence of final destiny, and remember that *not one soul in all the millions of the saved I have brought to a knowledge of Christ, and not one soul in all the millions of the lost I have turned away from the absorbing devotion to the things that perish?*

A. T. PIERSON

Vol. XVIII
No. 5

MAY, 1916

The Missionary Visitor

PUBLISHED MONTHLY BY GENERAL MISSION BOARD
CHURCH OF THE BRETHREN

SUBSCRIPTION TERMS

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Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

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The Missionary Visitor

Volume XVIII MAY, 1916 Number 5

THE BOARD'S MISSIONARY APPEAL

How swiftly the days roll into years, and these Conference pleasures return! Passing years leave their records and we of the present must be concerned with plans for the future.

Our missions have prospered during the past year, as the annual report soon to be published will show. Souls have been saved, more compact organizations effected, new fields explored, spiritual life deepened, educational activities broadened, medical work made permanent, and, reflexly, the interest of the home base quickened through it all.

The conflagration in Europe, the impending dangers near our own boundaries, the wars and rumors of wars, must not detract from the scheme of world-wide evangelization if any influence that the Church of the Brethren can bring to bear upon the issue will help it. Indeed, when other missionary agencies are suffering the losses of missionary lives, native converts, mission equipment abroad and missionary revenues at home, it is the time of all times when the favored churches of America should respond to this tremendous appeal, to do more than they have ever done to assist in conserving the influence of missions on foreign peoples.

We therefore come to you, dear brethren and sisters, as friends to our work, with the urgent request that you assist us at this Conference time. We are pleased to report that our fiscal year closed Feb. 29, 1916, with a balance on hand of over $2,000. Last year there was almost a $2,000 deficit. But during the year just closing only two missionaries sailed for the field. We are hoping that a much larger number will go this year. Let us contemplate their going by making our Conference offering this year sufficiently large as to seem, in an overwhelming manner, to justify their being sent.

We would therefore recommend that our churches set apart Sunday, May 21, 1916, as a special day on which our entire Brotherhood may center their efforts in behalf of World-Wide Missions. Let special missionary sermons be preached on that day and offerings be lifted to be carried up to Conference. If some other day seems more suitable to any church, do that which seems wisest.

We appreciate your efforts of the past, for indeed without them our church could not have won its victories. Assured in advance of your splendid response, we are,

In His Service,
General Mission Board.

EDITORIALS

Are there any members in your congregation, reader, who by profession and action have no interest in missions? If there are, of what constructive value are they to your church? Are they known by their spiritual lives?

It is always interesting to note the things that most attract church members who profess to have no interest in missions. Certainly the Bible can not attract them, for the Bible is a Missionary Book and is our authority for establishing missions.

The most charitable view to take of those who are not interested in missionary work is that they are ignorant of God's great plan and are unintentionally disobedient to His earnest entreaties. But ignorance is inexcusable and disobedience is wilful. Ignorance about some things may be blissful, but with regard to the extension of the kingdom it becomes in itself not only rank disobedience, but also constitutes a denial of the Lord Jesus Christ.

Let us pray that the Lord will raise up among us a host of missionaries for Christ's sake, rather than allow a host of financiers to be raised for self's sake. Nothing so shrivels the soul for self-sacrificing work for the Master as an overgrowth of conceit in one's heart in thinking one's self to be a good financier.

There are many Christians who appease their consciences by considering themselves to be making money for the Lord, but who wind up their year's accounts by keeping practically all they have made for themselves. Strange accounting it is, but true nevertheless.

And dare we say that there are even many of our Student Volunteers who fall into this same snare of thinking that the Lord can best be served by them in the seat of the money changer? Nothing so deludes, so leads astray, and so destroys the purest motives of the young volunteer as the financial mirage.

True it is that financiers have their place in the program of God, but His plan in calling the young man or woman to volunteer for service "at any time, in any place and at any cost," means life, not money; means the investment of one's self, not one's gold. We wish we could make this plainer, for something is happening to the ranks of our volunteers.

We know that our Brotherhood will rejoice with us over the announcement that our fiscal year, closing Feb. 29, 1916, found us with a balance on hand of $2,023.86. Last year we faced a deficit of nearly $2,000. Our income for missions last year was $131,267.99, as against $115,983.17 the preceding year.

We are glad to report that Bro. D. L. Miller is again able to be out of the house and able to go about the streets of Mt. Morris. Certainly it is an evidence of God's special favor that he is thus again being restored to health.

During the last quarter of 1916 Dr. O. G. Brubaker, Liao Chou, China, had 1,454 calls at his dispensary for treatment. His work is just beginning in full earnest.

The American Bible Society will round out a century of usefulness on May 8, 1916. An elaborate celebration of this event is being planned, to be held in New York City on that date. The record of this society is most gratifying. During the century it has been the in-

strument of circulating over 115,000,000 copies of the Scriptures. In this period it has spent more than $38,000,000. Its work is being prosecuted on five continents and in the islands of the seven seas. Through this society a Bible can be had for seventeen cents, a Testament for five cents, and a Gospel for one cent. John R. Mott says of the society: "It undergirds and strengthens all other organizations and movements in our all-embracing Christianity."

The Bethlehem, Antioch and Brick Church congregation of Franklin County, Va., have subscribed $300 to support a missionary on the foreign field.

The Sterling (Ohio) Sunday-school possessess a fund from which dimes are loaned to the scholars to invest in some way for mission work. When the profits are all gathered in the principal is kept in the school and the remainder is given for work for the Lord. This year they have sent us in $17 for the Italian Mission work, at Brooklyn, N. Y.

A sister has written to us, stating that she desires to do something on the foreign field as a fitting memorial for her husband, who has been called to his reward. Among the various things mentioned to her is a school on one of our mission fields, to cost $2,500. Interest is being quickened in this kind of work.

Recently we received from a widow sister in one of our Eastern States a gift of $200 on the annuity plan. This sister is young, with a family to support, and not well blessed with this world's goods. But her husband desired to do something for missions and she shares in his desire, and this money is given as a memorial to him. More fitting this is, surely, than if the amount had been spent to mark the place where he lies. For through the income there may be brought forth from the death of sin in the years to follow many souls to meet him in the judgment.

What shall our Conference offering total this year? This question begins to assert itself, and we trust that our loyal supporters throughout the Brotherhood are thinking the same thing. We feel sure that if all members of the church will take an interest in this great cause, giving as the Lord has blessed them, and increasing their offerings over that of one year ago, we shall have a great offering. If those 300 churches that failed to give last year will lift an offering for our Conference Missionary Day, and all the others that gave last year continue to do so, we shall receive the largest amount in our history. The large total will come best when all help as they can.

To Bro. Cassady, pastor at Huntingdon, Pa., has come an exceptional opportunity for Christian service. Possibly we do not have another minister in the Brotherhood whose privilege it is to speak to so large a congregation. Through a special arrangement made with him by Bro. J. M. Fogelsanger, Philadelphia, publisher of *New Ideas,* a monthly magazine, he preaches a sermon in every issue of that paper to its million subscribers. Multiply this number by three or four as readers and you have a wonderful audience to whom he preaches—about as many as came out of Egypt with Moses.

Nor is the audience without appreciation. Bro. Cassady's mail bag contains letters from all over the country, telling in some instances of conversions wrought through these sermons, while many testify that they have been helped in their Christian life. These sermons, delivered in Bro. Cassady's characteristic manner, are sledge-hammer blows against iniquity.

Should anyone be interested in receiving this magazine, or should he desire his friends to receive the same, it can be secured for 10 cents per year, or ten subscriptions for $1. The VISITOR editor is sure that Bro. J. H. Cassady, Huntingdon, Pa., will be pleased to forward to the publisher any subscriptions that may come from our readers for the magazine.

Forty thousand persons were refused baptism by the Methodist Episcopal workers in India last year, and 150,000 inquirers were put off. Our workers also are confronted with the same situation. When will the church in America awaken to this call which must go unheeded? It would look as though the emphasis of our prayers should be placed on the need of workers, not that the Lord may whiten the harvest.

It is said that Dr. Wanless, a medical missionary in India, has within one year performed twice as many operations as the total performed in all the government hospitals within a radius of 250 miles from Miraj, where his hospital is located.

We have a number of missionaries now on the field whom we can assign to anyone who may wish to support them. Some of those who have supported them in the past have found it impossible to continue this assistance.

First Canvasser: "Why, bless me, Bill, if they didn't crawl through! Shall we make the mesh smaller?
Second Canvasser: No. Any man so small as that isn't worth going after."

Religious Telescope.

THE PASTOR AS A MISSIONARY LEADER

I. C. Snavely.

THE church is the only means that Jesus has for bringing the good news to every creature. This is the supreme thing God had in mind in having an organization in the world. To see this as the only work of the church to be done will give every member of that institution such an incentive to work that the great goal for which it was established will be reached.

To have this majestic conception of the work of the church will cause every one to launch forth with such zeal that those who do not feel the warm rays of her influence will do so, and such rejoicing will take place as we have never seen in our day.

It is this that set the apostolic church aglow with the desire to witness for the Lord. They were emptied of self, and were filled with the Holy Spirit. They had a real message to tell, and wanted other people to have it, and knew that they were unsaved without it. Too many good-meaning people have not yet awakened to the realization that only in the name of Jesus will men be saved. How many people pass us every day, who we know are not Christians, and yet we never speak to them of their salvation!

This blinding of the Christian to the real purpose of the church is Satan's way of frustrating the work of the Lord.

How many there are in each community where there is a church, who have never been made to feel that the church was for them! Many of them might be brought into touch with the Lord if once the local church would awaken to her real mission. What an opportunity for the organized Sunday-school class, the Christian Workers' Meeting, the Sunday-school, and every member of the church to do some real personal work in every locality!

When our churches here in the homeland realize a real quickening of the Holy Spirit we shall be able to see the many souls that are around us to be garnered for the Lord.

Let us know that we are saved for service, and that the Lord is ours and we are His, because He has promised and we have believed, and we will go forward with a real experience to tell the world. The world will rejoice with the news that we have to bring, and those within will rejoice, and the Lord will be glorified.

The churches in the homeland have a large field to work, and much will be lost if they fail to do their duty. When we read what many native churches are doing among those that have been gathered into the fold of those of the foreign land we can not help feeling that many of the home churches are not awake to the needs of the work the Lord has for them to do.

But before all the foregoing work can be accomplished there needs to be some one who has viewed the field, and the forces, and who is able to organize them into a working body, and give them the training that they need to go forth and take the community for the Lord and make the church's influence felt for good. This is the work of the pastor, who should know the needs of the community and be able to understand the working ability and the adaptability of the church. The minister who has been forced to make his own living and secure his farm or home by day labor, rear a family, and in many cases pay more than his share of the church's expenses, has been seriously handicapped in organizing the forces and setting them in their proper places of work, and the church has in many ways suffered because of it. But of the churches who

are supporting their minister, we have reason to expect that the work will be better cared for in the future than in the past.

One of the things that will take the pastor's time is the training of workers who will be able to be his helpers in the community.

No pastor who has been anointed by the Holy Spirit can fail to see his place as a leader, by teaching and life, of the great spiritual force called the church.

The church ought to be able quickly to discern this as the one essential quality of the pastor and rally to his call as a leader.

We as a church are today sadly in need of a revival of the Pentecostal spirit in the surrender of material things, realizing that we are only stewards of the things the Lord has intrusted to our hands. When this is taught to the church, as many other cardinal doctrines have been, by the pastor, we will see the church practicing this as well as any other teaching.

Let our ministers make a careful study of the New Testament teaching on the subject of money and bring it to their congregations in a thorough, tactful way, and response will follow. Too many of our ministers have not been practicing the gospel of giving, and are lacking in courage to bring it to their congregations. Thus, with the increase of the church membership, we have seen a lack in the growth of the spirit of giving.

A pastor is not a true missionary leader of the church forces until he has imbibed the spirit of stewardship in both his teaching and life, willing to count himself the Lord's in every way. Such a one will not fail to teach the true message of the New Testament on the subject of the consecration of money, simply because he himself is being supported by the church. No man should feel any more timid to teach on this subject, even though it might concern the supported ministry, than on any other doctrine.

The fact that some, both minister and people, object to the practice of giving, indicates where Satan's seat is, as far as they are concerned, and they will need to conquer by the Holy Spirit's power or they will be led into the depth of covetousness, which is classed with the blackest sins of the New Testament. This is Satan's way of keeping the church from seeing the ideal that the Lord had in mind when He sent the church forth.

Let every minister and every worker come to the Lord of the harvest, Who views every field and its needs, and pray that He will lead us as ministers to see our duty in leading the church to victory, and to so give them the truth that it will bring conviction to our congregations. Then they will make a joyful surrender of their lives and goods, and God's kingdom will be rapidly extended, to the glory of His name.

COMFORTED.

I would be joyful as my days go by,
Counting God's mercies to me. He Who bore
Life's heaviest cross is mine for evermore;
And, I who wait His coming, shall not I
On His sure Word rely?

So, if sometimes the way be rough, and sleep
Be heavy for the grief He sends to me,
Or at my waking I would only weep—
Let me be mindful that these things must be,
To work His blessed will until He come
And take my hand and lead me safely home.

—Anson D. F. Randolph.

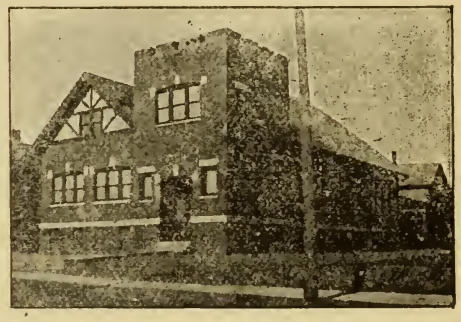
HOW WE REACHED THE STANDARD OF SELF-SUPPORT AT AKRON, OHIO

A. F. Shriver.

In our March editorials we asked for the names of any city congregations in our Brotherhood that have been started within the last ten years and are self-supporting. We are pleased to record the name of the Akron congregation, Ohio, Bro. A. F. Shriver, pastor. Mission work was begun in the city of Akron in April, 1909, and on Sept. 1 the church undertook the support of the pastor and has been able to do so since that time.—Ed.

UNDER the direction of the Home Mission Board of the Northeastern District of Ohio the writer and his family moved to Akron in the spring of 1909 to take up mission work in that city. Prior to this time Sunday-school and preaching services were held to some extent in private homes, but no one was stationed here to give his entire time to the work. We found forty-six members, and while some of these were not very active in the work, there were others here who were not only hungry but anxious to labor for the Master.

We spent the first year in a building containing a storeroom and living rooms. The storeroom was used for an audience room. Before the year had passed the Mission Board thought that the outlook for permanent work was bright enough to purchase a lot with the expectation of erecting a church in the near future. On this lot was a dwelling house. This served as a home for the mission workers and also as a place of worship from April 4, 1910, till Jan. 21, 1912, when the new church was dedicated. The dwelling had been moved to the rear of the lot and the church was erected in the front. The expense of supporting the workers, the purchasing of the lot, and the erection of the church building was borne almost entirely by the faithful brethren and sisters of the District, under the direction of the Mission Board. Sisters Iva Brubaker and Amanda Surbey assisted in the work for several months when it was first started. Sister Emma Rohrer followed and gave five years of service to the work. Sister Evalett Stuver is now engaged as mission worker. These sisters have given faithful service to the cause. Their support has been given them by the District. So far as the running expenses of the church and the support of the pastor are concerned, the church has borne that part of the work since Oct. 1, 1913. The outlook for the future along this line is bright.



Akron Church, Ohio.

Just how we reached the standard of self-support can not be described as vividly as it was experienced. The question, "How was it done?" can be answered briefly by stating that it was done through praying, having visions, planning, and working our plans.

The church was organized Sept. 8, 1910. One of the provisions of the constitution was that the members should give as the Lord prospered them. We desired to have the members keep this teaching in mind.

When we began to lay our plans for self-support we had about one hundred and twenty members. Some of these were in poor circumstances financially,

but most of them were working to pay for a home in which they had invested, or were accumulating money which they expected to invest in a home.

In talking over the work the Financial Board did not only consider the number and financial standing of the members, but they estimated that between one thousand and twelve hundred dollars would be needed to carry on the work. I can not recall now the exact figures, but we will use the following as an illustration of how we proceeded to accomplish the work:

		Per week		Per month
10	members who would give	25c	or	$10.00
15	" " " "	20c	or	12.00
20	" " " "	15c	or	12.00
25	" " " "	10c	or	10.00
30	" " " "	5c	or	6.00

We made an allowance for twenty members from whom we might not receive anything, because of their financial standing. With due respect to all of the members of the Akron church I wish to state that some of our most faithful givers were not rich in this world's goods. A system like the above would bring into the treasury fifty dollars per month, or about six hundred dollars per year. Our Sunday-school offerings averaged about five dollars per Sunday, or two hundred and fifty dollars per year. We believed we could depend on receiving this eight hundred and fifty dollars. We believed that more would be raised, and with the Mission Board back of us we felt as though we would like to undertake the support of the pastor and the expenses of the church.

The last Sunday of each month is known as our Missionary Sunday. We lift an offering at that time, and receive the money that has been laid by each week and the money that is given without any system. The envelope system is used. Quite a number use these, but there are others who do not, yet they give systematically.

We can not think of closing this article without emphasizing several points that need emphasis. Jefferson said, "Eternal vigilance is the price of liberty." That is the price many of our business men are paying for their success. Can we expect our church work to succeed at a price less than that?

If the church treasurer is the only man in the church who is having visions there is something wrong with the church somewhere. Every growing church must have larger visions, and those visions must be the possession of all the members.

Every church ought to have immediate and remote aims. Our remote aims we may not be able to make real for five or ten years, but the immediate ones are those possible of reaching in a month or six months or a year. Because we can not reach what we aim at, and which will take several years to accomplish, we must not dismiss from our minds the things that can be accomplished now. Our Missionary Committee has arranged for the following offerings, to be taken at times that will not either precede or follow our regular monthly offerings. The offerings are one for the Home Mission Board, one for the General Temperance Committee, one for Annual Meeting, one for the Sunday School Board, one for the Christian Workers' organization, and one for an India orphan.

Our work in Akron is not what we want it to be, but as we look back over the past seven years we can see that something has been accomplished for the Lord. The Sisters' Aid Society has been no small factor in helping to bear the financial burdens of the church.

Some one has said that there are three things that we ought to aim at. 1. More work. 2. Better work. 3. Get more at it. When we think of the needs of the field we think our work has been poorly done, but we praise our Heavenly Father for what He has accomplished through His imperfect children.

807 Coburn St., Akron, Ohio.

PRACTICAL MISSIONARY CO-OPERATION OF OUR AID SOCIETIES

Mrs. Levi Minnich.

"LAST at the Cross and First at the Tomb" is the story of woman at the world's great tragedy. Ever since that time Christian womanhood has been found in the place of need and human suffering.

In the dark hovel of the city her ministry of love and cheer has come as a ray of sunshine in hopeless lives.

The discouraged mother has kissed her hand in gratitude, and the little children have clung to her because of her touch of love to their lives. In the chamber of suffering and death her hands have ministered, so long as human help was needed.

When the story of need reached her ears from over the waters she arose and went to help in the uplift of her heathen sisters, so downtrodden and oppressed.

Sisters Stover and Ryan were the first to respond. After this followed the Millers, the Ebys, the Bloughs and others, with our Sister Quinter of sacred memory. She it was who laid down her life for those she loved and helped. As from the grave of a grain of wheat there comes forth the new life of wheat, so as from that grave in far-away India there has sprung into being a new missionary effort in the hearts and lives of those who loved her, and who long to continue the work in the India field. The "Mary N. Quinter Memorial Fund" was created at the Sisters' Aid Society meeting at Hershey, Pa., last June. Since then a faithful band of sisters has been busily engaged with the needle and contributing to this fund for the purpose of supporting a nurse or doctor (or both) on the India field. The responses are very gratifying and when we know the small percentage of the sisters of our Brotherhood who are active in Aid Society work the results are almost marvelous, for the needle is the instrument by which the work is accomplished. "Despise not the day of small things." With Christ's blessing upon the little boy's lunch one day the needs of 5,000 people were met. As we contemplate what has been accomplished we are gratified. However, we think how easily this effort might be doubled by a larger number of sisters sharing in the work.

How easy Christ has made it for us to minister to Him, for He says, "If you help one of the least of those in need down there, I will count it as for Me." So as our sisters use the needle from week to week and turn the proceeds for the work in India we are ministering unto Him. At the same time we should not be satisfied with THE LEAST we can do if we are able to do more. For I am sure we each want it said of us, "She hath done what she COULD." It may be God wants us to undertake larger things for Him than we have yet planned for. It has been suggested by some that our aid societies undertake the erection of a dispensary or hospital in India, to the memory of our Sister Quinter. This would indeed be a monument worth while and the only kind to meet the approval of our dear sister.

When we count the blessings we have in a Christian land, our comfortable Christian homes, with kind Christian companions, and then think of our downtrodden, abused and suffering sisters of India, we might well ask the question of old, "What shall I render unto Jehovah for all His benefits to ME?" The answer comes back in the farewell words from Olivet, "Go ye

therefore and make disciples of all the nations." We can help in this great world work by providing Christian care for the suffering women, and thus opening the way for spiritual help and uplift.

The need for intelligent aid and care for the sick is great, for the so-called doctors of heathen lands are appallingly ignorant and superstitious. This work opens the way for Christian teaching and help as no other can, and the missionary doctor and nurse are esteemed as almost divine by the poor and ignorant people.

What an opportunity to help them to higher and better things!

Let us think on this line, and then if God permits us to meet at Winona we can discuss how to help them most and make our plans for another year.

Yours for more consecrated effort in all the Aid Societies of the Brotherhood.

Greenville, Ohio.

HOW WE DID IT

Note. The churches, whose elders and pastors have written the following short articles, are among the twelve which, during 1914-1915, gave the highest amount per capita to our work. At our solicitation in the following articles they tell us how they did it. It is interesting to know that it was not the churches among us, in every instance, which have the largest assessed wealth that gave the most. One can see, back of the testimony of all, that there was an intelligent, consecrated leadership working in churches that were willing to respond. Elders and pastors are indeed well blessed when their constituency is sympathetic with missionary ideals. We give these testimonies in order that other churches and pastors may be encouraged by their example.—Editor.

Cedar Rapids, Iowa.

We agree with our Sunday-school that all the money we can raise goes to the support of our representative in China. No money is used from the Sunday-school offerings, including birthday bank, for any other purpose. Our supplies are paid for out of our church treasury. Our contributors therefore know about how much their Sunday-school offerings should be; and they have consequently set apart a separate amount for each Sunday. If they miss one Sunday they make it up the next. That's honest, systematic giving that brings results. At Easter time we take our World-Wide offering to be sent to the General Mission Board to be counted in the Annual Meeting offering. We feel this an appropriate time to lift a generous offering for mission work.

Thanksgiving Day is another time when we try to impress upon our people the beauty of making a generous offering to be used somewhere by our General Board.

We have adopted the card and envelope system recommended by our District Conference for District work. We aim to get our contributors to sign up for a certain amount for the year, payable weekly, monthly, quarterly or annually as they like best. These funds go into the hands of our home treasurer and secretary. Out of this fund we aim to pay our parts to the District Treasurer to be divided as follows:

District Missions, Orphans' Home, Child Rescue Work, Temperance Work, District Treasurer's expense, home church expenses.

We agree with our people not to ask special offerings for very many things since they have pledged to give systematically to the above. Our aim is to have a surplus in the treasury for outside calls, which first must come before the church in business meeting.

In our Christian Workers' Society we lift a regular weekly offering for the support of a leper and for any charitable work at our own home doors.

D. Elmer Miller.

Bethel Church, Nebraska.

"We love him because He first loved us." He makes life worth living. Life, peace, happiness, our talents, our resources, our opportunities for service, all come from Him and are of value to us because of the conception He gives us of life. Then why should we not give to Him? It pays. Time, labor or money invested in good Nebraska land pays from three to one hundred per cent. In the Lord's work ten thousand per cent, plus eternal life (Matt. 19: 29). How? "Inasmuch as ye did it unto one of these My brethren, even these least, ye did it unto Me." We support one of our own boys, Raymond Flory, in China, contribute to the Annual Meeting offering, give a Thanksgiving offering and devote each Sunday-school offering for a specific purpose. The only system worth while is: systematic giving by individuals for definite work. The way to bring it to pass? Leaders with the vision.

EDGAR ROTHROCK.

Cloverdale, Virginia.

Agitation of important questions and measures has much to do with increasing interest therein. For some years we have been interested, together with our colaborers, in emphasizing the importance of Christian giving, and maintaining in our congregation a Mission Circle, which has proved to be very helpful in moulding sentiment and creating interest in that field of service of which our Savior said, "It is more blessed to give than to receive." It is a true saying, "We learn to give by giving." It is interesting to note the growth and development obtained through an application of the Christian grace of giving.

There are but few who will not respond to the call to give when the privilege is emphasized and the opportunity set forth. Doubtless, in the majority of cases, failure on the part of the membership to give is due to a neglect of the ministry to present the opportunity by a wide-awake emphasis of the privilege and the benefit derived through a consecrated offering.

The greatest joys in Christian experience are those acquired through blessings dispensed. "Give and it shall be given to you."

J. A. DOVE.

Dallas Center, Iowa.

We are not in the habit of boasting of our accomplishments. But at the editor's request we give without egotism what we feel has brought our people to the point of liberal voluntary giving.

First, we have a good people to work with; second, they respond to good teaching. Like Paul, we praise when they do well, never failing, however, to point to where we could do better. When the leadership of the Dallas Center church fell upon us, some fourteen years ago, like Solomon we felt we had a big task, and sought the Lord for help and guidance, and, praise to His name, He heard and helped.

At that time there was little giving outside of our own needs, but there had been strong doctrinal teaching done. This was followed by teaching on giving and helpfulness, regarding *this also* as fundamental in the Master's teaching and doing, and that His true followers should desire to have others enjoy what they enjoy and to have others saved as well as self. When these principles are carried out in heart and life they bring about a deep spirituality that in turn brings forth thank offerings.

Our method of teaching was through special missionary programs, in which all took part, from the oldest to the youngest; in special sermons by the home as well as adjoining ministers; even the regular sermons, where the subject would permit, were embellished with missionary sentiment.

This kind of teaching proved successful, as results show that there has been

a steady growth in giving, in spirituality and in membership. For when others saw we enjoyed our religion they wanted to share our enjoyment by uniting with us.

I am happy to state our giving has reached into many avenues of missionary endeavor; viz., support of workers on foreign as well as home fields, helping others build churchhouses, child rescue work, homes for the aged, educational institutions, temperance, etc. Hence our giving has not been like Ephraim, as a cake baked only on one side.

We used no catch-penny methods. People do not like to be fooled, and it was not the Savior's way; neither did we use undue persuasion at any one time, although outside solicitors may have done so. Such methods only tend to depress instead of raise the spiritual temperature of persons or churches.

Last, but not least, we tried to teach that yesterday's accomplishments would not answer for today, nor today's attainments suffice for tomorrow; for if we are not growing, we are surely deteriorating.

C. B. Rowe.

Boise Valley, Idaho.

The secretary of the Mission Board wishes me to tell how we, Boise Valley church, did it, to be one of the twelve churches standing highest in giving to the work of the General Mission Board.

This, to me, at first seemed a difficult task, as it was no *one thing* that we could claim as the cause, but rather was and is the result of a continued teaching and building up of missionary sentiment. Our people are hungry for missionary sermons and sometimes criticise the ministers if they do not get as many sermons along that line as they feel we need.

Then we have some who practice 1 Cor. 16: 2 and Mal. 3: 10; then our Sunday-school is supporting a native worker in India; also a family is supporting another worker, and so the interest in missions *grows*.

David Betts.

Oakley, Illinois.

First, a background of missionary sentiment has been fostered and developed for years past on the part of the ministry. Missions and their support have been constantly kept before the minds of the membership, emphasizing the "Go ye," and teaching a sense of obligation.

Second, contributing causes: the fact that four of our foreign missionaries have been born and reared in the Oakley church has done much toward stirring us. These four are Sister Flora Ross and Dr. Barbara Nickey, both from the same home, now in India; Elder B. F. Heckman, now gone to his reward, and Sister Ida Buckingham of Malmö, Sweden. Our minds and prayers have followed these and their work in the different fields. Since Sister Buckingham volunteered to go to the foreign field we felt to use and sought the opportunity to support her, which we are now doing, partly through the Sunday-school and Christian Workers' activities and partly by the church. This makes a definite purpose in giving for the Sunday-school and Christian Workers; they assume $100 of her support and the balance is drawn from the church funds, a decision agreed upon in open council.

Third, it is felt on the part of the ministry that as a local country church, with a free ministry, all the more the membership should respond in a substantial way, sharing the burden of propagating the Gospel of Christ.

Fourth, the annual missionary sermon occasion is scrupulously observed and the matter of "giving as the Lord prospers" laid upon our hearts.

Fifth, a goodly number of Missionary Visitors inform us of the needs and

opportunities, and *to know* is *to do* with those who love the Lord.

We are not satisfied with past efforts and attainments, but desire that we may be more worthy to bear some humble part in the upbuilding of the Master's kingdom.

W. T. Heckman.

Panther Creek, Iowa.

The forty-six years of the organization of this church has found all of its elders, ministers and deacons imbued with the spirit of missions, and perhaps during the last twenty-five years the work of missions has been more openly advocated than formerly. Our faithful Sunday-school teachers during all of the life of the Sunday-school have had a warm heart for missions, and taught along that line as prudence would dictate.

We have not had many purely missionary sermons in a year, but oftentimes during a sermon the minister would grow eloquent along this line. Our local missionary committee, too, is busy.

No cold water has been allowed to be thrown on the work in members' meeting or official meeting, nor in any other meeting, for that matter.

I do not attribute the standard that we have attained (which ought to be higher) to any one cause or person. But as I look at it, the whole church has been a missionary committee. I trust we will go on to greater perfection in this great cause.

J. B. Spurgeon.

Shannon, Illinois.

We have a sermon occasionally on mission work, showing us the necessity of the work and the necessity of supporting the same, but there is no particular plea made insisting on receiving or coaxing for the money. And oftimes the sermon is not given at the time the offering is taken, to cause a sympathetic feeling just for the time being.

As a rule, we give two offerings a year, one on Thanksgiving and one for Annual Meeting. A week or two before the offering is to be taken our elder announces that we shall have our offering ready for mission work at such a time. We prepare our offering at home, write on paper what mission we want the money to go to, and whom the Visitor is to be sent to, put it all in an envelope and seal it up and it is ready for the basket. And I believe I will say right here that most of our members are not wealthy, but renters and day laborers. I think nearly every family gets the Visitor.

J. W. Fox.

Prairie City, Iowa.

By feeling the great need of missions, and teaching them constantly.

By teaching that we are always under obligation to those who are less fortunate than we.

By teaching that we will be held accountable for how we use the Lord's substance.

By teaching that the Lord loveth a cheerful giver, and that it is more blessed to give than to receive.

By teaching that withholding tends to poverty.

By encouraging our members to give, as the Lord has prospered them, to *every worthy* cause.

By encouraging them to give as the Macedonian brethren who, being poor, gave so freely they had to beg Paul to receive it. Read the eighth and ninth chapters of Second Corinthians; here you will find two whole chapters treating on giving.

By having a local missionary committee that feels the worth of souls.

By having more than one missionary sermon and program each year.

By always having a missionary Thanksgiving sermon and collection.

By praying God to save the heathen; then *help God* to answer our *own prayers* by *giving.*

By accompanying our gift with the prayer of faith, believing it will save souls.

By practicing what we preach.

W. I. BUCKINGHAM.

A MISSIONARY'S LETTER TO HER BROTHER IN SCHOOL

Letter No. I.

My dear Brother:

I was so glad for your good letter, so full of news from the dear old school. Of course your classmates are all strangers to me, but a number of the prominent men and women of the town were my classmates. The teacher of music, the science teacher and a number of others are old friends of mine, and I read the school paper as eagerly now as ever.

And you say you have joined the Student Volunteers. I am glad, and yet it does not mean so much to us over here to hear of new volunteers as it once did. Once it meant *men for the foreign field,* but somehow they do not get here the last few years. Such a dearth of men on the field! I heard some of the men talking some time ago, and they said they could not understand why it is that so few men come when the Volunteer Bands in all of our schools have been increasing immensely in numbers.

Why, John, several years ago there were pictures in the VISITORS of the school Volunteer Bands, and I know that a great many of these have graduated, but where are they? Only a few come to the foreign field. The young women come, but where are the men? *Where are the men?* Do they think the heathen need no men? Are they "hiding behind the stuff"? Will they let only the women go?

When Sister Quinter was home on furlough she was trying to persuade some well-prepared young people to go to India. They did not feel the call, they said. She asked what kind of a call they wanted. "You have the 'Go ye' in the last chapter of Matthew, and unless you have a very good reason for not going you are called as much as I am to go and teach the heathen. The General Board wants workers for India and China. We believe they are guided by the Holy Spirit, and when they make the call for these two fields it seems to me you have the *where* marked out. Christ gives you the 'Go ye,' the General Board calls for India and China, so there is your call. What more do you want? He meant you as well as me." What they answered I do not remember, but it seems to me they would not have much to say.

The Student Volunteer Movement is a grand one, but if some of you strong, healthy fellows do not soon come I wish you would not join the band, because you will make it a reproach instead of a blessing. I know they say: "Becoming a volunteer does not mean that you must go to the foreign field." Of course it does not mean that every volunteer must go abroad, but, John, it means that they are to go where they are most needed, and what field is calling louder in our church today than India and China? Our men are working beyond the limit. We should have at least a half dozen men right now. The volunteer who has no good reason for staying in America is called to India and China as much as any of us were called.

Father used to call you boys. When he said, "Boys, come here and help me," did you stay back because he did not name you out? No, you and Will and Edwin went at once. Why? Be-

cause he needed you in that particular place. When he said "Boys" he meant all of you. Had you been sick or lame or helping mother it would not have meant you. But you were free to go and you went.

Jesus says, "Go ye." If you are physically unable you are excused. If you have people depending upon you for their support and there is no one else to care for them you are excused. If you have any other real good reason for "staying by the stuff," then you are excused from going into the thick of the fight.

Some say they feel a call to go work among the Indians of British Columbia —the Hindoos, I mean. Others say they want to stay in America and work among the Chinese in the cities. Brother John, of all things do not get that into your head—you, a strong young athlete. That work is very necessary, of course. It must be done, too, but don't *you* do it. There are enough disabled missionaries, men and women who have almost given their heart's blood on the field, among the heathen, who have to come home and live, or die on the field. Let them do that. They can reach these people better than you. What do you know about a Hindoo unless you see him as he is in his homeland? It is difficult enough there to get to know him, and how much more difficult would it be when he is in your own land! If you want to do the best work among the Chinese you must study him at home. Of course he is being helped lots by the city workers. That is as it should be, so please do not misunderstand me. What I want you to see is that if you, when you get through school and are as healthy and strong as you now are, should decide, in the face of the great need abroad, to spend your life among these people in America, I shall be ashamed of you. It is babyish for you to do it. Don't play at being a foreign missionary. Go to the front; get into the thick of the fight. The Lord calls and He means *you*.

I can write no more at present. May the Lord bless you! How I wish you were through school so you could come. I wonder if you will or if you will do like so many others have done—turn a deaf ear to the Hindoo and the Chinese.

Your loving sister.

"POSSESS THE LAND!"

J. F. Graybill.

"BEHOLD I have set the land before you; go in and possess the land." These were the words of Jehovah to Moses His servant, and the plan of God for His people. The promise made to their father Abraham must be fulfilled. God made the promise and brought about the conditions, not all favorable, and now it remains for His people to possess what He has promised.

I have no desire to discuss how much the hand of God is in the European War, nor how much the nations involved in the struggle have by their sinfulness, selfishness and covetousness brought it upon themselves. But I would stir up your pure minds by way of remembrance that this struggle will come to a close sometime. I trust and pray that that time may be in the not far distant future. We should be seriously considering what part of the land our Lord and King would have us possess. If the States shall act the part of the "Good Samaritan" in Europe after the war, the Church of the Brethren should be prepared to possess its part and supply what is lacking: "The establishment of righteousness in the

hearts of kings, kingdoms, and peoples." The trouble with the countries in conflict is too much militarism and not enough evangelism. They have not as nations accepted Christ as Savior and Ruler.

Some religious leaders in Sweden predict a general revival of religion in Europe after the war. May it be so, and not only in Europe, but the whole world needs it. Much is being done and will be done to prevent a repetition of this drama, but would we have peace, the proper principles must be implanted. "The measure of peace we enjoy must be attributed to the acceptance of just the very principles enunciated by the teachings of the true church and Spirit of Christ." When the war excitement is over and what is left (?) is gathered together and what is missing is publicly revealed, the subjects of the warring nations will be made to realize that one can not afford to trust in horses and chariots, in Gatling guns and giant cannons, in dreadnoughts and submarines, in Zeppelins and biplanes, in kings and princes. and will turn to a Higher Power, to God, Who can help in time of need.

The Swedes are not alone in this prediction that there will be a special opportunity, and that even a responsibility will devolve upon the neutral nations after the war. I read in *The King's Business,* March number, the following: "The war has paralyzed the work of English and German missionary societies in some places, thus laying an additional responsibility upon American citizens. In gratitude to God that He has kept us out of this awful war we should do what we can to aid the work thus hindered by the war." This statement refers more especially to the work of these societies in heathen countries. But even these countries should be taught of God and have some practical lessons in righteousness, true holiness and peace.

There is a great need of the Church of the Brethren doctrine in the country where our church organization had its beginning. Do we justify ourselves in the fact that those who first contended for the faith once delivered to the saints were persecuted in Germany and driven out of the country, and now their blood will not be required from our hands? The present generation is not responsible for what their fathers of two centuries ago did. The fact that they need the Gospel, more of the Gospel and the whole Gospel should cause our blood to become warm and move us to action to heed the command, "Go ye therefore into all the world [and Germany is a good part of the world] and preach the Gospel to every creature." "Go in and possess the land." If we have not given this matter any thought, let us begin to think and pray over the matter and have a listening ear to what the Lord of the harvest may have to say to us.

Malmö, Sweden, March 13.

THE HINDERED CHRIST.

The Lord Christ wanted a tongue one day
To speak a word of cheer
To a heart that was weary and worn and sad
And weighed with a mighty fear.
He asked me for mine, but 'twas busy quite
With my own affairs from morn till night.

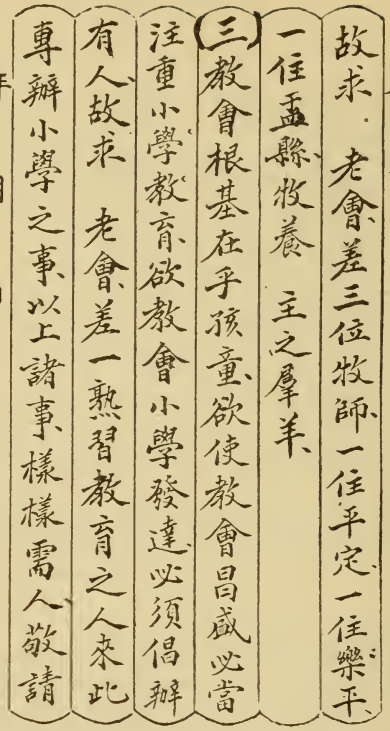
The Lord Christ wanted a hand one day
To do a loving deed;
He wanted two feet, on an errand for Him
To run with gladsome speed.
But I had need of my own that day;
To His gentle beseeching I answered, "Nay!"

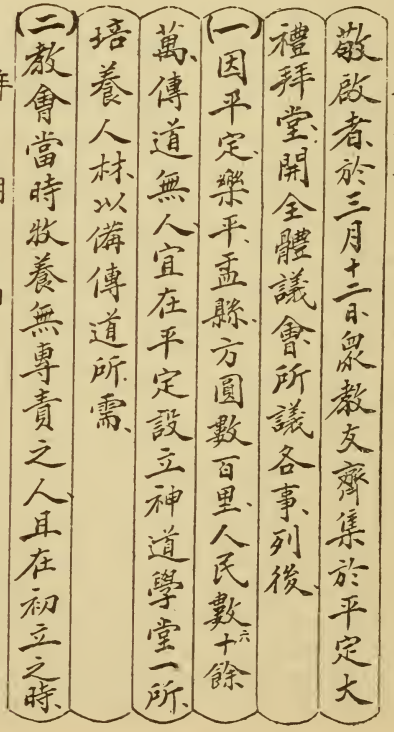
So all that day I used my tongue,
My hands and my feet as I chose;
I said some hasty, bitter words
That hurt one heart, God knows;
I busied my hands with a worthless play,
And my willful feet went a crooked way.

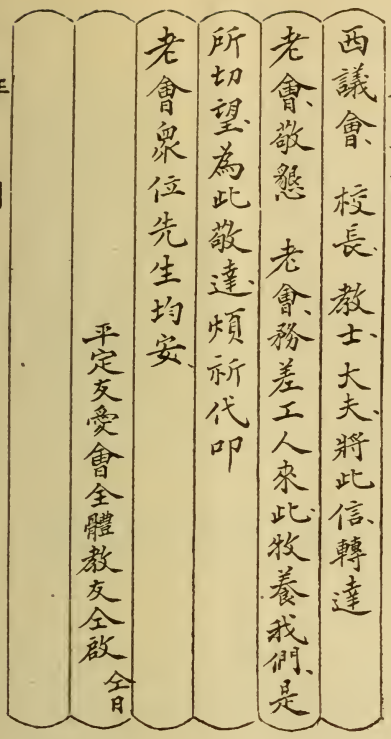
And the dear Lord Christ—was His work undone
For lack of a willing heart?
Only through men does He speak to men?
Dumb must He be apart?
I do not know, but I wish today
I had let the Lord Christ have His way.

—Alice J. Nichols.

AN APPEAL







Translation.

Ping Ting Chou, Shansi, China, March 12, 1916.

There was a meeting of the Chinese members of the Ping Ting church in the churchhouse and the following resolutions were passed:

First—Because in Ping Ting, Le Ping and Yu Hsien, a district one hundred miles in length, there are 600,000 people without a qualified preacher, there should be established at Ping Ting a Bible School to prepare men for preaching the Gospel.

Second—At the present time there is no man to give all of his time to pastoral work, therefore we ask the Mother Church to send three evangelists, one for Ping Ting, one for Le Ping, and one for Yu Hsien, to care for the Lord's sheep.

Third—The foundation of the church is in the children, and if the church is to grow it is necessary that we have primary schools. If we wish these schools to be of worth, it is necessary to have a man to oversee them. We ask the Mother Church to send a well qualified man to look after these village and out-station schools.

We ask the foreigners of this station to send this letter to the Mother Church, and we hope the Mother Church will send forth these workers to shepherd us.

We send greeting to the whole church. (From) The Whole Body of the Ping Ting Church of the **Brethren.**

WHERE ARE THE MEN?

Fred J. Wampler.

On Friday, March 3, 1916, our single sisters, Bessie M. Rider and Nettie Senger, reached Ping Ting Chou. We are thankful to our Good Father for bringing them safely to us. Sister Rider, the nurse, will be badly needed by the time she gets the language so that she can begin work. We only hope the time will soon come when a nurse comes for the work at Liao Chou.

But here is where the dark side comes. Bro. Chao, one of the Chinese Christians, came into my study the evening of their arrival and asked, "WHY DON'T SOME MEN COME?" Young man, in college, Bible School, or university, can you answer that question? Is the courage of the single women of the church greater than the courage of the men? Is the spirit of our fathers, who, for the sake of the Gospel, crossed high mountains, forded dangerous streams, and endured the heat of the plain, dead?

Ping Ting Chou, Shansi, China, March 12.

NOTES FROM CHINA FOR FEBRUARY

Winnie E. Cripe.

THE Chinese New Year is once more in the past. It was, generally, a greater event this year than it has been during the years when the republic robbed the lunar year of some of its prestige and importance. Since the announcement of the intended monarchy the people have felt a loosening up of the restrictions of the past four years, and there was a marked readiness and eagerness to revert to the old-fashioned "good times." There is something beautiful about the street decorations and the quietude that prevails at this gala time. It really seems like Sunday in a heathen land when all shops are closed and business comes to a standstill. Then, too, all are out in their best dress of bright colors, silks and satins, and the constant exchange of New Year's greetings, and mingling together in feasting, brings out the best of Chinese social life and hospitality. While this is all beautiful on the outside, one who understands is deeply pained in consciousness of how closely allied it all is to heathendom and worship of false gods, not the least of which is still the famous Dragon King of the Celestial Empire. We can almost hear the cry of Jehovah through the prophet: "I will not look in anger upon you for I am merciful. Only acknowledge thine iniquity, return, O backsliding children, and I will bring you to Zion." "Wash thy heart from wickedness that thou mayest be saved. How long shall thine evil thoughts lodge within thee?"

It now seems that the date has been postponed when Yuan Shih Kai shall officially become head of the new empire; reason given, because of the uprising in the southern provinces, though there are suppositions that there may be other causes for the delay. The present relation of Japan to China is without doubt having no little to do with the critical political condition of China; how much, it is difficult really to ascertain.

Feb. 6 Brother and Sister Crumpacker and little Frantz left what has been their home at Ping Ting Hsien, to begin their homeward journey for a much-

needed furlough. Regardless of their protests, hundreds of people, including pupils of the schools, and native Christians, accompanied them for some distance out of town, some going to the railroad station, five miles away. Dr. Wampler and Sister Anna Blough went with them to Shanghai, where Sister Crumpacker entered a well-equipped hospital and underwent a very serious operation. According to last report she rallied nicely and her doctors and nurses marveled at her speedy recovery. While she recuperates Bro. Crumpacker is, by order of the General Mission Board, making an investigation trip to Sunning County, Kuang Tung Province, near Canton, the home of most of our Chinese brethren in the States. On his return they hope soon to be able to sail.

Dispensary work at both stations has been somewhat slack during the past month. Dr. Wampler was away from the station part of the time, and besides, the Chinese are too hilarious to become ill during the New Year season, but the doctor is often in demand afterward because of their much feasting. However, there were several in-patients during the entire time. We have an interesting case at Liao—a man who had blood poison in his left hand and arm, necessitating amputation above the elbow. It is quite contrary to Chinese customs purposely to sever any member of the body; it means being maimed also in the transmigration state, but they are beginning to yield when it becomes a question of life or death. A native Chinese doctor, who keeps a medicine shop by the side of our dispensary, asked to witness the operation and was granted the privilege. He watched the process closely, and could scarcely find Chinese eloquence sufficient to express his opinion of the foreign doctor's skill in striking contrast to their native methods of doctoring, only drinking concoctions of herbs, bones, hoofs, eyes, etc., of animals, and the constant use of the disastrous needle. This patient is now almost well, and the Gospel has found a place in his heart. He goes about with a stub for an arm and a beaming face, witnessing with both of what his newly-found Savior has done for him. He could now return to his home at He Shun, our out-station, thirty miles east, but he says he can not leave the doctor and the chapel where he was made well and learned the new doctrine, and begs to stay on awhile. We now have native doctors in training for both stations—also a nurse—and we are looking forward to the day when the medical work will be a strong asset to the evangelization of the part of China for which we are responsible.

The Boys' and Girls' Boarding School reopened Feb. 20 at both stations. On account of a heavy fall of snow many did not return until a few days later, but now most of them are back, and there are some new ones. Sometimes we wish we didn't need to dismiss school for the New Year, for the pupils go back into such heathen homes, and it seems as if Satan takes advantage of this splendid opportunity to tear down all possible of the work of salvation started in their lives. But he can not destroy all. We were much pleased, upon being invited one day to feast in the home of one of our Liao schoolgirls, to find on the small table by the wall, where usually had been pots of burning incense and dishes of food offered to the two idols (a small clay one sitting on the table and a large paper one pasted on the wall), her Christmas dolly, sent from America, and other new things she has learned to enjoy. On the wall were Sunday-school cards, and *instead* of the little clay god hung a strip of red paper on a stick on which she, herself, had written, "God loves the world."

INDIA NOTES

Q. A. Holsopple.

During the absence of Bro. Blough, who will go to the hills during the hot season, Bro. Lichty will take charge of the Bible School at Bulsar.

Sister Alice Ebey and two children are at Bulsar, where Leah Ruth is undergoing treatment for bronchitis.

Bro. Ross and family are having their experiences with malaria. He and each of his three children have had attacks recently. We are glad to say that at present all are getting along nicely.

Vali church had their love feast on Feb. 1. About seventy-five were present. Previous to the love feast baptism was administered to five new believers.

Ten were baptized at Vyara during the month of January. Bro. Long reports that owing to sickness on the compound he was not able to spend as much time in the villages as he should have liked.

Bro. Stover went to Panchgani recently to spend a few days with Sister Stover. That is a lonely place now and she often must long for companionship. Before long people will be going to the hills to escape the heat of the plains.

One boy in the Anklesvar Boarding School died recently, and as there were a few other cases of sickness some of the boys had gone home. Of these some have returned, bringing other boys with them. The number at present is thirty. They have accommodations for forty boys.

Khanji Trikam, who has been bookseller at Jalalpor for years, died recently after a prolonged illness. He left a family of five children, three of whom, with his widow, are now in the Widows' Home at Anklesvar. The older children are in the orphanages at Bulsar.

Sister Widdowson has been energetically pushing her work among the women of the villages round about Anklesvar.

The church at Vali will entertain the District Meeting of India March 13 to 16.

Umalla Village, via Anklesvar, India, Feb. 25.

NEED FOR SPECIALLY PREPARED WORKERS

I. S. Long.

AT the recent fair held at Vyara were government specialists along the several lines of banking, commerce, education, agriculture, gardening, etc. These men, as opportunity afforded, either by lecture, magic lantern or moving pictures, or else by demonstration, showed, we are told, things new and interesting to the people about Vyara. Some of these men were educated in America, and are supposed to be expert in their calling. Nobody doubts the wisdom of such measures, I take it.

Years ago the Emperor of Japan sent hosts of the flower of Japanese youth to the West to be educated along all lines of progress: and the unparalleled development of Japan is the direct result.

Likewise, today, the Japanese Church is calling, not for a large number of mis-

sionaries, but for a few well-qualified men along special lines, for leaders in fact. I have an ever-increasing conviction that this is the proper course even for India. The reason is one, namely, that our real business in the country is to raise up men and women from the soil itself to do the work, along whatsoever line. For, after all, in all mission countries, it is not the foreign missionary but the indigenous worker who wins and pastors the flock. In proof of this, laying aside our own personal experience, I mention a statement made at the Edinburgh Conference by a missionary to the Chinese, to the effect that of the thirty thousand Christians in his mission not even a hundred were won directly by the foreigners.

Rightly or wrongly, missionary endeavor today embraces more than mere evangelism through preaching. Our work comprises the several phases of evangelism—education, Bible School, medicine, and industry along several lines. To make good as a mission we understand we should succeed in these several fields of labor.

I might illustrate what I would say by what we are trying to do in our boarding-schools here at Vyara. It is clear that our schools ought to be on a good footing educationally, for mind discipline. But we are wont to call these *industrial* schools. The boys and girls work three or four hours daily. The children learn to do by doing. The boys are taught gardening, farming, brick making, carpenter work, etc., the girls learning cooking and sewing meanwhile. For the ordinary child, our object is to fit him well for practical life. Add to this, what we wish above all, real experience of salvation, and they ought to lead a quiet and successful career.

The Baroda State Government is very keen on industrial education. We must comply with regulations. But with this we are not satisfied. We would actually *lead off,* showing the way. I find myself wishing I had had a year of teaching at Tuskegee, or else in the Gary schools, Indiana. The world is taking notice of the Gary schools, as of Hampton and Tuskegee. They are a success, a glorious success. I wonder *what all* is needed at Vyara to bring about just such success! For the simple matter of being vaccinated against smallpox we need to call our Drs. Cottrell. The reason is that they know the "trick" and we don't. Likewise, that we might have the very best curriculum, I would consult one who knows his job in pedagogy. Most of us were raised on the farm, yet I sometimes wish we had an agricultural graduate missionary on the field. By advising the rest of us, in addition to assisting the crowd to better methods of farming than their fathers knew, he would help to hasten the day of self-support, and thus glorify God. We need to remember that 80 per cent of India people live by farming. Again, for our second Bible School, in the Marathi, we are needing a man well qualified in the Word.

You see I am not thinking of a large host of additional workers, though workers are needed all the while; but rather of a few exceptional men—one graduate in pedagogy, one in agriculture, several in a good Bible school, one in manual training, doctors of medicine, etc., to help us who are already here to be more efficient leaders at our several stations. As our Indian staff of workers win the multitudes, and their children come under our instruction, I am thinking of how by His grace, coupled with the finest human skill, we may raise up a large number of such rare spirits from the soil itself as to render the need for the more, far more, expensive foreign worker less and less with the advancing years. To this end our several boarding-schools, Bible Teachers' Training Schools, not to mention the host of village schools. I believe this course

will commend itself to any of you who will think of it for a moment. For this work we ask your prayers and continued support; and for these workers—nay, for the young men and women getting ready to be teachers and Bible women, for these—let your prayers ascend.

In the course of several years we hope to have a number worthy to be *real pastors* of the flocks, here and there. After a few years they will be *elders,* along with us of the churches; and I write just what I believe when I say we will probably early associate those who are reasonably trustworthy (for none of us are quite perfect) alongside of us in charge of large districts of the field. "India for the Indians and by the Indians," as a motto, works wherever it has been tried. These leaders will even displace us in time; and this "time" will come rapidly or slowly in proportion as we put ourselves into their proper discipline, and in giving them responsibility. On the same principle Japan has dismissed her foreign teachers of the army and navy. Those "foreigners" did their work well, for destruction. If we foreigners can do as well for construction, will not the Master get glory upon glory, because of this service?

Union Center Congregation, Oklahoma.

HOW THE CHURCH WAS STARTED.

J. H. Morris.

Two years ago we were called to May to conduct a meeting. We found five loyal members there. By their help and the assistance of Mabel and Dora Cripe, as singers, and the work of the Holy Spirit in these revivals, the congregation has grown to thirty-six. Five who do not live there at present hold their membership there. All these have been baptized in the three meetings excepting two, who moved from Indian Creek congregation. There are now in Union Center congregation about fifty-two members, and forty-one belong at or near May. The members are now working toward a churchhouse six or seven miles from May. They need a minister and some deacons. Your help will be appreciated here. Will you come? The accompanying photo shows thirty-one members and some of their small children. All those but six have come into the church during the last two years. Others are interested.

Cordell, Okla.

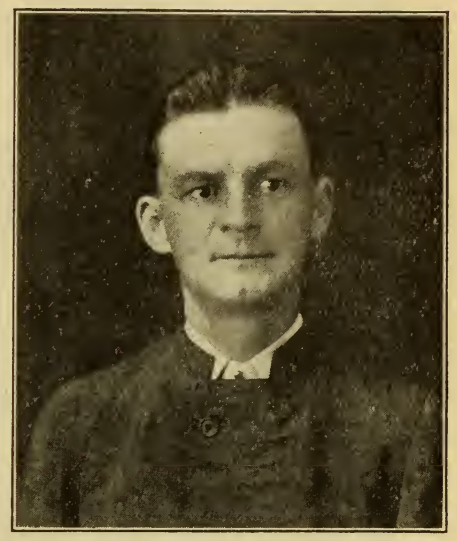
THE GEORGIA MISSION

O. F. Helm.

AFTER laboring in the Brethren Mission in Thomasville, Ga., for some time, I feel that the brethren and sisters throughout the Brotherhood will be interested in knowing something of the work here and the prospects for the future. So far my work has been mainly with the people of the neglected districts, with people in many instances who have not had a chance to attend religious services, and those who in other instances have failed to improve their opportunity. In harmony with the Bible, "The common people heard him gladly." Our little band of members now numbers five, and the Bible class is made up of fifteen earnest students, who are now studying the life of Jesus according to the Gospel of St. John. All the principal truths and teachings of our Master have been emphasized and reviewed from time to time, and it is believed that these few earnest workers will succeed in turning others from darkness unto light.

This section of the country is favored with a delightful climate. Today, Jan. 28, 1916, the thermometer stands at 76 in the shade at 3 P. M.; the peach orchards are in full bloom. The farm lands are very fertile and produce good crops of cotton, corn, oats, peavine hay and pinders. During the last two years considerable attention has been devoted to stock raising, especially the raising of hogs, which can be grown and fattened almost entirely on pinders at a cost of perhaps 2c per pound. A large $200,000 packing house at Moultrie, just twenty-nine miles north of Thomasville, built by Armour & Co. of Chicago, affords a market for all the hogs that the farmers can raise. Also cotton is a paying crop, sometimes netting over $24 per acre.

The writer of these lines is not interested in any land deals, but is giving his time and talent to mission work. However, having received numerous letters of inquiry from brethren and sisters in different localities, he desires simply to show what can be done in this section by employing the proper methods of farming. As a rule, two things are lacking here. One is, improved methods of farming, and the other is, men who are willing to work.

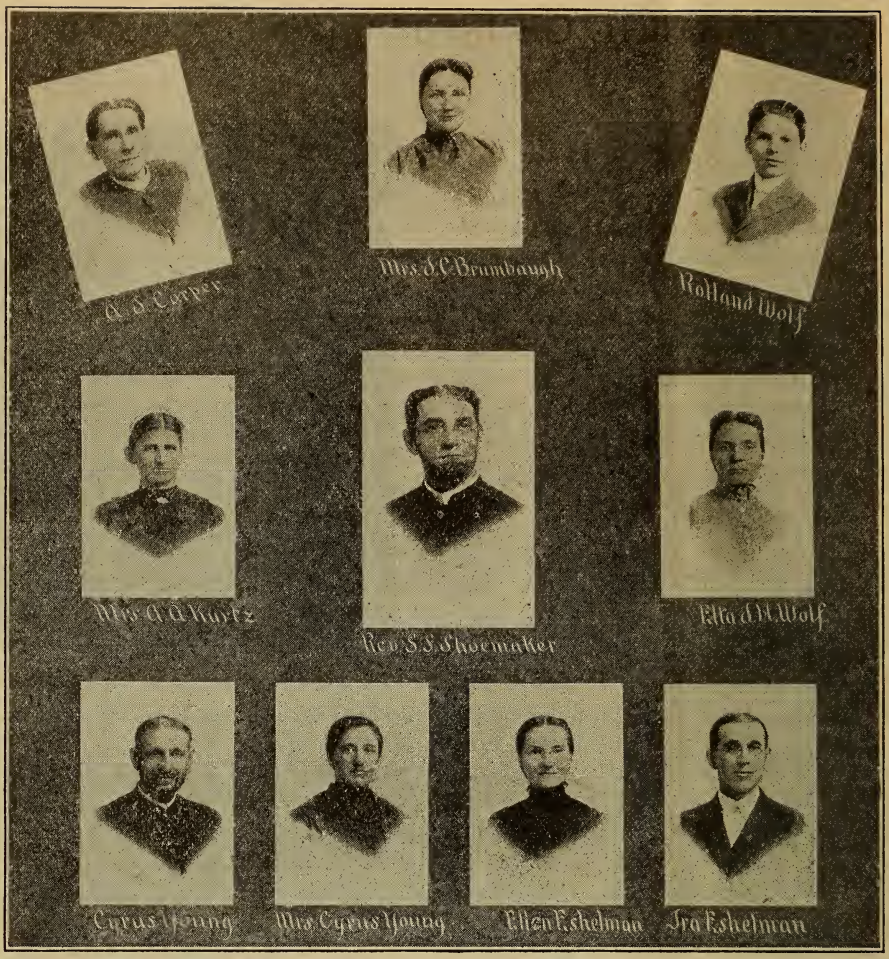


Brother O. F. Helm.

Thomasville is especially situated in a healthful climate; its pure, bracing air always bearing an odor of fresh turpentine, that healing balsam of the pines, and always touched with the sharpness of the sea. Many people from the North and West, suffering from lung and throat trouble, find relief in this section.

In looking over the ministerial list in the Brethren Almanac I find that I am the only minister of the Church of the Brethren in the State of Georgia, the Empire State of the South, and I wonder how this can be.

Thomasville, Ga.



EAST NIMISHILLEN, MISSION STUDY CLASS, OHIO.

Mrs. Edson W. Wolf.

The first Mission Study Class of the East Nimishillen church was organized April 25, 1915. Bro. S. S. Shoemaker was chosen teacher, with Sister Emma Brumbaugh, assistant teacher, and Elta J. H. Wolf, secretary. The class was composed of ten members, varying in ages from 13 to 53 years.

One of the members of the class has been unable to walk since he was a child, due to paralysis, and yet he took an intense interest in the work and was an inspiration to the entire class; but it causes a sadness when we think of the many, with bodies strong and healthy, who have no desire of studying the field to become acquainted with the needs of our fellow-men.

We met every Sunday afternoon between the hours of 1 and 2 to recite the lesson. On Aug. 15, 1915, we took our examination on the book, "Christian Heroism in Heathen Lands," by Royer. We then began with the seal course, reading one book in every two weeks. We reported to the secretary what book we had read, and she sent for the seals corresponding to those books.

In December, 1915, we completed the reading of the books in the seal course. I should not have said completed, for if we do not continue in the work of informing ourselves of the needs and condition of the field we will lack in effective missionary teaching and living.

We need continually to study the field and our church so we may be able to knew her needs and come to her aid. It is certainly a great privilege to study the course adopted by our Mission Board, and it should be grasped by all our brethren and sisters who wish to do effective missionary teaching to the coming generation.

THE STUDENT VOLUNTEER

A PROBLEM.

ONE of the problems before us as volunteers in relation to those around us is this: "How can we best interest others in special service for the Lord?" In the midst of so many divergent interests, with the mind taxed to its utmost capacity, with so many affairs to claim the attention of the students, how is it possible to direct these minds from their onward rush and stop long enough to add a higher interest—that of greater service for God, in their busy college life?

There seem to be plenty of organizations for the purpose. We find mission study classes, missionary societies, and bands, and yet there seems to be a dearth of volunteers for Christ. In other words, these organizations tend to drift into mere formalism, lacking the highest degree of spirituality.

Perhaps some of the difficulty is expressed in the phrase, "Words without deeds are vain." We are apt too often to talk about our duty, and then fail to live up to it. Others are watching us, and woe if we do not live up to our profession!

To me, the best and only possible way to interest others in Christ's service is for each one of us to act that service. Without such action we can not hope to influence anyone in the work. Our lives must be pure. They must be dependent and absolutely surrendered to the Divine will. If we live such lives we need have few words, but the life within will draw others to Christ and His work.

True, it means great responsibility. Yet, even as we have taken the declaration, we have virtually pledged ourselves to follow Christ always, everywhere. He whom we follow will help us bear the burden which rests upon us, and we can be a mighty influence in God's hands. Let us then live real Christian lives!

JUNIATA BAND.

A WORD FROM UNITED STUDENT VOLUNTEERS OF BETHANY.

The Bethany Band.

THE missionary life among the Bethany students and teachers has a good, healthy complexion. We are not becoming overenthusiastic, but there is what we can call a good normal growth along missionary lines. The number of our band at present is ninety-five. Our foreign volunteers number thirty-three. Of this number fifteen are brethren and eighteen are sisters. Very few if any of this number signed the foreign declaration without much thought and prayer. For some it meant days and weeks, and for some even months of prayer before they saw their way clear, and before the victory was won. But the victory was won, and these people are really volunteers, knowing what it costs to become such. There are a number of others seriously counting the cost of becoming a volunteer with all that it means. We are looking for a number more decisions soon. But we are very careful about urging anyone to become a volunteer. We present the facts and let the Spirit do the rest. There are others, too, coming to school this winter, who are pretty sure to help increase our number. Thus I say our band represents a good, healthy, but normal growth.

Nearly every member of the band is only anxiously waiting to get through with preparation, that they may get to the front. Very few, however, will be ready for a year or two. Quite a number are definitely planning on four or five or more years of preparation. We have good reasons to believe that the

large majority of our volunteers are and will remain staunch in their purpose. With them it will take some direct leading of the Lord to keep them from their chosen work, the foreign field. But is not that the normal and scriptural way? Christ has said "Go," and that is our purpose.

Our general band, too, is doing some active and inspirational work. Our band has adopted a weekly contribution plan of giving for the support of a traveling secretary among our bands next year. We recommend such a plan to all the Volunteer Bands.

The meetings, programs, and conferences that we are enjoying are all conducive to a good growth and to splendid prospects for the future. A number of our students and volunteers attended the Chicago Volunteer Union Convention recently, and received much inspiration. Here at Bethany special lectures by returned missionaries, Bro. Royer, and other missionary workers; special volunteer programs; volunteer devotional and inspirational meetings are all helping to keep the fire burning.

For this growth, and for our possibilities, we are not taking the praise to ourselves, but are giving Jehovah the praise for working out through us His glory.

FIND YOUR PLACE.

E. S. M.

HAVE you ever thought of the perfect harmony in which every part worked as you watched some large machine running smoothly? Have you noticed how every part did its work perfectly, and that no part ceased working, or tried to do what another part should do? Have you ever thought of the perfect working of the great solar system, how season after season each planet follows its course, and moves without a clash or irregularity? Have you thought how our bodies, when in perfect order, do their work in a regular and definite way? Have you ever allowed yourself to think meditatively upon the perfect mechanism with which God is working out His plans, and of the perfect mechanical operations that man expects in every line of machinery?

But let one of the parts of the machine, however complex or however simple the machine may be, fail to do its work, or let one of the planets get out of its course, or let one of the members of the human body get out of order, and see how quickly the whole system suffers. Every part has its exact work to perform, and if it refuses to act the whole organism or system fails in its highest function. As sure as some of the members fail to do their work, there is a clash or discord.

Just as sure as this is true in the mechanical world or in God's natural world, it is true in the Christian world. Paul says the church is a body and that every member of the church is a member of the body, as the eye or the head or the foot is a member of the human body. As sure as one member in Christ's body fails to respond to duty or to the Spirit's direction, just that sure the whole body will suffer. If one part fails to act, that failure draws on the strength of the other parts and the whole efficiency is lowered, to say the least. Many times the whole body is disabled for further work until the offending member is again in harmony with the body. It takes working together, harmony and coöperation, faithfulness to duty, response to spiritual leading, to work out the greatest possibilities in the church.

What is true of the church as a whole is just as true of the various organizations of the church. Our "United Student Volunteers" is one of the organizations of the church, and if we are to be recognized as a power in the church

we must make our influence and power felt through coöperation, and working together according to our various callings. Our U. S. V. is a growing organization. Our growth and our effectiveness in the church are going to depend upon our activity as a band. Our activity and growth as a band will depend upon the faithfulness and loyalty as individual volunteers.

Do you realize, Volunteers, that every one of us has a definite place, and a vital work to perform in this organization? The rate of our progress is going to depend upon the response of each and every one. If each one of us does all that is possible, whether it is in prayer or in personal work, or in public exhortation and appeal, or whether it is all of these or more, our work is going to grow.

(Continued on Page 189.)

THE PRAYER HOUR

C. A. Wright.

May 14-20.—MISSIONARY GIVING.

Praise the Lord for what has been given.
Pray that the Master's cause may not suffer for lack of funds.
Pray that there be fewer people of the kind described in Luke 12: 16-20 and more people like Luke 21: 2.
That more "giving" sermons may be preached.
For more consecrated pocketbooks.
Pray that Christians may realize—

1. That giving is lending to the Lord.
2. That giving is one way of going.
3. That giving must precede the sending of Rom. 10: 15.
4. That giving is not merely a duty, but an opportunity.
5. That wealthy Christians are not absolute owners, but mere stewards.

Pray that missionary giving be prompted by right motives.

May 21-27.—VOLUNTEERS FOR CLOSE OF YEAR AND WORK AT CONFERENCE.

Our Brotherhood ought to thank God for the students who have laid their all on the altar of service this year.
Ask God that each volunteer may let God choose his field for him.
Perhaps some students have been all year considering the matter of joining a Volunteer Band. Pray that he may decide aright before the school year closes.
Pray for the Volunteer Band program at the Conference.
Pray that those on program may be filled with the Spirit.
That the messages be inspiring as to missionary helpfulness, and convincing as to missionary need.
Pray for the informal, heart-to-heart Volunteer conference that we are planning on having, in which we can talk over some of our personal and special band problems.

May 28-June 3.—CONFERENCE: ITS ACTIVITIES AND ITS MISSIONARY INFLUENCE.

Praise God for another Conference—another mountain-top experience.
Pray in behalf of the committee on arrangements.
That a spiritual atmosphere may pervade the entire meeting.
For the various committees who are in charge of our various lines of Christian activity.
For the various meetings to be held.
For the missionary meeting.
For the missionary collection.
That the general influence of the missionary meeting may be far-reaching.
Thank God for the new missionaries to be presented before Conference this year.
Pray that the time of the missionary meeting may be a time of decision for those contemplating taking up foreign work.
For the moderator of the business sessions.
For the Spirit's guidance in all of the deliberations.

June 4-10.—WORK OF VOLUNTEERS DURING SUMMER.

May each student volunteer allow the Lord to direct him in his work for the summer.
Pray for the home life of the volunteers. That each volunteer may be filled to overflowing, and carry missionary enthusiasm to his home congregation.
For the guidance of the Holy Spirit in the various lines of Christian service carried on by the volunteers.
Thank God for the summer vacation, but remember that the Spirit-filled volunteer will not spend the time in idleness.
Thank God for missionary opportunities which come during the summer months.
Thank God for missionary committees, missionary plans, meetings, suggestions, literature, etc.—all of which should help the volunteers to live missionary sentiment and inspiration into the lives of others.

SWEPT IN BY THE TIDE

THE SUPREME RELIGION.

Robert E. Speer.

Every great truth in the non-Christian religions is found in a purer and richer form in the Christian religion. It is true that Hinduism teaches the immanence of God; it is true that Mohammedanism teaches the sovereignty of God; it is true that Buddhism teaches the transitoriness of our present life; it is true that Confucianism teaches the solemn dignity of our earthly relationships and our human society. But are not all these truths in Christianity also? And in Christianity each one of these truths is balanced by its just corrective, which is absent from the non-Christian religions. Hinduism teaches that God is near, but it forgets that He is holy. Mohammedanism teaches that God is great, but forgets that He is loving. Buddhism teaches that this earthly life of ours is transitory, but it forgets that we have immortal souls. Confucianism teaches that we live in the midst of a great framework of holy relationships, but it forgets that in the midst of all these we have a living help and a personal fellowship with the eternal God, in Whose lasting presence is our home.—The Expositor. Selected by Bro. Omer B. Maphis, Springfield, Ohio.

ISAIAH 58: 1 to 14.

An infidel published a letter telling of two acres of corn which he had raised, intending to use the proceeds for the purchase of infidel books. He said: "All the work done on it was done on Sunday, and it will yield some seventy bushels to the acre, so I don't see but that Nature or Providence has smiled upon my Sunday work, however the Bible may say that work done on Sunday never prospers. My corn tells another story." To this boast some one replied in these few words: "If the author of this shallow nonsense had read the Bible half as much as he has the works of its opponents, he would have known that the Great Ruler of the universe does not always square up His accounts with mankind in the month of October."—Record of Christian Work.

A MINISTER WHO DID NOT GET A CALL.

He preached an excellent sermon, he was quite good-looking, and he prayed for everybody in sight—ushers, deacons, the Sunday-school superintendent, the aged, infants in arms. We are under the impression that he even remembered the sexton. He was the most likable candidate they had heard. But he failed to receive a call. It so happened that particular church for years had been interested in mission work throughout the world. They had come to consider such interest as essential to their Christianity, and for a minister not to have the extension of Christ's kingdom prominently in his thought was to them almost inconceivable. So when they listened to his prayer, and not one sentence went beyond the walls of their own church, they said, "He will never do for us." Some may say that judgment was unwarranted, unjust; but think it over.—Missionary Herald.

JOHN WESLEY ON THE BIBLE.

I have thought, I am a creature of a day, passing through life as an arrow through the air. I am a spirit come from God, just hovering over the great gulf, till a few moments hence I am no more seen. I drop into an unchangeable eternity. I want to know one thing—the way to heaven, how to land on that happy shore. God Himself has condescended to teach the way; for this very end He came from heaven. He hath written it down in a Book! O give me that Book! At any price give me that Book of God! I have it: here is knowledge enough for me. Let me be a man of one Book.

Here, then, I am, far from the busy ways of men. I sit down alone: only God is here. In His presence I open, I read this Book; for this end—to find the way to heaven.—From "Preface to Sermons," volume 1, where he writes, "Let me be homo unius libri."

A lady missionary in India, in one of her tours came upon a distant village of natives, who were unusually mild in their treatment of her. She explained the life of Christ to them, telling them He was the poor man's Friend, that He used to eat with common people, and heal their sick, that little children ran after Him and climbed upon His knees as He sat in their houses. Suddenly she was interrupted by a native who said: "Miss Sahib, we know Him well. He lived here for years." It turned out that an old man belonging to another mission had once lived in that far-away village. Oh, my dear friends, if only our villagers could recognize Jesus in your life and mine!—Exchange.

The angel Gabriel and the Master are talking together. Gabriel is saying:

"Master, You died for the whole world down there, did You not?"

"Yes."

"And do they all know about it?"

"Oh, no! Only a few in Palestine know about it so far."

"Well, Master, what's Your plan? What have You done about telling the world that You died for them? What's Your plan?"

"Well," the Master is supposed to answer, "I asked Peter and James and John, and little Scotch Andrew, and some more of them down there, just to make it the business of their lives to tell others, and the others are to tell others, and still others, until the last man in the farthest circle has heard the story and has felt the thrilling and the thralling power of it."

And Gabriel answers, with a sort of hesitating reluctance, as though he could see difficulties in the working of the plan: "Yes, but—suppose Peter fails. Suppose after a while John simply does not tell others. Suppose their descendants, the successors away off in the first edge of the twentieth century, get so busy about things that they do not tell others—what then?"

And he is thinking of the difference to the man who hasn't been told—"what then?"

And back comes that quiet voice of Jesus: "Gabriel, I haven't made any other plans—I'm counting on them."—From Dr. S. D. Gordon's "Quiet Talks on Service."

DEFINING A STUDY CLASS.

A Mission Study Class is:
A number from six to twelve
M eeting weekly
I n some home or chapel
S eated around a table
S tudying together
I nspiring facts and stories
O pening session on time
N ot extending over one and one-half hours
S essions brimful of
T rue enthusiasm
U sed to stir up the "gift of God"
D evoted to enlarged efforts to encourage
Y outhful spontaneity to form
C oncerted plans for extending
L arger and broader knowledge to
A ll church members, that
S uch may aid in
S trengthening the army of the Great King.

—Mary A. Gildersleeve, in Missionary Review.

Rev. Dr. Barbour, of Rochester, was crossing the Atlantic. The royal suite of rooms, once used by an emperor, was now occupied by the wife of a Tammany official, a woman whose life had no deep interests, who must look to fads to occupy her mind. One day she engaged Dr. Barbour in conversation by suddenly asking, "Are you a Christian?" After his quiet affirmative answer she said abruptly, "I'm not." He expressed regret, but no surprise, and inquired what religion she did follow. "I am a Buddhist," she announced with considerable pride. "Are you? What do you believe?" "Oh, I'm only a Swami." "How interesting! What do the Swamis believe?" At this she colored slightly and answered, "The Buddhist priest told me that while one is only a Swami it is not necessary to know what you believe."—Jeannette Bachman, in Sunday School Times.

KING ALCOHOL—TWENTY THIRD PSALM.

King Alcohol is my shepherd. I shall always want. He maketh me to lie down in the gutters. He leadeth me beside troubled waters. He destroyeth my soul. He leadeth me into the path of wickedness for effect's sake. Yea, though I walk through the valley of poverty and have delirium tremens, I will cling to evil for thou art with me; thy bite and sting, they torment me.

Thou preparest an empty table before me in the presence of my family. Thou anointest my head with hellishness. My cup of wrath runneth over.

Surely destruction and misery shall follow me all the days of my life, and I will dwell in the house of the adversary forever.—Selected.

FIND YOUR PLACE.

(Continued from Page 187.)

Another year is almost gone. I want to urge every volunteer to take off the brakes, throw off all hindrances, and make these closing weeks count the most for the volunteer cause. Every ounce of energy that we faithfully throw into the cause is going to count for the Lord. Let every volunteer put forth his very best effort in order to close up the school year with a high tone of spirituality, both in the individual life and in the organization. We want to finish the work this year in such a way that next fall we can enter into the volunteer campaign with more reserved force than we ever before have been able to do.

At Conference we want to get together as a band, and have a heart-to-heart talk, and make suggestions, and lay plans whereby next fall we can start with much enthusiasm and vigor in the work.

Let us pray that the U. S. V. may work as a most systematic and perfectly arranged organism, and that the body will become a mighty force for the cause of righteousness.

3435 Van Buren St., Chicago.

FINANCIAL REPORT

CORRECTIONS.

In the March Visitor the total for Church Extension should be $39.62, $23.95 having been previously received during October instead of $23.45.

Of the amounts which have been given for Mission work in Denmark and Sweden and for Sweden Churchhouse, the distribution of these funds is made in the books of the General Mission Board as follows: Sweden Churchhouse, $41.50; Sweden Mission, $25.95; Denmark Mission, $9.10.

During the month of March the General Mission Board sent out 166,335 pages of tracts.

The Board is pleased to acknowledge the receipt of the following donations during the month of March:

WORLD-WIDE.

Pennsylvania—$254.07.

Western District, Individuals.
H. L. Griffith, $8; Linda Griffith, $5; Sam'l Baker, $5; S. P. Zimmerman (marriage notice), 50 cents; N. H. Blough (marriage notice), 50 cents; J. Lloyd Nedrow (marriage notice), 50 cents; W. M. Howe (marriage notice), 50 cents; A Sister, Pittsburgh, $1, ...$ 21 00
Middle District, Congregations.
James Creek, $5.80; Woodbury, $3, .. 8 80
Sunday-school.
Fairview 1 00
Individuals.
R. P. Good, $60; Thos. Harden and Family, $1, ... 61 00
Eastern District, Congregations.
Chiques, $68.04; Spring Creek, $52.60; Mountville, $21.73; Conestoga, $11.40, ... 153 77
Southern District, Individuals.
D. B. Hostetler, $6.50; Ross D. Murphy, $1, Bertha Firestone, $1, ... 8 50

Ohio—$117.07.

Northwestern District, Congregation.
Sugar Creek, ... 21 75
Individuals.
Mrs. Isabell Aldstadt, $1; Harriet Swihart, 50 cents; H. Z. Smith (marriage notice), 50 cents, ... 2 00
Northeastern District, Individuals.
Geo. H. Irvin, $40; Katy A. Hower, $2; A brother, Springfield, $5; A Sister, Springfield, 50 cents; Friends, $5, ... 52 50
Southern District. Congregations.
West Dayton, $24.50; Eversole, $6.57, 31 07
Sunday-school.
Bethel, Salem, ... 8 75
Individuals.
Jonas Horning (marriage notice), 50 cents; Hugh Miller (marriage notice), 50 cents, ... 1 00

Indiana—$104.79.

Northern District, Congregation.
First South Bend, ... 52 00
Sunday-school.
Rock Run, ... 26 88
Individuals.
John Huntington, $1.50; Lafayette Steele, (marriage notices), $1; J. P. Hoffman (marriage notice), 50 cents; J. H. Fike (marriage notice), 50 cents; Mrs. E. E. Shively (marriage notice), 50 cents; A Sister, $5, ... 9 00
Middle District, Sunday-school.
Burnetts Creek, ... 12 66
Individuals.
A brother, Roann, ... 3 25
Southern District.
In memory of Elizabeth Canaday, Nettle Creek, ... 1 00

Kansas—$90.00.

Northwestern District, Individuals.
J. A. Stutzman, $2; E. D. Steward (marriage notices), $1, ... 3 00
Northeastern District, Congregation.
Chapman Creek, ... 12 00
Southwestern District.
Eliza Flack Estate, ...$ 75 00

Virginia—$76.45.

First District, Congregation.
Individual.
Cloverdale, ... 19 65
Individual.
A. C. Rieley, ... 5 00
Second District, Congregation.
Beaver Creek, ... 14 00
Individuals.
T. S. Moherman, $1.80; Estate Emanuel Long, $7.50, ... 9 30
Northern District, Individuals.
Simon Hausenfluck and wife, ... 8 00
Eastern District, Individuals.
Emma Southall, $2; E. P. Bowman, 50 cents, An individual, $12; A brother and sister, Fairfax, $6, ... 20 50

Canada—$30.00.

Western District, Individuals.
Mr. and Mrs. Jos. D. Reish, ... 30 00

Nebraska—$27.00.

Individuals.
D. Vasey, $5.50; M. M. Kline, $5; Mrs. M. E. Hildebrand, $1; W. P. McLellan (marriage notice), 50 cents; A brother, $15, ... 27 00

Iowa—$19.50.

Northern District, Individuals.
N. W. Miller, $6; H. I. Metz, $5, ... 11 00
Middle District, Individuals.
A. E. Bonesteel, $2; Hazel Eby, $1, ... 3 00
Southern District, Congregation.
English River, ... 5 50

Tennessee—$13.26.

Congregation.
Limestone, ... 8 26
Individual.
B. Y. Harris, $7; Mrs. D. T. Keebler, $3, ... 10 00

Illinois—$15.00.

Northern District, Congregation.
Pine Creek, ... 5 00
Individuals.
Minnie Sack, $1; Geo. Breon, $1; Eld. E. B. Hoff (marriage notice), 50 cents; Chas. E. Delp (marriage notice), 50 cents, ... 3 00
Southern District.
Class No. 3, Woodland, ... 5 00
Individuals.
A Sister, $1.50; E. C. Cawley (marriage notice), 50 cents, ... 2 00

North Dakota—$13.00.

Individuals.
Stephen Hodgson, $6; Sada E. Andes, $1; A. P. Sommers, Bowden Valley, $1; A brother, $5, ... 13 00

Washington—$12.85.

Individuals.
L. E. Ulrich (marriage notice), 50 cents; Individuals, $5; Individuals, Mt. Hope, $2.35; A brother and sister, $5,.. 12 85

Maryland—$12.67.

Middle District, Aid Society.
Brownsville, ... 3 00
Sunday-school.
Brownsville, ... 2 14
Eastern District, Sunday-school.
Westminster, Meadow Branch, ... 7 53

West Virginia—$9.25.

First District, Congregation.
White Pine, ... 1 75
Individuals.
Minor Leatherman and wife, Knobley, $2; A. A. Rotruck, $1.50; Albert Frush, $1; A. W. Ebert, $1, ... 5 50
Second District, Congregation.
Pleasant View, ... 2 00

California—$9.00.
Southern District.
Unknown, ... $ 9 00

Michigan—$6.60.
Congregation.
New Haven, ... 4 60
Class.
Character Builders, Beaverton, ... 1 40

Oregon—$7.50.
Individuals.
Conrad Fitz, $5; D. S. Butterbaugh, $2.50, ... 7 50

Colorado—$5.50.
Northeastern District, Individuals.
L. G. Templeton (marriage notice), 50 cents; A Sister, $5, ... 5 50

Oklahoma—$5.00.
Individual.
Albert L. Williams, ... 5 00

Minnesota—$1.50.
Individual.
S. P. Maust, ... 1 50

Missouri—$1.50.
Northern District, Individual.
J. F. Vanpelt (marriage notice), ... 50
Middle District, Individuals.
Jas. M. Mohler (marriage notice), 50 cents; W. P. Strole (marriage notice), 50 cents, ... 1 00

Idaho—$1.00.
Individual.
Geo. H. Wise, ... 1 00

Unknown—$1.00.
Sister R. R., ... 1 00

Total for the month, ... $ 837 91

INDIA MISSION.

Illinois—$17.43.
Northern District, Individual.
Dan'l Metz, ... $ 2 00
Southern District, Sunday-schools.
Kaskaskia, $3.02; Martins Creek, $2.21; Pleasant Grove, $2.10; LaMotte Prairie, 50 cents; Allison Prairie, 32 cents; Sugar Creek, 25 cents, ... 8 40
Aid Society.
Liberty, ... 5 00
Individual.
Jacob Kreppes, ... 2 03

Pennsylvania—$18.24.
Middle District, Congregation.
Clover Creek, ... 18 24

Indiana—$2.00.
Northern District, Individual.
Kate Branner, ... 2 00

Virginia—$1.00.
Eastern District, Individual.
Emma Southall, ... 1 00

Total for the month, ... $ 38 67

INDIA ORPHANAGE.

Pennsylvania—$71.00.
Western District, Congregation.
Middle Creek, ... $ 20 00
Class.
Willing Workers, Manor, Purchase Line, ... 10 00
An Individual, Manor, ... 6 00
Eastern District, Sunday-schools.
Springville, $9; Lancaster, $5, ... 14 00
Southern District, Aid Society.
Carlisle, ... 16 00
Individual.
Trostle P. Dick, Antietam, ... 5 00

Maryland—$32.00.
Middle District.
Y. P. Missionary Society, Hagerstown, 32 00

Ohio—$11.92.
Northeastern District.
Junior Boys and Girls, East Nimishillen, ... 6 92
Individual.
A Sister, Springfield, ... 5 00

Oklahoma—$10.00.
Individual.
Jennie Garber, ... $ 10 00

Indiana—$8.00.
Middle District.
Young Married Class, Salamonie, ... 8 00

Kansas—$6.97.
Southwestern District, Sunday-school.
Slate Creek, ... 6 97

Virginia—$1.00.
Eastern District, Individual.
Albert Wine, Fairfax, ... 1 00

Total for the month, ... $ 140 89

INDIA BOARDING SCHOOL.

Pennsylvania—$189.35.
Middle District, Sunday-school.
Snake Spring, ... 25 00
Aid Society.
Spring Run, ... 25 00
Eastern District, Sunday-schools.
Chiques, $22.27; Manheim, White Oak, $20.66; Longenecker's, White Oak, $18.74; Conewago, $13.59; Mount Hope, Chiques, $12.80; Lancaster, $12.21; East Fairview, $10.50; Bachmanville, Conewago, $7.74, 118 51
Lancaster Missionary & Benevolent Society, ... 20 84

Iowa—$21.00.
Middle District.
Class, Silent Workers, Dallas Center, ... 21 00

Indiana—$6.25.
Northern District, Congregation.
Turkey Creek, ... 6 25

Total for the month, ... $ 216 60

INDIA HOSPITAL.

Ohio—$25.00.
Northeastern District, Sunday-school.
Wooster, ... $ 25 00

Illinois—$20.00.
Northern District, Sunday-school.
Bethany Graded, Chicago, ... 20 00

North Dakota—$18.00.
Aid Society.
Berthold, ... 18 00

Idaho—$5.00.
Aid Society.
Fruitland, ... 5 00

Virginia—$3.00.
Eastern District, Individuals.
A brother and sister, Fairfax, ... 3 00

Pennsylvania—$3.00.
Middle District, Individual.
Sister J. C. Miller, Tyrone 3 00

Maryland—$2.00.
Middle District, Individual.
A brother, ... 2 00

Indiana—$2.00.
Southern District, Individual.
Abraham Bowman, ... 2 00

Total for the month, ... $ 78 00

INDIA WIDOWS' HOME.

Pennsylvania—$14.00.
Eastern District.
Indian Creek Willing Workers' Society, ... $ 10 00
Southern District, Class.
Willing Workers, Hampton, Upper Conewago, ... 4 00

Indiana—$1.00.
Southern District, Individual.
Ollie L. Cross, ... 1 00

Total for the month, ... $ 15 00

QUINTER MEMORIAL.

Illinois—$10.00.
Northern District, Aid Society.
Franklin Grove, ... $ 10 00

Ohio—$5.00.
Southern District, Aid Society.
Dorcas, Covington, ... $ 5 00
Idaho—$5.00.
Aid Society.
Fruitland, ... 5 00
Virginia—$5.00.
Second District, Aid Society.
Middle River, ... 5 00
California—$5.00.
Northern District, Aid Society.
Empire, ... 5 00
Total for the month, ... $ 30 00

CHINA MISSION.

Ohio—$25.00.
Northeastern District, Sunday-school.
Wooster, ... $ 25 00
Pennsylvania—$15.00.
Western District, Individuals.
A Sister and two daughters, Pittsburgh, ... 5 00
Middle District, Individual.
Mervin E. Kruger, ... 10 00
Virginia—$7.50.
Eastern District, Individuals.
J. S. Wine and wife, $6.50; Emma Southall, $1, ... 7 50
Illinois—$5.00.
Southern District, Aid Society.
Liberty, ... 5 00
Total for the month, ... $ 52 50

CHINA ORPHANAGE.

Maryland—$22.00.
Eastern District, Sunday-school.
Westminster, Meadow Branch, ... $ 22 00
Indiana—$20.00.
Northern District, Aid Society.
New Salem, ... 20 00
Minnesota—$5.00.
Individual.
Mrs. G. R. Hahn, ... 5 00
Virginia—$1.30.
Eastern District, Individual.
Albert Wine, ... 1 30
Total for the month, ... $ 48 30

CHINA BOYS' SCHOOL.

Indiana—$2.00.
Southern District, Individual.
Abraham Bowman, ... $ 2 00
Total for the month, ... $ 2 00

CHINA GIRLS' SCHOOL.

Ohio—$5.00.
Northeastern District, Individual..
A sister, Springfield, ... $ 5 00
Illinois—$0.74.
Southern District, Class.
Sunshine, Allison Prairie, ... 74
Total for the month, ... $ 5 74

CHINA HOSPITAL.

Pennsylvania—$43.00.
Middle District, Sunday-school.
Huntingdon, ... $ 38 00
Southern District, Aid Society.
Antietam, ... 5 00
Illinois—$20.00.
Northern District, Sunday-school.
Bethany Graded, Chicago, ... 20 00
Indiana—$5.00.
Northern District, Individual.
Elizabeth Hay, ... 5 00
Total for the month, ... $ 68 00

DENMARK MISSION.

Illinois—$20.00.
Northern District, Sunday-school.
Bethany Graded, Chicago, ... $ 20 00
Total for the month, ... $ 20 00

SWEDEN MISSION.

Illinois—$20.00.
Northern District, Sunday-school.
Bethany Graded, Chicago, ... $ 20 00
Total for the month, ... $ 20 00

SOUTH AMERICA MISSION.

Ohio—$1.00.
Southern District, Individual.
Sara Bigler, ... $ 1 00
Total for the month, ... $ 1 00

CHURCH EXTENSION.

Colorado—$8.40.
Southeastern District, Congregation.
Hartman, ... $ 8 40
Unknown—$5.00. 5 00
Total for the month, ... $ 13 40

ITALIAN MISSION—BROOKLYN.

Pennsylvania—$58.00.
Western District, Individuals.
Mrs. Rachel Fox, $1; A sister, Pittsburgh, $3, ... $ 4 00
Middle District, Individuals.
Bro. and Sister D. P. Hoover, ... 2 00
Eastern District, Congregation.
Midway, ... 52 00
Ohio—$45.95.
Northwestern District, Sunday-school.
Lick Creek, ... 14 00
Lick Creek Boys' and Girls' Mission,.. 12 00
Northeastern District, Sunday-school.
Beech Grove, Chippewa, ... 17 20
Southern District.
Juniors and Teacher, Pleasant Hill, Newton, ... 2 75
Indiana—$27.19.
Northern District, Sunday-school.
Maple Grove, ... 22 84
Classes.
Willing Workers and Young Men's, Pine Creek, ... 2 35
Southern District, Individuals.
Jas. A. Byer and wife, ... **2 00**
Illinois—$22.00.
Northern District, Sunday-school.
Bethany Graded, Chicago, ... 20 00
Southern District, Individual.
Lizzie G. Hummer, ... 2 00
Iowa—$11.50.
Middle District, Individual.
Abe Nighswander, ... 5 00
Southern District, Christian Workers.
Franklin, ... 6 50
Washington—$10.00.
Individuals.
A brother and sister, ... 10 00
North Dakota—$6.30.
Individual.
Mrs. W. H. Clark, ... 6 30
Tennessee—$5.00.
Individuals.
John W. Swadley and wife, ... 5 00
Virginia—$1.00.
Eastern District, Individual.
Emma Southall, ... 1 00
Total for the month, ... $ 186 94

General Mission Board

of the Church of the Brethren

ITS MEMBERSHIP.

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ITS FORCE OF FOREIGN WORKERS.

Denmark.

Wine, A. F., ... Aagade 26, 2 Sal, Aalborg, Denmark
Wine, Attie C., ... Aagade 26, 2 Sal, Aalborg, Denmark

Sweden.

Buckingham, Ida, ... Friisgatan No. 2, Malmö, Sweden
Graybill, J. F., ... Friisgatan No. 2, Malmö, Sweden
Graybill, Alice M., ... Friisgatan No. 2, Malmö, Sweden

China.

Blough, Anna V., ... Ping Ting Hsien, Shansi, China
Bright J. Homer, ... Liao Chou, Shansi, China
Bright, Minnie, ... Liao Chou, Shansi, China
Brubaker, Dr. O. G., ... Liao Chou, Shansi, China
Brubaker, Cora M., ... Liao Chou, Shansi, China
Crumpacker, F. H. (on furlough), ... Care Gen. Miss. Board, Elgin, Ill.
Crumpacker, Anna N. (on furlough), ... Care Gen. Miss. Board, Elgin, Ill.
Cripe, Winnie, ... Liao Chou, Shansi, China
Flory, Raymond C., ... Liao Chou, Shansi, China
Flory, Lizzie N., ... Liao Chou, Shansi, China
Horning, Emma, ... Ping Ting Hsien, Shansi, China
Hutchison, Anna, ... Liao Chou, Shansi, China
Metzger, Minerva, ... Ping Ting Hsien, Shansi, China
Rider, Bessie M., ... Ping Ting Hsien, Shansi, China
Senger, Nettie M., ... Ping Ting Hsien, Shansi, China
Vaniman, Ernest D., ... Ping Ting Hsien, Shansi, China
Vaniman, Susie C., ... Ping Ting Hsien, Shansi, China
Wampler, Dr. Fred J., ... Ping Ting Hsien, Shansi, China
Wampler, Rebecca S., ... Ping Ting Hsien, Shansi, China

India.

Arnold, S. Ira, ... Anklesvar, B. B. C. I. R. R., India
Arnold, Elizabeth, ... Anklesvar, B. B. C. I. R. R., India
Blough, J. M., ... Bulsar, Surat Dist., India
Blough, Anna Z., ... Bulsar, Surat Dist., India
Cottrell, Dr. A. Raymond, ... Bulsar, Surat Dist., India
Cottrell, Dr. Laura M., ... Bulsar, Surat Dist., India
Ebey, Adam, ... Karadoho, via Dahanu, B. B. C. I. R. R., India
Ebey, Alice K., ... Karadoho, via Dahanu, B. B. C. I. R. R., India
Emmert, Jesse B., ... Jalalpor, Surat Dist., India
Emmert, Gertrude R., ... Jalalpor, Surat Dist., India
Eby, E. H. (on furlough), ... 122 N. 76th St., Seattle, Wash.
Eby, Mrs. Emma H. (on furlough), ... 122 N. 76th St., Seattle, Wash.
Eby, Anna M., ... Dahanu, B. B. C. I. R. R., India
Himmelsbaugh, Ida (on furlough), ... 200 6th Ave., Altoona, Pa.
Holsopple, Q. A., ... Umalla Village, B. B. C. I. R. R., via Anklesvar, India
Holsopple, Kathren R., ... Umalla Village, B. B. C. I. R. R., via Anklesvar, India
Kaylor, John I., ... Vada, Thana Dist., India
Kaylor, Rosa, ... Vada, Thana Dist., India
Lichty, Daniel J., ... Umalla Village, B. B. C. I. R. R., via Anklesvar, India
Lichty, Nora A., ... Umalla Village, B. B. C. I. R. R., via Anklesvar, India
Long, I. S., ... Vyara, Surat Dist., India
Long, Effie V., ... Vyara, Surat Dist., India
Miller, Eliza B. (on furlough), ... R. F. D. 2, Waterloo, Iowa
Miller, Sadie J., ... Vyara, Surat Dist., India
Nickey, Dr. Barbara M., ... Vyara, Surat Dist., India
Pittenger, J. M., ... Ahwa, Dangs Forest, via Bilimora, India
Pittenger, Florence B., ... Ahwa, Dangs Forest, via Bilimora, India
Powell, Josephine, ... Bulsar, Surat Dist., India
Royer, B. Mary, ... Dahanu, B. B. C. I. R. R., India
Ross, A. W., ... Bulsar, Surat Dist., India
Ross, Mrs. A. W., ... Bulsar, Surat Dist., India
Stover, W. B., ... Anklesvar, B. B. C. I. R. R., India
Stover, Mrs. W. B., ... Anklesvar, B. B. C. I. R. R., India
Shumaker, Ida C., ... Bulsar, Surat Dist., India
Widdowson, Olive, ... Anklesvar, B. B. C. I. R. R., India
Ziegler, Kathryn (on furlough), ... Royersford, Pa.

Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

SUPPOSE

Some one were to offer me **a thousand dollars** for every soul that I might earnestly try to lead to Christ, would I endeavor to lead any more souls to Him than I am endeavoring to do now? Is it possible that I would attempt to do **for money,** even at the risk of blunders or ridicule, what I hesitate or shrink from doing now in obedience to God's command? Is my love of money stronger than my love of God or of souls? How feeble then my love of God! Perhaps this explains why I am not a soul-winner.

SUPPOSE

I were to see a blind man unknowingly approaching the brink of a high precipice, and that I were to sit by without concern or any effort to warn or save him from certain death, would I not be as guilty of his death in God's sight as though I had murdered him outright? The death of a body, which might have been (but was not) prevented, is a terrible thing, but how about the preventable death of a human soul—perchance of many souls—for which **God may hold me responsible?** If my murder of another's body by neglect is an unspeakable crime, what shall be said of my murder by neglect of another's soul?

SUPPOSE

That "when the roll is called up yonder," I am there myself, but that all through the eternal ages I am unable to find a single person who is there because of my having led him to Christ—how much will heaven mean to me?

SUPPOSE

That as an employee I were spasmodic in the kind of service I rendered—zealous one week, lukewarm the second, and utterly indifferent the third; then zealous, and lukewarm and indifferent again, and so on—how long would my employer stand such service as that? But is not **this** the kind of soul-winning service I am giving God? Or it may be not even as good as this. If God's love for me were to be as spasmodically manifested as my love for Him, how would I fare?

SUPPOSE

That when the final reckoning comes, I should be found, not with ten talents, or even five, but with only one, and that one "hid in the earth" (Matt. 25: 14-30)—what then? Has not the one soul-winning talent which God has given me fallen so into disuse that I even doubt its existence? And therefore have I not already "hid it in the earth"? Must I not beware lest the fate of the unprofitable servant be my fate?

SUPPOSE

I were to be asked how many persons I had **persistently tried** to win to Christ during the past month, or even during the past year, what would my answer be? How many have I even spoken to? How many have I on my prayer list now? If I am not interested enough in the salvation of others even to have a daily prayer list, is it any wonder that I am not a soul-winner?

SUPPOSE

That **every member** of the church to which I belong were to dedicate himself or herself **today** to a life of **full surrender** to the will of God according His Word (Rom. 12: 1, 2), and were to become henceforth a soul-winner as exemplified in the life of Paul (1 Cor. 9: 20-22), would not such a revival follow as this church and community have never seen? And am I not willing to say that by His grace I will give myself from this day forward to the definite business of saving the lost, that I will have a daily prayer list and will do what I can under the guidance of the Holy Spirit to help accomplish the supreme work for which my Lord and Master came into the world?

From a leaflet distributed by The Great Commission Prayer League, 808 N. La Salle St., Chicago, Ill.

27040 JUNE 1916 WINE, J.D. FORESTVILLE. VA.

The Missionary Visitor

Vol. XVIII JUNE, 1916 *No. 6*

A Dubla Home, Bulsar, India

There are hundreds of such homes near here and many of these people come to the Dispensary. They need a Hospital. Our doctors in India are most capable. The Board has approved the request for $10.000 to build the Hospital. Pray that it may be built.

OUR MISSIONARY SURVEY FOR YEAR 1915

The Missionary Visitor

PUBLISHED MONTHLY BY GENERAL MISSION BOARD
CHURCH OF THE BRETHREN

SUBSCRIPTION TERMS

THE SUBSCRIPTION PRICE IS FIFTY CENTS PER YEAR

The subscription price is included in **EACH** donation of a dollar or more to the General Board, either direct or thru any congregational collection, provided the dollar or more is given by one individual and in no way combined with another's gift. Different members of the same family may each give a dollar or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

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The Thirty-first Annual Report

OF THE GENERAL MISSION BOARD
OF THE CHURCH OF THE BRETHREN

For the Year Ending February 29, 1916

Published by
General Mission Board
Elgin, Ill.

General Mission Board

of the Church of the Brethren

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Life Advisory Member

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1917

Galen B. Royer, ...Elgin, Illinois.
1917

H. C. Early,.....Penn Laird, Virginia.
1916

Charles D. Bonsack,....New Windsor, Maryland.
1916

ORGANIZATION

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Vice-President, Charles D. Bonsack,
New Windsor, Md.

Sec.-Treas., Galen B. Royer, Elgin, Illinois.

Asst. Sec., J. H. B. Williams, Elgin, Illinois.

Head Office, Elgin, Illinois. Annual Meeting of Board, third Wednesday in April. Other regular meetings, third Wednesday of August and December.

OUR FORCE OF MISSIONARIES

Below may be found a list of the missionaries, with present addresses, and date of entering service, who are at present serving under direction of the General Mission Board.

Denmark.

Wine, A. F., Aagade 26, 2 Sal, Aalborg, ...1913
Wine, Attie C., Aagade 26, 2 Sal, Aalborg, ...1913

Sweden.

Buckingham, Ida, Früsgatan No. 2, Malmö, ...1913
Graybill, J. F., Früsgatan No. 2, Malmö, ...1911
Graybill, Alice M., Früsgatan No. 2, Malmö, ...1911

China.

Blough, Anna V., Ping Ting Hsien, Shansi, ...1913
Bright, J. Homer, Liao Chou, Shansi, 1911
Bright, Minnie, Liao Chou, Shansi, ..1911
Brubaker, Dr. O. G., Liao Chou, Shansi, 1913
Brubaker, Cora M., Liao Chou, Shansi, 1913
Crumpacker, F. H. (on furlough), Elgin, Ill., ...1908
Crumpacker, Anna N. (on furlough), Elgin, Ill., ...1908
Cripe, Winnie, Liao Chou, Shansi, ...1911
Flory, Raymond C., Liao Chou, Shansi, 1914
Flory, Lizzie N., Liao Chou, Shansi, 1914
Horning, Emma, Ping Ting Hsien, Shansi, ...1908
Hutchison, Anna, Liao Chou, Shansi, ..1911
Metzger, Minerva, Ping Ting Hsien, Shansi, ...1908
Rider, Bessie M., Ping Ting Hsien, Shansi, ...1916
Senger, Nettie M., Ping Ting Hsien, Shansi, ...1916
Vaniman, Ernest D., Ping Ting Hsien, Shansi, ...1913
Vaniman, Susie C., Ping Ting Hsien, Shansi, ...1913
Wampler, Dr. Fred J., Ping Ting Hsien, Shansi, ...1913
Wampler, Rebecca S., Ping Ting Hsien, Shansi, ...1913

India.

Arnold, S. Ira, Anklesvar, B. B. C. I. R. R., ...1913
Arnold, Elizabeth, Anklesvar, B. B. C. I. R. R., ...1913
Blough, J. M., Bulsar, Surat Dist., ...1903
Blough, Anna Z., Bulsar, Surat Dist., .1903
Cottrell, Dr. A. Raymond, Bulsar, Surat Dist., ...1913
Cottrell, Dr. Laura M., Bulsar, Surat Dist., ...1913
Ebey, Adam, Karadoho, via Dahanu, B. B. C. I. R. R., ...1900
Ebey, Alice K., Karadoho, via Dahanu, B. B. C. I. R. R., ...1900
Emmert, Jesse B., Jalalpor, Surat Dist., 1902
Emmert, Gertrude R., Jalalpor, Surat Dist., ...1904
Eby, E. H. (on furlough), 122 N. 76th St., Seattle, Wash., ...1904
Eby, Mrs. Emma H. (on furlough), 122 76th St., Seattle, Wash., ...1904
Eby, Anna M., Dahanu, B. B. C. I. R. R., ...1912
Himmelsbaugh, Ida (on furlough), McPherson, Kansas, Care Hospital, ...1908
Holsopple, Q. A., Umalla Village, B. B. C. I. R. R., via Anklesvar, ...1911
Holsopple, Kathren R., Umalla Village, B. B. C. I. R. R., via Anklesvar, ...1911
Kaylor, John I., Vada, Thana Dist., ...1911
Kaylor, Rosa, Vada, Thana Dist., ...1911
Lichty, Daniel J., Umalla Village, B. B. C. I. R. R., via Anklesvar, ...1902
Lichty, Nora A., Umalla Village, B. B. C. I. R. R., via Anklesvar, ...1903
Long, I. S., Vyara, Surat Dist., ...1903
Long, Effie V., Vyara, Surat Dist., ...1903
Miller, Eliza B. (on furlough), R. F. D. 2, Waterloo, Ia., ...1900
Miller, Sadie J., Vyara, Surat Dist., ...1903
Nickey, Dr. Barbara M., Vyara, Surat Dist., ...1915
Pittenger, J. M., Ahwa, Dangs Forest, via Bilimora, ...1904
Pittenger, Florence B., Ahwa, Dangs Forest, via Bilimora, ...1904
Powell, Josephine, Vada, Thana Dist., .1906
Royer, B. Mary, Dahanu, B. B. C. I. R. R., ...1913
Ross, A. W., Bulsar, Surat Dist., ...1904
Ross, Mrs. A. W., Bulsar, Surat Dist., 1904
Stover, W. B., Anklesvar, B. B. C. I. R. R., ...1894
Stover, Mrs. W. B., Anklesvar, B. B. C. I. R. R., ...1894
Shumaker, Ida C., Bulsar, Surat Dist., .1910
Widdowson, Olive, Anklesvar, B. B. C. I. R. R., ...1912
Ziegler, Kathryn (on furlough), Royersford, Pa., ...1908

Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

OUR THIRTY-FIRST ANNUAL REPORT

It would be the part of an ingrate at this beginning of our Thirty-first Annual Report to fail in giving honor and glory to Him Who has led us through the many intricate problems of the past year, and Who has been the Potent Factor in winning our victories both at home and abroad.

He it was Who bade us years ago to enter the open doors of the needy heathen world, and the many instances of His presence and blessing during this past year give additional assurance of His ever-present help in problem and difficulty.

The cruel world war has continued throughout the year with unabated fury. The flower of Europe's young manhood has fallen and millions are yet in the trenches. Hundreds of missionaries have been recalled from their missionary outposts to serve in the armies of their country, while many others are interned in prison camps, or their field of operations is greatly restricted.

The year has seen possibly the greatest persecutions and massacres of innocent Christian peoples that have been witnessed since the third century after the coming of our Master—the attempted extermination of the Armenian race. But upon no people has the real burden of the war fallen more heavily than upon the Jews. The pathos and sufferings of this people during the year 1915 will ever remain a dark picture in the history of the world.

While our Board and our mission fields have been inconvenienced no little on account of the war, yet our inconvenience is but as child's play compared to what has been suffered by other Mission Boards of this country and Europe.

Especially heavy has the burden fallen upon those missions in the Turkish Empire, in Persia, and in the war zones of Africa. Here the relentless god of war has requisitioned mission premises, interned or deported missionaries, scattered or massacred Christian communities, and apparently swept away the results of patient, laborious years of self-sacrificing, God-fearing missionaries.

Bright amid all this gloom is the heroism which has been displayed by those workers who have been able to stay at their posts in these storm-tossed lands, rendering sympathy and succor to those native peoples so needy and so unfortunate.

Under such conditions it can not but be expected that those Boards directly affected by the war have been compelled to postpone any advancement in missions and likewise have been driven to the most rigid economy. It is impossible at this time to estimate the real losses incurred by the war, but when schools have been closed, Christian communities scattered, missionaries—many of whom are now sleeping in warriors' graves—recalled for service with the armies, the fact is at once apparent that when the war does close reconstruction must for a long time replace thoughts of definite advancement.

Our world at this time is a suffering world. Christianity hangs upon the cross. Death may come to much that we hold dear, but the Christianity after this great time of peril and destruction will be a faith purified by fire.

The future of missions is assured; the time when this future hope may be realized is in God's hands and in our willingness to listen to our King's commands. Pessimistic as world politics may now appear, the outlook for mighty victories for Jesus Christ is most optimistic. We herewith reprint the splendid words of Mr. J. H. Oldham in his "Survey of the Year 1915," as recently appeared in the January issue of the International Review of Missions:

"But the rays of sunshine that penetrate the overhanging clouds are not the deepest secret of the Christian's peace and joy in the midst of tribulation. Faith knows that beyond the lowering sky stretches the cloudless blue. Nothing that has happened or that can happen can alter in any way the will of God for the evangelization of the world. The obligation to give the Gospel to the non-Christian peoples is as binding as ever it was on those who profess to be Christ's disciples. The purpose of good in the heart of God towards the peoples of Asia and Africa in this time of their awakening is as sure and strong as before, and His inexhaustible resources are as freely at the disposal of those who have the faith and courage to ally themselves with that purpose.

"By the removal of much on which we had become accustomed to lean we are thrown back on the real and original foundations of our confidence with regard to the missionary enterprise. We were perhaps in danger of relying too much on the material resources of our civilization, on its outward impressiveness and prestige. These props have fallen from us, and just because they have gone, we may become stronger through rediscovering the true sources of our strength."

The Christian church must come, and there are evidences that it is coming, to the conviction reached by our beloved President Lincoln when he expressed his position that he had oftentimes been driven to his knees with the profound conviction that he had nowhere else to go.

The Church of the Brethren has been wonderfully blessed in being spared the actual horrors of war, both in the homeland and on the mission fields. We hasten almost to express our wonder that we have been thus blessed. We have prayed; others have likewise. We have labored patiently; others have toiled unceasingly. We have given to missions; others have done likewise—and suffered. The very fact in itself that we have been spared such trials constitutes a challenge to the church to go forward. When others have been compelled to abandon their missionary efforts we should redouble ours. We are not a separate, distinct, independent body in the sight of God, but we are a portion of His redeemed church, and are supposed to assume our share of the burden of the world's evangelization. Our "share" this year is larger than it has ever been before, for the burden remains the same and greater, and the missionaries are fewer in number. Let the Church of the Brethren with a mighty outburst of thanksgiving accept her full responsibility of keeping the beacon lights burning in the heathen world.

OUR MISSIONARY FORCE.

The beginning of the year saw our Sisters Eliza B. Miller, Kathryn Ziegler and Ida Himmelsbaugh returning on furlough from India. They arrived in time to be present at the Hershey Conference. While they have necessarily spent some time in recuperation, yet they have been very active, too, in secretarial work. Sister Ziegler has been occupied largely in work in her home District of Eastern Pennsylvania, Sister Himmelsbaugh in Western and Middle Pennsylvania, and Sister Miller has spoken in many places, particularly in the Districts of Tennessee, and First and Southern Virginia. Sister Himmelsbaugh at this time is completing her nurses' training course in the hospital at McPherson, Kans.

The health of the workers in the main has been good. The presence of missionary doctors in both India and China has given us more of a sense of security in the health of our missionaries. Little Adah Ebey, in India, and Cathryn Bright, in China, whose deaths are mentioned elsewhere, were called home to live with their Jesus during the year.

It seems imperative that our workers must take more frequent periods of rest than in past years, for the debilitating effects of the foreign climate in time will undermine the health of the strongest unless rest is taken. The greatest asset of our mis-

sions is our missionaries themselves. Hence very careful consideration must be given to their health. Periodic rests are therefore true missionary economy.

Sisters Bessie M. Rider and Nettie M. Senger sailed in January from Seattle, Wash., and after a stormy voyage reached their destination in China. They are now busy with the language and happy in their new field. Brother and Sister H. P. Garner and Sister Goldie Swartz, appointed at Hershey, for India, were unable to sail for India last fall and are planning to go out this coming autumn, along with a number of other new recruits that we hope will be ready by that time.

The year closed with Brother and Sister Crumpacker in China preparing to return to America for their first furlough. They reached the United States the last of March. Brother Crumpacker plans for a very active furlough period.

IN MEMORIAM.

ADAH ELNORA EBEY
Aged 2½ Years
Died December 10, 1915

CATHRYN BRIGHT
Aged 6 years
Died January 27, 1916

FINANCIAL.

In spite of the financial uncertainties that have prevailed because of the world war we have received encouragement from our financial outlook, and assurances that our Brotherhood is willing to respond when any actual need arises. Farm products have brought a good price and our people, generally, are prospered. As a consequence of that prosperity, and also an apparently growing spirit of liberality, we are able to report that our year shows an increase in income over last year of $15,284.82. Our income has increased from permanent endowments somewhat, but, as will be seen from the accompanying table, the greatest increase has come through direct donations from our brethren and sisters.

The following statement of our receipts and expenditures for the year will afford one a brief survey of our finances.

The administration expense of caring for our large endowment fund and mission work in general has been slightly in excess of 4.7 cents of each dollar of income. Thus a little over 95 cents of each dollar goes into some line of the Board's activity.

A Brief Statement of New Funds Available for Mission Work and Comparison with Last Year.

Receipts.

	1914-1915	1915-1916	Increase
Donations to Board Funds Reported in Visitor, ..	$ 46,091 25	$ 54,309 18	$8,217 93
Specials—Seattle and Warrensburg churchhouses, Belgian relief, Brooklyn Italian work, etc., ...	1,262 35	4,286 22	3,023 87
Special supports, transmissions, native workers, schools, hospitals, etc., ...	21,054 83	20,909 45	145 38*
Income endowment, earnings, bank account, Publishing House, and missionary education, ...	47,574 74	51,763 14	4,188 40
	$115,983 17	$131,267 99	$15,284 82
Endowment received, all funds, ...	125,594 50	49,029 16	76,565 34*

Expenditures.

World-wide, annuities, publications, District work, general expense, etc., ...	$ 51,620 09	$ 51,377 72	$ 242 37*
India, ...	43,109 12	47,554 64	4,445 52
China, ...	23.902 21	23.778 80	123 41*
Denmark and Sweden, ...	6,550 35	5,850 07	700 28*
Specials—Seattle and Warrensburg churchhouses, Belgian relief, Brooklyn Italian work, etc., ..	1,756 42	3,638 08	1,881 66
Totals expended for missionary work, ...	$126,938 19	$132,199 31	$5,261 12

* Decrease.

One special reason for gratification is the fact that we closed our year with a surplus of $2,023.86, as against a deficit last year of nearly $2,000. If we make a comparison of the years we will discover that the expenditures last year were $20,663.83 more than the preceding year, and the income only $8,571.80 in excess of the previous year, while this year the income was $15,284.82 over last year, and the expense only $5,261.12 increase. Thus it is easy to see that we did not make the advances requiring as heavy expenses this past year as previously.

We must not get the impression, however, that there is reason for contentment and slackness in contributions, for the future will require increased expenditures. We must send recruits to the field, and for the sake of more efficiency and greater advancement there must be added equipment in the way of schools, churches, hospitals, industrial plants, etc.

When we consider all these things it becomes evident that the range for the exercise of faith in caring for the future needs of our work is sufficiently broad to cover the necessities of much spiritual growth and hopeful expansion. The populations in our fields in India and China are possibly almost two and one-half millions of people. For these we are DIRECTLY RESPONSIBLE. Are we accepting the responsibility in a measure adequate to care for their spiritual necessities?

The missionary giving on the part of our churches shows health. Calls are frequent and insistent for special assignments of missionaries, native workers, native schools, boarding-school scholars, orphans, and other lines of endeavor. Nearly all of our missionaries, and practically all orphans and native workers, are thus specially supported. Living links are thus established at home and abroad.

There is an increasing number of churches that practice systematic giving. Where this plan has been tried it has evoked much praise and given satisfaction. We hope that others may inquire into the merits of this system. Write us and we shall be very glad to explain to you.

It gives the Board no small pleasure to be entrusted with the care of a growing endowment fund. From this many annuitants receive an income. This system of missionary giving and investment is growing in general favor in the Brotherhood. In-

deed, this seems to be an endowment age among us. The following is a record of the annuities paid by the Board since the fund was established. We shall be glad to answer any inquiries regarding annuity, its terms, advantages, etc.:

Amounts Paid in Annuities, by Years.

1897	$ 1,501 76	1907	15,073 63
1898	4,081 49	1908	15,813 66
1899	4,889 61	1909	15,802 93
1900	5,536 77	1910	17,513 69
1901	7,111 92	1911	19,255 82
1902	8,097 74	1912	21,320 15
1903	10,204 24	1913	23,621 71
1904	11,560 26	1914	26,888 63
1905	12,871 08	1915	32,034 61
1906	13,248 00		
			$266,427 70

LIVING LINKS THAT BIND OUR HOME AND FOREIGN FIELDS TOGETHER.

A large majority of our workers on the field are now definitely supported by some organization, as is seen from the following list of helpers. There are some few not yet under special support, and we shall be glad to supply information to anyone with reference to their support. While we naturally endeavor to make the assignments to those who are directly and especially interested in the workers, yet where such do not ask for the privilege we are ready to make the assignments to any who may wish the support. In studying the record of the churches that give the largest amounts per capita to our mission work we discover that almost all of them have their representative on the field.

The following is a list of those who support workers:

Individual Sunday-Schools.

Cedar Rapids, Iowa, Sister Emma Horning, China.
Cerro Gordo, Ill., Dr. A. Raymond Cottrell, India.
Dallas Center, Iowa, partial support, Sister Minerva Metzger, China.
English River, Iowa, Sister Nettie M. Senger, China.
Mt. Morris, Ill., Sister Sadie J. Miller, India.
North Manchester, Ind., Bro. A. F. Wine, Denmark.
Virden and Girard, Ill., Dr. Laura M. Cottrell, India.

Individual Congregations.

Antietam, Pa., Sisters Nora Lichty, India, and Lizzie N. Flory, China.
Bear Creek, Ohio, Sister Anna M. Eby, India.
Bethel, Nebr., Bro. R. C. Flory, China.
Coon River, Iowa, Sister Elizabeth M. Arnold, India.
Lordsburg congregation and Sunday-school, Cal., Brother and Sister Ernest Vaniman, China.
Oakley congregation and Sunday-school, Ill., Sister Ida Buckingham, Sweden.
Pipe Creek, Maryland, Bro. W. B. Stover, India.
Peach Blossom, Md., Sister Anna M. Hutchison, China.
Panther Creek, Iowa, Sister Ida Himmelsbaugh, India.
Quemahoning, Pa., Bro. Q. A. Holsopple, India.
Salem, Ohio, Sister J. Homer Bright, China.
Shade Creek and Scalp Level, Pa., Sister Anna Z. Blough, India.
Tulpehocken, Pa., Sister B. Mary Royer, India.

Sunday-Schools by Districts.

California, Southern, and Arizona, Sister Gertrude Emmert, India.
Illinois, Southern, Sister Eliza B. Miller, India.

Indiana, Northern, Sisters Mary Stover, India, and Winnie Cripe, China.
Indiana, Middle, Sister Rosa W. Kaylor, India.
Iowa, Middle, Bro. S. Ira Arnold, India.
Ohio, Southern, Brethren J. M. Pittenger, India, and J. Homer Bright, China.
Pennsylvania, Eastern, Sister Kathryn Ziegler, India.
Pennsylvania, Middle, Bro. Jesse B. Emmert, India.
Pennsylvania, Western, Sisters Ida C. Shumaker and Olive Widdowson, India.
Virginia, Northern, Dr. Fred J. Wampler, China.
Virginia, First and Southern, Sister Rebecca J. Wampler.

Congregations by Districts.

Iowa, Northern, Minnesota and South Dakota, Sister Anna V. Blough, China.

Kansas, Southwestern, and Southern Colorado, Brother and Sister F. H. Crumpacker, China.

Missouri, Middle, Sister Kathren Holsopple, India.

Nebraska, Sister Josephine Powell, India.

Virginia, Second, Northern and Eastern, Brother and Sister I. S. Long, India.

Other Organizations.

Botetourt Memorial Missionary Circle, Va., Brother and Sister A. W. Ross and one child, India.

Mt. Morris College Missionary Society, Ill., Bro. D. J. Lichty, India.

Metzger China Fund, individuals giving part support for Sister Minerva Metzger, China.

Young People's Missionary and Temperance Association, Huntingdon, Pa., Bro. J. M. Blough, India.

Individuals.

Brother and Sister Isaiah Brenaman, Lordsburg, Cal., Bro. J. I. Kaylor, India.

Nickey and Buckingham families, Dr. Barbara M. Nickey, India.

Supporting Missionary Children.

Mississinewa Sunday-school, Ind., Joseph Daniel Pittenger, India.

Lanark Sisters' Aid Society, Ill., Winnifred Brubaker, China.

Mineral Creek Juvenile Mission Band, Mo., Barbara Arnold, India.

The support of a missionary does not in any wise cover the expense of the mission work which is entrusted to that worker. The entire cost of our foreign mission work will average approximately $1,000 per missionary.

DISTRICT MISSIONARY SECRETARIES.

Almost all of the Districts have in accordance with the plan of 1911 appointed District Missionary Secretaries who have been doing very efficient work in a number of the Districts. In some Districts these secretaries have been allowed remuneration for time spent in the field. Excellent work has been done in those Districts. Through their influence mission study classes have been organized, literature distributed and local missionary committees appointed.

In other Districts no provision has been made to care for the expenses of the secretary. Therefore, excepting those Districts that fortunately selected secretaries who were able and self-sacrificing and willing to bear their own expenses, very little was done.

Many local committees have rendered excellent service and have come to be a powerful factor in missionary influence. The District workers can inspire the congre-

gation, but unless local committees are selected there is very little done in a way to reinforce the truths pressed home by the secretary.

There are a number of instances for the year where the local committees, through encouragement of systematic giving, have prompted their churches to adopt that method of rendering the Lord His dues. As a result the church grows in spirituality and power.

The following is a list of the missionary secretaries, in so far as we have them in our office:

District Missionary Secretaries.

Arkansas, First District and Southeastern Missouri.
California, Northern, D. L. Forney, Reedley, Cal.
California, Southern, and Arizona, Geo. H. Bashor, 3115 Manitou Ave., Los Angeles, Cal.
Colorado, Western, and Utah, Arthur Rust, Clifton, Colo.
Idaho and Western Montana, David Betts, Nampa, Idaho.
Illinois, Northern, and Wisconsin, S. C. Miller, Elgin, Ill.
Illinois, Southern, Charles Harshbarger, Virden, Ill.
Indiana, Middle, Catherine Neher, Flora, Ind., Box 174.
Indiana, Northern, R. O. Roose, 504 N. Main St., South Bend, Ind.
Indiana, Southern, J. W. Root, R. 21, Buck Creek, Ind., 1916.
Iowa, Middle, J. Q. Goughnour, Ankeny, Iowa.
Iowa, Northern, Minnesota and South Dakota.
Iowa Southern, Leslie Cover, S. Ottumwa, Iowa, 118 S. Moore St.
Kansas, Northeastern.
Kansas, Northwestern and Northeastern Colorado, Mary E. Daggett, Covert, Kansas.
Kansas, Southeastern, John Sherfy, 1309 S. Edith St., Chanute, Kans.
Kansas, Southwestern, and Southern Colorado, W. H. Yoder, McPherson, Kans.
Maryland, Eastern, W. E. Roop, Westminster, Md.
Maryland, Middle, Caleb Long, Boonsboro, Md.
Maryland, Western, James W. Beeghly, Oakland, Md.
Michigan, S. M. Smith, Lake Odessa, Mich.
Missouri, Middle, I. V. Enos, Adrian, Mo.
Missouri, Northern, E. W. Mason, Norborne, Mo., R. 2.
Missouri, Southern, and Northwestern Arkansas, none appointed.
Nebraska, S. G. Nickey, Moorefield, Nebr.
North Dakota, Eastern Montana and Western Canada, O. A. Myer, Williston, N. D.
North and South Carolina, Georgia and Florida, Jos. H. Griffith, Brummets Creek. N. C.
Ohio, Northeastern, Oscar H. Bechtel, Belleville, Ohio.
Ohio, Northwestern, S. P. Berkebile, Bellefontaine, Ohio.
Ohio, Southern, Ira G. Blocher, Greenville, Ohio.
Oklahoma, Panhandle of Texas and New Mexico, John R. Pitzer, Cordell, Okla.
Oregon, Hiram Smith, Albany, Oregon.
Pennsylvania, Eastern, I. W. Taylor, Neffsville, Pa.
Pennsylvania, Middle, John B. Miller, Curryville, Pa.
Pennsylvania, Southeastern, New Jersey and Eastern New York, M. C. Swigart, 6611 Germantown Avenue, Philadelphia, Pa.
Pennsylvania, Southern, W. H. Miller, R. D. 4, Hanover, Pa.
Pennsylvania, Western, H. S. Replogle, Windber, Pa.
Tennessee, none appointed.
Texas and Louisiana, M. H. Peters, Manvel, Tex.
Virginia, Eastern, E. E. Blough, Nokesville, Va.

Virginia, First District, C. D. Hylton, Troutville, Va.
Virginia, Northern, J. Carson Miller, Timberville, Va.
Virginia, Second District, W. H. Zigler, Churchville, Va.
Virginia, Southern, S. P. Reed, Floyd, Va.
Washington, J. S. Zimmerman, 116 W. Seventieth St., Seattle, Wash.
West Virginia, First District, Seymour Hamstead, R. D. 2, Oakland, Md.
West Virginia, Second District.

MISSIONARY EDUCATION.

This has likely been the most fruitful year in our history in the way of mission study among the churches. A course of study was outlined in 1914, combining a mission study and reading course. During the past year 326 have graduated from this course, receiving our diploma, while there are many others who took the course, but failed for various reasons to take the examination. Seals for the certificates are issued to those who carefully read the supplementary books of the reading course, and during the year 272 of these were sent out. In many churches interesting programs have been rendered by the study classes, and in some congregations graduation exercises were held. It counts for much in the lives of young people when the leaders in the congregation encourage such study classes. A few instances are on record for the year where the elder of the church not only gave the young people no encouragement, but actually opposed their taking up such work. Unless the conditions in such a church are very peculiar, indeed, such actions spell but one thing for that congregation in the final analysis.

We herewith give the list of books that are recommended for study in the entire course. Where the first book suggested has been studied we would recommend that another of those given be taken up for further class study:

For Certificate.

"Christian Heroism in Heathen Lands" (Galen B. Royer). **Paper, 40c; cloth, 55c.** An examination on this book is required for the certificate.

For Seals.

Only the reading of these books is required.

General Study (Red Seal).

"Missions and the Church" (Wilbur B. Stover). **Cloth, 60c.**

Home Missions (Purple Seal).

"The Challenge of the City (Strong). **Paper, 40c; cloth, 60c;** or "Aliens or Americans" (Grose). **Paper, 40c; cloth, 60c.**

"Missions in the Sunday-School" (Green Seal).

"Missionary Methods" (Trull). **Board, 57c;** or "Missionary Programs and Incidents" (Trull). **Cloth, 50c.**

Asia (Blue Seal).

"Sunrise in the Sunrise Kingdom" (De Forest). **Paper, 40c; cloth, 60c;** or "Korea in Transition" (Gale). **Paper, 40c; cloth, 60c.**

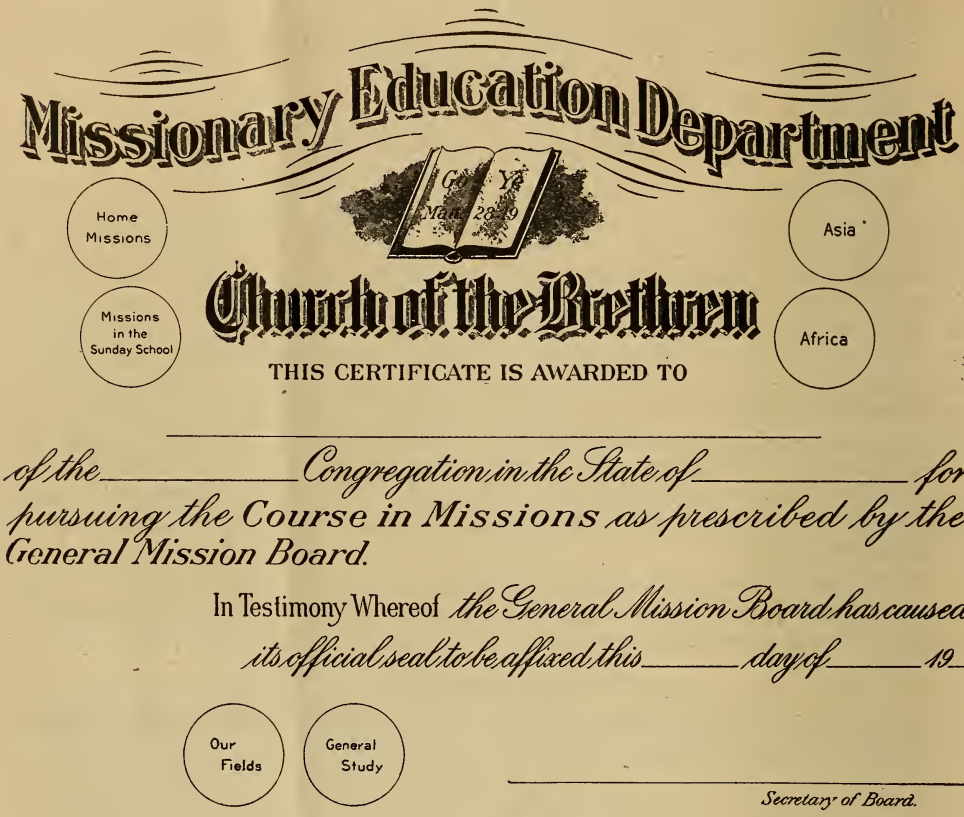
Africa (Silver Seal).

"Daybreak in the Dark Continent" (Naylor). **Paper, 40c; cloth, 60c;** or "Effective Workers in Needy Fields" (McDowell). **Paper, 40c; cloth, 60c.**

Our Fields (Gold Seal).

"The Uplift of China" (Smith). **Paper, 40c; cloth, 60c;** or "India Awakening" (Eddy). **Paper, 40c; cloth, 60c.**

The following is a fac-simile of the certificate which we award. This certificate is suitable for framing; size, 11x14 inches. A charge of twenty-five cents is made for the certificate, and the seals are supplied without additional expenditure.


Missionary Education Department
Home Missions
Asia
Missions in the Sunday School
Africa
Our Fields
General Study
Church of the Brethren
THIS CERTIFICATE IS AWARDED TO
of the _____ Congregation in the State of _____ for pursuing the Course in Missions as prescribed by the General Mission Board.
In Testimony Whereof the General Mission Board has caused its official seal to be affixed this _____ day of _____ 19__
Secretary of Board.

TRAVELING SECRETARIES.

The secretarial work among the churches has been somewhat revised during the year, in that all the work is now under the direction of the secretary of the Board. Bro. Ross D. Murphy spent a considerable portion of the year among the churches of Pennsylvania, organizing mission study classes, encouraging giving to missions and inspiring sentiment. The work of our missionaries on furlough has been mentioned in another part of this report.

BRETHREN PUBLISHING HOUSE.

The year that has closed has proved to be an average year, in profits, in the history of the Publishing House. Work has not been so plentiful as in some previous years. Our periodicals have kept up their circulation and strong efforts have been put forth to reach those members who do not yet seem to realize the importance of taking our church papers, and to secure the coöperation of those schools that are using literature obtained from other publishers. These efforts have been successful in many instances. Eld. J. E. Miller became editor of our Sunday-school literature on June 1, 1915; and on Oct. 1 Eld. Edward Frantz took up the pen as office editor of the Gospel Messenger, Bro. J. H. Moore retiring.

As the year closes steps are being taken to incorporate the Brethren Publishing House as a separate institution from the General Mission Board. This in many ways is felt to be advantageous in the further prosecution of the work.

GISH PUBLISHING FUND.

The last few pages of this report are devoted to the record of the Gish Publishing Fund, and a splendid record it has proved to be. It is gratifying to the Board to know that it has been instrumental in a small way in carrying out the wishes of Sister Barbara Gish. The record of books supplied to our ministers through the provisions of Sister Gish, it occurs to us, is a most convincing sermon to those with means on the proper stewardship of their wealth. Sister Barbara Gish passed to her reward December 31, 1915.

IN MEMORIAM

JAMES R. GISH
Born June 4, 1826
Died April 30, 1896

BARBARA GISH
Born August 28, 1829
Died December 31, 1915

AN APPRECIATION.

This report would not be complete if we failed to express our appreciation for the many kind words and actions of our brethren and sisters in every part of the Brotherhood. Few realize the scope of problems that we are called upon to solve. Not all appreciate the burdens of the tasks imposed upon us. No one realizes our shortcomings more than the Board itself. Mistakes have likely been made during the year—mistakes of the head rather than of the heart. But, dear brethren and sisters, through your efforts, your gifts, your prayers and your coöperation, in every way, have we been able to accomplish what has been done. The outlook for our work is bright. It is well for us to hesitate but little to pore over the work of the past and to behold what God has wrought. Rather, in these days, when the kingdom of our Lord requires haste, it is well that we together set our faces resolutely to the problems yet awaiting us. We believe with a profound conviction that earnest application to the task of world-wide evangelization by the rank and file of our membership will go far towards correcting those weaknesses that beset us, and will be a healthy assistance in solving our problems of church life.

Let us continue to pray that the Light, which lighteth every man, may continue to penetrate the dark places of the earth, and the darker hearts, too, until His Name, His matchless Name, is known to all the peoples of the earth.

Photo by W. O. Beckner.

Brethren's Home, Sindal, Denmark.
Staked out and planned by C. Hope. One end and upper story used for Home for Aged and other end for Meetinghouse.

1915 IN DENMARK

BY A. F. WINE.

Be the circumstances and conditions as they may, "Time" waits for nothing or no one. Another year has passed; the acts performed are a matter of history whether they be good or bad and will stand either for or against us. International history of 1915 is a black volume, drenched in the blood of the best and noblest of Europe's young men. The deeds also of many individuals and corporations have been anything but commendable from a "Brotherhood" standpoint, but a revelation of the selfishness and greed that dwells within the human heart. A few have become rich to the great detriment and expense of the many. Thus might one continue to write volumes as to the general conditions, but that is not our purpose.

A year has passed since I wrote the 1914 report for the Missionary Visitor and the work done in the mission field of Denmark in 1915 is also now a matter of history. Were this work to be written in full, I am sure there would be some black spots upon its pages; many mistakes would have to be recorded, but I am also convinced that the contrast with the world's history would be quite noticeable as to character and purpose, but insignificant as to volume. There are a few things written worthy of mentioning.

During the year 1915 two Sunday-schools have been established; one early in the year at Bedsted, the other with the beginning of the last quarter at Hordum. Both of these are in the Thy congregation and are proving to be of special interest and benefit to the work and workers in spite of the unfavorable conditions under which they are being carried on. The interest and attendance are slowly but gradually increasing. We hope to better some of the conditions with time.

A Sisters' Aid Society has been organized in the same congregation and is progressing nicely. This gives the sisters an opportunity to do active work in the church to the encouragement of all, especially the young. It has long been a recognized fact that responsibility is the best means to create interest in any line of work.

The special evangelistic efforts consisted in holding short series of meetings and Bible classes. The people of Denmark have not yet risen to that point where they

are willing to continue regularly in a two or three weeks' meeting. The attendance at these special meetings and Bible classes, as well as at the regular services, is not large but, as a rule, the interest is good of those who do attend. As an immediate result of the year's work, seven have been baptized, fellowship withdrawn from two young brethren and two sisters have died, one being ninety-seven years old; the other only forty. The membership at the close of the year was eighty-two native members; fifty-four in the Thy congregation and twenty-eight in the Vendsyssel congregation.

An addition to our song book specially suitable for Sunday-school and revival meetings has been printed which has added much to the interest in the singing. One of the greatest hindrances in my work is not being able to sing. I never have been a good singer, and now having a throat trouble makes it impossible for me to lead in singing. This has caused me much regret and embarrassment. Every missionary should be a good singer. The desire to be present in the large congregations at home to hear the inspiring and uplifting song service often rises in my thoughts when engaged in our little meeting here with no one to lead in song. This applies only in the Vendsyssel congregation, as Thy has good song leaders. Thus you have our report for the year 1915. The records are written; we try to improve by the mistakes made. We need your continued prayers for strength and wisdom to perform the work to the glory of God and the salvation of souls.

Aalborg, Denmark.

REPORT FROM SWEDEN

BY J. F. GRAYBILL.

Again we can look back over the past and recount the innumerable blessings of another year. There is cause for rejoicing over those who have been won for the kingdom, although they can not be counted by the score; for "there is joy over one sinner that repenteth, more than over ninety and nine just persons who need no repentance." Sixteen have made the good confession of faith and put on Christ by Christian baptism. The new year has begun with two reclaimed and prospects for an ingathering in the near future. The death angel has made but one visit in our rank and removed a brother to his eternal reward. We are also thankful to God that this country has retained its neutrality although the European War has affected it seriously.

Marked progress is evident in the working conditions of the church in this country. This has been the burden of our work these four and a half years. Much of this has been accomplished during the last year. The future looks promising, and for this we praise the Lord. The Sunday-school, Junior and Young People's Societies and church work in general are growing, not only in numbers, but also in interest. There is more work right at our door than we have time and strength to do. Then there are a number of calls that we can not answer. Our constant prayer is for more workers, whereever the Lord may find them. As our work grows, we need more workers. These we must raise and train, but it is encouraging to see them slowly develop.

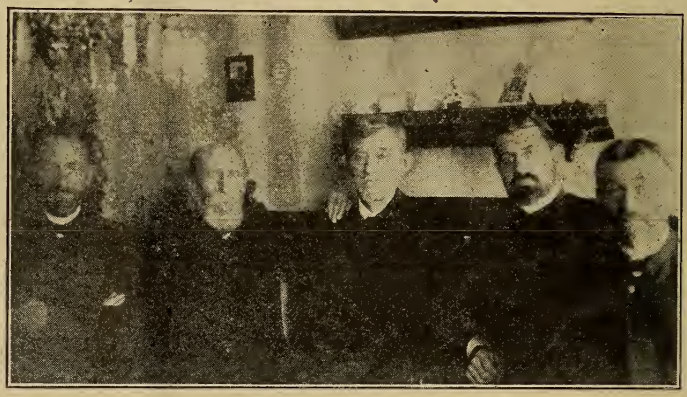
Not a few of our charitable members in the homeland, who have been favored with temporal blessings, have remembered the poor in Sweden. This will bring a blessing, not only to them, but to the work here. For this help we are thankful, both to the donors and our heavenly Father.

We realize more and more the truth of the testimony of other church workers who are acquainted with the working conditions of Sweden, that the southern part of Sweden is the hardest of all this country to work. Lutheranism, indifference and sin are more deeply rooted here than in other sections of this country.

Our trip to members living north of Stockholm last summer confirmed our idea that an American family and missionary sister should be located in Stockholm, to establish the work there. Stockholm is headquarters for all free churches. Workers of

other churches are very much surprised when we tell them that we have no work in Stockholm. And to tell them that we once had a mission there simply arouses their inquisitiveness. To answer this only reveals to them that the work in Sweden was poorly planned from the beginning, and that this accounts for only 155 members after thirty-five years' work.

One drawback in our city work in Malmö is the unaccommodating place of worship. This has been mentioned before, and we are glad to know that some of our members in the homeland are becoming interested in our need along this line. We are



Our Present Ministerial Force in Sweden.

Reading from left to right: Elder B. Lindell, Elder A. Andersson, Preacher A. Mauritzen, Elder J. F. Graybill, Elder P. Jonsson. Taken at Simrishamn District Meeting.

praying for an inviting house of worship with good Sunday-school accommodations. The Board is considering the proposition. And we feel confident that the church will respond liberally after the Board decides to move forward in this work. In the meanwhile may the Lord give grace to do the best we can under present working conditions, and patiently abide the Lord's own appointed time.

Our District Meeting was held at Simrishamn, a mission in the Malmö congregation, the 6th of February. The writer had a series of meetings the week preceding. The interest was all that could be expected.

All the churches were represented at the District Meeting by two delegates, with the exception of the Stockholm church, which was not represented at all.

After the usual preliminaries, the opening of the meeting, accepting of the delegates, reading of the minutes and organization, a number of reports were read. A few items of deferred business were disposed of, and then we were ready for new business. We had quite a budget of business, but all had a mind to work and everything moved along nicely.

The mission offering from the native churches showed a little increase over 1914. This is commendable, considering our hard times in Sweden. A lively discussion followed this report along the line of doing all in our power to get nearer the goal of a self-supporting mission in Sweden.

The advisability of trying to raise the capital of our Poor Fund, which now is 1,000 crowns ($274), was considered. The interest of 1,000 crowns does not go far in helping the number of poor members we have among us.

A query urging each congregation to arrange for a Bible class of at least a week each year was passed.

A report of a joint committee by the Vanneberga and Malmö churches to suggest

lines for a division in said churches, also definite lines for all the churches, was unanimously accepted. Olseröd, with a good territory surrounding it, was separated from the Vanneberga church and is now a congregation, with Elder Lindell in charge. Simrishamn, with surrounding territory, was separated from the Malmö church, and is now a congregation without a resident minister. This church is supplied with preachers from the Malmö church. We need some one to take charge of this church. This must be considered in the future. The Lord will supply. Now we have two more churches in Sweden without extending the territory in which we have been working, and yet there is room for more in this southern province of Sweden. We are but a little army to possess this land.

A call from the Vanneberga church for the next District Meeting was accepted.

After the election of members on the different committees and the reading of the statistical report the District Meeting of 1916 was closed with thankfulness for the Spirit's guidance in all our work.

A number of members from a distance were at this meeting. In the evening we had arranged for a special farewell service. At this meeting we had a full house. On this occasion there were more people assembled in this hall than for many past years. We had a number of brief talks. Not only our members at this place were revived, but all present entered the spirit of the occasion. The Lord be praised for His merciful kindnes toward His followers.

Statistical Report.

	Missionaries.	Elders.	Ministers.	Deacons.	Meetings.	Prayer Meetings.	Bible Readings.	Council Meetings.	Love Feasts.	Pastoral Visits.	Sunday-schools.	Young People's Meetings.	Junior Meetings.	Jun. Industrial Meetings.	Aid Society Meetings.	Baptized.	Number of Members.
Malmö,	2	2	1	3	106	95	37	4	3	615	3	43	15	40	21	5	56
Vanneberga,	...	2	1	3	527	87	...	3	2	804	1	...	...	...	...	11	82
Kjävlinge,	...	...	...	...	12	...	...	3	...	.....	...	...	...	...	...	...	12
Stockholm,	...	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	5
Total,	2	4	2	6	645	192	37	10	5	1,412	4	43	15	40	21	16	155

Malmö, Sweden, Feb. 15, 1916.

Shoes Repaired While You Wait, China.

THE CHINA MISSION—1915

The year 1915 has closed with its record of labor and love, joy and sorrow for the China Mission. With the development of the work in general, and the extra building on hand during the past year, it has been a strenuous year for some of the mission workers. But how thankful we are for the new buildings—the Girls' School, chapel and ladies' home at Ping Ting and the Boys' School at Liao. Each of these buildings was much needed and will add inestimably to the efficiency of the work.

Within the year we succeeded in purchasing land at both stations for our mission compounds. Several itinerating and investigating trips have been made by our brethren during the year, and our territory well looked over, with encouraging results as to prospects of locating future workers.

During the year sixty new converts were added to the church, sixteen at Liao and forty-four at Ping Ting.

Bro. Flory's having spent some months in the Peking Language School, came interior in the early part of the year and he was greatly welcomed as a future evangelist of Liao.

In the late summer two little treasures, Winifred E. Brubaker and H. Calvin Bright, were added to our mission family of children at Liao, and scarcely had the year closed when little Cathryn Bright was called to the other home. Thus the lights and the shadows constantly fall upon the path of the missionary. But God is good and His grace is sufficient for every experience.

As we begin the new year we especially pray His blessing on Brother and Sister Crumpacker, who soon leave on furlough, and upon Sisters Senger and Rider, who, if God wills, will join our number in the near future. A. M. H.

Ping Ting Hsien

REPORT BY EMMA HORNING.

The year opened at this place with hopeful outlook for growth in the Lord's work. At its close we can make no better comment than that the Lord has been

with us to bless in every line and department. Among our number there has been no serious illness, and those who until this time gave all their attention to language study, now have begun to take part in the activities of the place. Not only have we realized an advancement in the work of every department, but through the kindness of the Heavenly Father our equipment has been increased. The compound in connection with the Boys' School has been enlarged and on it have been erected buildings for the Girls' School, a churchhouse and a ladies' residence. In the east suburb land has been secured for a hospital and a residence compound. With these added facilities we can only hope for more far-reaching results in the future through the One Who is our strength for service.

Men's Evangelistic Work.

This has been a year of fruitful results, both in deepening the spiritual life of the Christians and in spreading the influence of the Gospel. In June some twenty were enrolled as enquirers. During the months that followed there was a growing interest that resulted in the baptism of forty-two men. Among this number were sixteen as results of out-station work. This indicates that faithful work is being done by the native workers at those places. Soa Feng, temporarily closed at the beginning of the year, was reopened with a competent worker in charge. Nine of those baptized from out-stations were from this place and vicinity. A native worker was placed at Kao Lao during the summer, thus giving us one more out-station.

Itinerating trips were made by Dr. Wampler to Kao Lao and to Niang Tzu Kuan. Bro. Vaniman, in company with others, visited Yu Hsien, to the north. The eastern and western sections of Ping Ting Hsien and Le Ping Hsien were visited by Bro. Crumpacker. Thus the greater part of this section territory has been surveyed with regard to the future development of the work.

The new churchhouse at this place was dedicated Dec. 12. People from all ranks attended, testing its capacity to the limit. In connection with the meetings at this time the opportunity was again presented to take the stand for Christ. Forty have again been enrolled as enquirers. We now have a suitable place in which to worship God through the Sunday preaching services, the Sunday-school, and the mid-week prayer meeting.

Woman's Work at Ping Ting Hsien.

"He holdeth my hand,
He holdeth thy hand,
And keeps us near."

Yes, it is only by keeping very closely together in labor and prayer that we will ever be able to bring these sisters of the Orient to Christ. But if we on both sides of the waters cling close to the Master's hand the victory is ours.

Two have been baptized this year.

Four are in preparation for baptism.

Sixty are being taught to read the Bible.

Two hundred homes are being visited in the city.

One hundred homes are being visited in the out-stations and villages.

The beginning of the year we had a station class for the women who could be with us each day for study. We held it two weeks with good interest, having about an average of ten.

The Thursday afternoon meetings have been very good, especially the latter half of the year. The women are taught to read and sing, and this instruction is followed by a large devotional meeting.

The many hospital and dispensary patients are being daily taught the Gospel, and those who are able are taught to read.

The day we dedicated the new church about 200 women and children crowded into the women's side of the building. On Christmas Day we had about as many again.

Two of the Chinese sisters are spending all their time helping in the work, and three are spending part of their time.

All the missionary sisters of the station are helping in this needy work of preparing these women for the full light of the truth.

REPORT BY ERNEST D. VANIMAN.

"The Boys" at Ping Ting Hsien.

"Ping An," "Peace be to you," was the greeting, accompanied with a smile from about seventy boys who came to meet us as we returned from Peking on May 19, 1915. They had come about a mile and their eyes were wide with interest from the time the bicycle came in sight over the hill.

We were at once given full charge of the school. We found all busy "sing-songing," their lessons, with four Chinese teachers in charge. Lessons done, some of the boys played games, others attended the many little garden plots, green with corn and vegetables and decked here and there with different kinds of flowers. Over 100 trees had been planted around the schoolground by the mission station.

Our first work was to mark the furnishings of each room, to keep them from straying, and to make some restrictions as to the freedom of the boys about the dining-room and kitchen. The boy who forgot the restriction was not allowed to enter at mealtime. When found at the table with dirty neck, face or hands he was promptly sent away.

During July and August most of the pupils were home for vacation. The twenty-four orphan boys were made stronger by moving earth on the new mission compound for a part of each day. A laundry and bathroom were furnished during the summer. Every Saturday afternoon they have a "scrubbing bee." After the schoolroom floors are done the boys get into the tubs, two at a time, taking turns at each other's backs. Whoever misses his cleaning on Saturday also misses his share of the good Sunday dinner.

Sept. 1 school opened with fifty-eight pupils, and the same four Chinese teachers in charge. These teachers, with two cooks, a buyer, water-carrier and fireman, cost $80 Mexican, less than $40 gold per month. The food and furnishings cost about $120 Mexican, less than $60 gold per month.

Oct. 8 Bro. Yin, our native preacher and Boys' School principal, was sent by the mission station to a Bible Class Conference at Mukden. During his absence of more than a month some of the older pupils taught beginning classes, the other three teachers taking the advanced classes. It is surprising how these boys take hold of things.

Eight more of the schoolboys were baptized on Oct. 31. Twenty-one are now members of the church. Fourteen are teaching classes of boys of five each in the Sunday-school. Some of them go on the street on Sunday afternoons to sing, speak to the people and invite them to our Sunday services. Then Sunday morning two boys go out, ringing a bell and carrying a banner, announcing the day and time of church and Sunday-school.

Dec. 12 a part of the boys' music class, with four others, sang a chorus at the church dedication. This was the first four-part song given for and by the Chinese in Ping Ting Hsien.

By Christmas there were sixty-eight boys in school. They thoroughly enjoyed giving a program, most of which was original. After the program they were given a small treat.

The writer now has charge of all music and English classes, and Mrs. Vaniman oversees the making and mending of the twenty-four orphan boys' clothes. They look well filled out in their padded winter coats and trousers. We often hear them singing heartily in the evenings.

There has been no serious illness this past year, for which we are truly thankful. Most of the boys like to go to the doctor occasionally, to see and get a few pills. All were given a good dose of santinin and salts this fall. They jokingly called the salts foreign sugar.

Several of the boys are doing chores, daily, at 12 cash or about one-half cent gold per hour. Two have been taught to make stove and furnace pipes. We purpose to give each boy a chance to earn a little and then have him buy his own school supplies at reduced prices.

The deportment of the school is steadily improving. Quarrels are less frequent, and peace and happiness are gaining ground. All are well at present and ready for their meals, as you would know were you to see them pushing the cooked millet into their mouths from bowls held in the left hands and by means of chopsticks in their right. They play as heartily as they eat, and study almost as well. May they be well prepared to do good service for their Master.

REPORT BY MINERVA METZGER.

Hsu Hsien Girls' School, Ping Ting Hsien.

We wish to give you a brief account of the work done in the Hsu Hsien Girls' School during the year which has just closed. It has been the best yet. The girls are slowly but surely growing in their intellectual and spiritual life. The older ones study most diligently, as though every minute were valuable. Some girls have a hard time to get the consent of their parents to enter the school, and another hard pull to be allowed to stay and finish the course.

Toward the close of the year one of the pupils expressed a desire to be given more opportunities to witness for Jesus. She said that at first the Scriptures were meaningless to her, but the more she studies and tries to explain them to others the better she herself understands them. Some of the daily prayer services are now led by the girls.

At the beginning of the year a young people's meeting was organized. As there was no convenient time on Sunday, the meetings were held on Friday evening at the regular prayer hour. We have been using the Junior Christian Endeavor Topics, for these are translated into the vernacular.

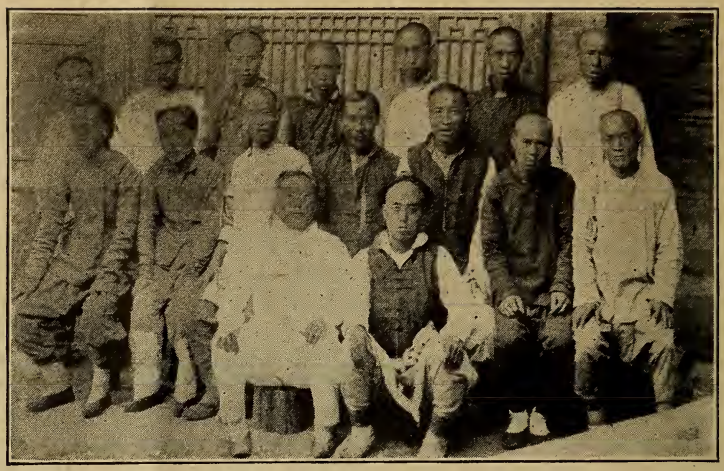
A short time before the opening of school in September, one of the girls was married. She protested, because it meant leaving school. Two months afterwards she returned and resumed her studies. How she managed it is a mystery, but it shows that Chinese girls do want to be educated. After the dedication of the church this girl and one of the others chose to be His disciples.

At Christmas time the pupils were afforded an opportunity to give to some definite purpose. This, their first offering, was not large, 316 cash, equal to less than two days' work of a native workman, but it was a most cheerful and willing gift.

The enrollment reaches twenty-three, lacking one of having doubled itself during the year. Among the new pupils is Pang Ti, "Fat Body." This horrid name has been changed to Kuei Fang, which means "Fragrance." Nearly all the girls have two names, a baby name and school name. Fragrance is a hunchback. She had no home nor friends to care for her. Now she is happy the whole day long.

We wish to thank all the kind friends who have contributed to the new school building and dormitories. Although they are not quite finished, we can soon be enjoying them. The girls often in their prayers thank God that He loved them enough to give them such a good schoolroom.

May the Father guide these girls into all the truth.



A Group of Opium Patients.

REPORT BY FRED J. WAMPLER, M. D.

The Medical Work at Ping Ting Hsien.

Our buildings are quite inadequate and ill-conditioned, our equipment insufficient, but results have surprised us, and, though they can not be pronounced excellent, they were at least good. This being our second year in China made it necessary to spend much time at language study. For more than half the year we had the assistance of a graduate Chinese nurse, and except for him this report would necessarily be smaller in every way. We also had some assistance from our fellow missionaries.

Among the operations were those for cataracts, entropion, trachoma, ischeo-rectal abscesses, tubercular glands, fibroid and lipoid tumors. We also did obstetrical operations, iridectomies, circumcisions, amputated extremities for gangrene or tuberculosis, reduced and set fractured bones, sewed up suicidal wounds, besides various other operations.

Statistics.

Calls at the dispensaries,	5,432
(Representing 1,503 different people.)	
Operations without anesthetics,	160
Operations with local anesthetic,	53
Operations with general anesthetic,	33
In-patients,	207
(Average stay of in-patients 20 to 25 days.)	
Fees and gifts from the Chinese,	$444.84
Out-calls,	105
Obstetrical calls,	7
Patients seen on itinerating trips,	381
Opium patients at out-station refuges,	16
Professional services to foreigners outside of our own mission,	7
Consultation trip to T'ai Ku,	1

Early in the year Frantz Crumpacker had diphtheria, from which he recovered nicely. Little Edna Pearl Vaniman was also ill during part of the fall, but was much improved at the close of the year. Outside of these the health of the missionaries at this station was fairly good.

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The new year is full of hope. Pray for us and the teachers in training this young life, and in invigorating it with the light of the Gospel.

REPORT BY ANNA M. HUTCHISON.

Woman's Work at Liao Chou.

This year we have had as helpers in this department of the work Mrs. Li Chi Hsien, since the middle of March, and Mrs. Liu Chih Tang for the entire year. Mrs. Li's work for the most part has been teaching the women to read, and Mrs. Liu's, visiting with the writer in the homes. Both women were baptized near the close of the year.

The lines of work open have been the Sunday and Friday afternoon Bible and reading classes, reading and visiting in the homes, and some village work. The woman's dispensary work, which was carried on in the Woman's Court, gave opportunity for reaching a number with Bible teaching who otherwise might not have been reached.

The visiting and teaching in the homes has been hindered from time to time, especially during the summer months when we were on a vacation of rest and recuperation at Peitaihe. Yet much visiting has been done and many new homes opened. We have found much, very much sin, some opposition and fear of the foreigner, but for the most part a friendly spirit has been manifested and a kindly welcome given, and in some cases we have been enabled to overcome an attitude of fear and prejudice. Quite frequently we have had opportunity of teaching men, women and children who have, at times, crowded into the homes where we were teaching. We aim to "sow by all waters" as the opportunity presents itself, though our aim primarily is always and ever to reach the women.

During the year the number of women reading has doubled the number that was reading at the close of the previous year, though the busy seasons interrupt their reading considerably at times. Women of all ages are attempting to read. Some in their teens and some fifty and even sixty years old are trying to learn to read the Bible. The progress of some is surprising, while with most of them learning to read goes very slowly. Yet this is not to be wondered at when we consider their former ignorance, and also the fact that they have only one lesson a week.

We should not fail to mention the fact that for little more than half the year we have been privileged to have a woman's chapel in which to hold our services. Because of the peculiar customs of China it becomes necessary and a decided advantage to have a special place of worship for the women alone, though each Sunday morning all go to the main chapel where the women's part is separated by a curtain. May 22 we held our first service in our newly-repaired woman's chapel. At the close of the service we were made to rejoice by four native women rising as an expression of their desire to become Christians. These four, together with one more, were given several months of special teaching and on Nov. 6 were received by baptism into the church as our first native women Christians of Liao. It was a beautiful scene as they, one by one, though naturally afraid of water, calmly, bravely and joyfully went through the sacred rite; and the peace expressed in their faces as they returned to their homes was

Beginning the Foundation of the Liao Chou Boys' School.

something that the world had not been able to give, neither has it taken away. And these few months following have given proof in their lives that the Gospel is indeed the "power of God unto salvation," even to the most ignorant and neglected, filling them with a new hope, a new love and a new zeal and a courage that enable them, in the face of ridicule and opposition, to leave off the worship of their gods of wood, paper and stone for the worship of the true and living God.

During the year several villages have been visited, with the object of effecting an opening for Sister Senger, whom we expect to take up this part of the work later. Our appearance in these villages was a matter of interest and of much curiosity to many. Many were afraid of the foreigner, yet not a few gladly received us and our message. And we are sure that in time effective work can be done among them.

The Christmas season was one of interest and we believe of help to many. Some 250 women and children attended services at the woman's chapel on Christmas Day, and the following week millet and clothing were given out to some thirty poor women.

As we review the year we realize our work has been done in much weakness, yet God has blessed our humble efforts in His name to the extension of the Gospel among these women and the salvation of some souls, for which we praise His name.

REPORT BY WINNIE E. CRIPE.

The Liao Chou Girls' School.

We have just closed the first calendar year of the Girls' School at Liao Chou, and it has been full of various experiences. The year opened with seven girls enrolled and we now close with ten. There was a change in teachers during the spring. Miss Kao came to us in March and has proved a very efficient helper since. We have not lost one pupil, permanently, during the year. Though some were out for a time they have all been in and doing full work most of the time the school was in session.

The spring term was a month shorter than planned, because of some of us leaving the station early for our summer vacation at the coast. Miss Kao was retained to assist as she could in classes for women and girls during our absence.

There has been marked development in the girls during the year in various ways. They have learned lessons of obedience, diligence and cleanliness, along with other things they get out of books, and it has changed their outward appearance till their friends say they are not like they used to be. Perhaps the chief cause for the changes to be seen is the working of the gospel truths in their hearts. They have been intensely interested in the teaching and stories of the Gospels, and we have tried to make them feel that to believe them is to live them. In the last two months we could note a growing spirit of joy and harmony among them, which is partly due, we believe, to the rigid rule we have enforced that anyone offending must make a confession to, and ask forgiveness of, the offended. This they don't like to do, and then, too, as more of the love of the Savior penetrates their hearts they can not but show it.

We have adopted as the motto for the school, "Every girl a Christian," and we believe if we help God enough it will be true. Two of the girls have been baptized, two are held off for further teaching, and all have said earnestly that they want to be Christians. We hope this may always be true. They are gradually carrying the Gospel to their homes. One brought to me a small god from her home and says she will get the big ones as soon as she can. Several of the parents say they don't do this or that at home any more, because the girls don't like it since they are in school.

During the closing months of the year we had a prayer hour with the teacher on Friday evening of each week, to talk over problems and prospects of the school and pray about them. This helped to unite our interests and efforts, and labor together for the good of the school. One real problem has been the question of unbinding feet, but this, too, is being solved. One girl deliberately unbound her own feet. Another showed real joy when consent was given to open hers, and as she handed her little shoes and bindings to me she said, "Take these; I'm never going to put them on again." We hope that ere long they may be freed, body and soul, from the bonds

with which Satan has bound down this people for ages, and may in every way enjoy the liberty of the true Gospel.

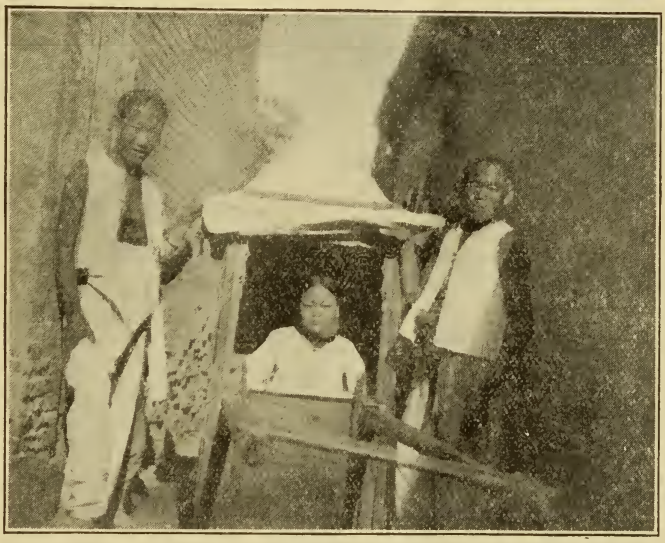
In the year just closed we can say that God has abundantly blessed, and all honor is due to Him only. We look into the new year and say, "Through God we shall do valiantly, for He it is That will tread down our adversaries."

REPORT BY O. G. BRUBAKER, M. D.

Medical Department, Liao Chou.

Calls at dispensary,	3,820
(Representing 1,180 different people.)	
Operations without anesthetic,	120
Operations with local anesthetic,	50
Operations with general anesthetic,	20
In-patients,	60
(Average stay in dispensary 21 days.)	
Fees, and gifts from the Chinese (Mex.),	$105.96
Out-calls,	115
Patients seen on itinerating trips,	393
Confinement cases,	4
Calls on foreigners aside from our own mission,	5
Number of opium patients (no out-station refuges),	3

During January and February Dr. Brubaker was away from the station. Mrs. Bright looked after the medical work during those months.



Another Way of Reaching the Hospital.

Note: The record of the medical work for 1915 shows a constant and increasing growth. During the first quarter we were still doing our work in the hampered dark rooms in the front court of Dr. Brubaker's home. April 22 we opened our present good quarters at the chapel. Up to this time we had no in-patients nor any fit place to care for them. Some idea of the increasing growth can be had from the following:

Calls at the dispensary for first quarter,	462
Calls at the dispensary for last quarter,	1,454

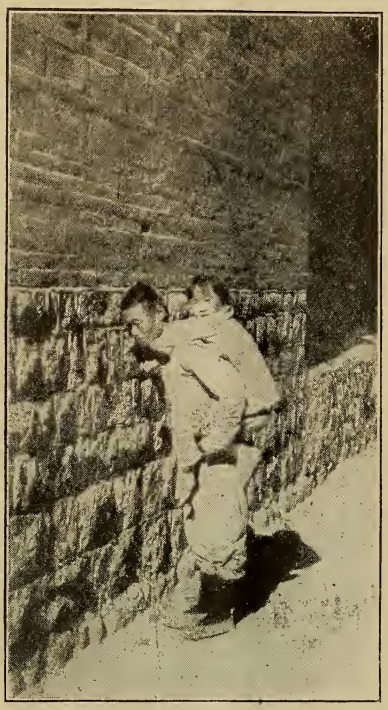
Up to May 1 we had had no in-patients.

During the last week of the year we had thirteen in-patients. During the year we opened a dispensary on South Street, which is open to women and children only. We give one afternoon of each week to medical work among the women. We also have room for five or six in-patients at the women's dispensary. Since the women's dispensary was opened in the fall over fifty patients received treatment there. There have also been five in-patients in the women's dispensary.

REPORT BY MRS. LIZZIE NEHER FLORY.

At Home in China.

How swiftly the time flies! Here in China it seems to go much faster than it did in the States. We have been in Liao Hsien about nine months, our first nine months in China having been spent in Peking at a language school.



And Still Another Way to Reach the Hospital.

Not until about a month ago were we able to have a house and courts of our own. After living in the same courts with others for nearly a year and a half you may know that we appreciate having a little home of our own; Chinesey though it be, there is no place like a home. It is a little haven of rest, and we are proud of our little home in China.

We have purchased a donkey for about thirteen dollars gold, and our gate boy hauls our water on it from the river, nearly a half mile distant. We also have a few chickens, and with these about us it sems a little like the home we used to know in the homeland. A few days ago our two little boys, Chester, aged five, and Rolland, aged three, came running excitedly into the house exclaiming, "Mama! Papa! One of the roosters in the back yard is blind. Come and see." Papa went out to examine the poor creature and found that both his eyes were stuck shut, having resulted from a fight and a contracted cold. The rooster walked against a pile of tile and Rolland exclaimed, "O papa! He can't see nuffin' what's pretty!" Papa caught the blind creature and by gently pulling the lids open restored sight to the blind. Chester ran into the house and exclaimed, "Mama! Papa's like Jesus; he made it see." Only the Sunday before they had in their Sunday-school lesson the story of blind Bartimeus. So some of the facts of the lesson had been impressed on their plastic minds. I said that I guessed we would have to call the rooster Bartimeus.

Our little boys think lots of our donkey. He will have to serve as their auto in trips over these mountains. He's got the honk-honk all right, even if he doesn't resemble one much otherwise.

The Chinese New Year season is just past. Their celebrations last for nearly a month. This is one time of all the year when the women are seen out on the streets and making calls. Many groups came into our home to "kan-e-kan," as they say, which means just to see and look around. They take a great interest in many of the things in our home and seemed to think it very clean, for they would often exclaim to each other, "How clean." "Isn't this clean though?" They were especially interested in my sewing machine, and nearly every one wanted to see it sew. How they would make exclamations as they watched the rapidity with which it sewed! They could hardly believe their eyes. They would take the cloth and pull and examine it to see if it was sewed well. It is indeed to them a marvelous machine, for they do all their sewing by hand, stitch by stitch; even their shoes, which are made of cloth, are made by this method.

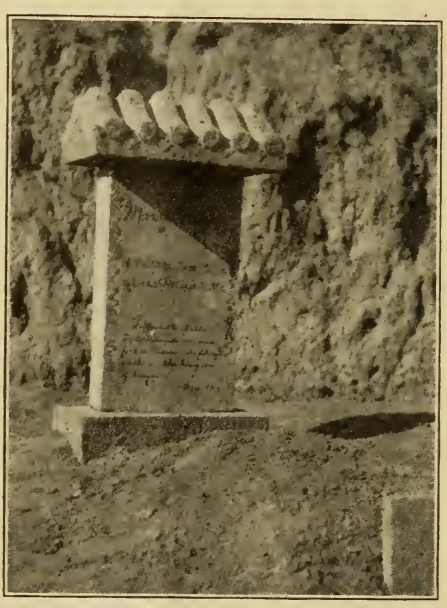
They all seem to enjoy very much seeing through our home, and we received them

kindly. Though there is danger of their carrying disease into our home, we feel we can not refuse them, for it is such an opportunity of getting into their hearts and homes. If we treat them with the spirit of kindness their hearts are opened and they invite us into their homes. But if we treat them coldly, both their homes and hearts are closed to us. What a joy to help them!

REPORT OF MINNIE BRIGHT.

The year 1915 has come and gone with its joys and sorrows and our humble efforts for Him. When we stop to recount the work done it seems too small to mention, though we have striven to help some one each day. I am glad the good Father keeps a perfect record, for ours is always so faulty.

In the early months of the year we looked after the patients who came to be treated, and helped them as best we could, as the doctor had not yet returned from his four months' stay at T'aiku, where he was associated with Dr. Hemmingway. We had some interesting cases. One day two men were brought in from a village five miles out. They had walked into a trap set to catch wolves or leopards, and were themselves the victims. They were mercilessly peppered with shot. One received his wounds from the elbow to the thumb, and the other from hip to knee. It happened five days before their coming to us, and their condition by this time had grown serious. At this time of year they were still wearing their cotton-wadded clothing, and small wads of cotton were found buried in the flesh. I first looked after the man with the wounded arm and succeeded in removing some of the shot. How I wished for the doctor! I felt my ability decidedly weak for the work, and his condition was anything but gratifying. Such inflammation and swelling! I put the burden upon the Lord and earnestly prayed for his recovery for the furtherance of the Gospel's sake, and left the case with Him. After I had done all I could for him he was put on the k'ang to rest. I then looked after the other man and found his condition far more serious. As I looked at him I felt there was little I could do. Such a swollen limb and such inflammation and suffering! I dressed the wound and removed some of the shot and some of the wads of cotton. How glad they were to see me probe them out, but I know it was awkwardly done. His case was given to the Great Physician, with an earnest prayer in his behalf and in behalf of his village that the Gospel might have opportunity. Each day we cared for them and the Lord healed them. Such grateful people! They were told of the One Who really healed them and not us. Afterwards a number of people from their village came for treatment.



Grave of Little Mary Bright. By Her Side Lies Little Cathryn.

A mother can always find plenty to do, and it seems impossible to accomplish one's plans fully. The children must have their daily lessons and training, which no conscientious mother can possibly neglect. You in the homeland know this fully and are careful in your children's training. Here mother must be everything—teacher, playmate, companion in every sense; so mother has a large field within her four walls. This mother's health seemed to be considerably impaired, and the doctors desired to see me spend some weeks at the seashore. The trip itself was the great barrier, having

to be made in the heat and probable rains and high rivers. However, we left home the last of May, Esther, Cathryn and myself, together with Sisters Cripe and Hutchison. It was such a privilege to have the children in new environment, and I was so glad for this opportunity of education and helpfulness for them! They were so happy and it is a beautiful memory I have of them in their enjoyment of that beautiful place. Our precious little "Golden Hair," who has since gone to join her sister, found such joy in flitting over the grassy meadow, gathering bunches of wild flowers or digging in the sand by the seashore! It was one glad day of sunshine for her. The many new things to see, and being with other children, was a happy experience for them. It was a great pleasure to meet the many missionaries, and the benefit derived is ever helpful in one's life.

The first week of August found us again in our interior home with many things to do. The Lord had wonderfully blessed us in the difficult and dangerous trip.

In September the Lord gave us a precious "heavenly bundle," and he has been with us ever since, bringing joy and comfort to our hearts. His Chinese name is Heavenly Treasure. One of our Christian women suggested his name and he has retained it.

My hands have not been wanting for something to do—my own babies to care for, the schoolboys to look after, the numbers of callers to be entertained, and ever so many little things ever to do, yet our record shows so little.

REPORT BY R. C. FLORY.

The Chinese New Year Celebration.

The Chinese New Year season is a merrymaking and feasting time. For a week or more before the first of their first month, the streets are busy with markets and fairs, preparatory to their days of feasting and merrymaking, which last from the 1st to the 15th of their month. This year their New Year's Day came on Feb. 3. The first sound that greeted our ears, yet a great while before the light of day had appeared, was the pop pop of firecrackers. They are heard most every day throughout the New Year season and on certain days are used very freely. Indeed the firecracker seems to be an indispensable article in Chinese worship, for throughout the year on the days which are devoted to special worship to some of their many idol gods, they are exploded before their idols in the home, in the street and in the temples.

Chinese stores not only close for New Year's Day, but for several days, and some for the season of two weeks. It is a time of festivities and entertainment; a time when theatricals reap their harvest. It is a time of all the year when they dress up in new clothes. There are many people who have but one suit of clothing, or one for summer and one for winter, and these they wear continually, with little or no washing. So on New Year's Day you may understand why we saw people whom we could scarcely recognize as those we had known before.

The first day or two of the **Guo Nien** (New Year's season) it is customary for the men to make calls at the homes of their friends, give them New Year's greeting and leave their cards. Their cards are a piece of bright red paper about two and one-half by six inches, with their names written on the bright-colored side. From this on until about the 15th of the month they do much visiting and feasting and also have a number of special days for worshiping various idols.

We ourselves enjoyed the privilege of sitting at several Chinese feasts and have learned to relish their food, even if they do sometimes have thirty or more different dishes at a feast.

On the 15th of their first month begins the **feast of lanterns**, which lasts three days. A day or two beforehand almost every home and shop builds a sort of stove, of brick and clay, in the street. Some of them are about two and a half feet square on the ground and about eighteen inches high. There is a hole through this from the center at top to the side below for ventilation. Coal is then piled on these in pyramidal

form about three feet high. After dark on the evening of the 15th these pyramids of coal are lighted and they become a glowing mass. The shops as well as some of the wealthier homes usually build upon the base a large tilelike top, probably eighteen inches across, and through the sides of this are made round holes and sometimes other fancy shapes. The inside is then filled with coal and at the proper time is ignited. When all these coal stoves of various shapes and forms become glowing masses after night they indeed make a pretty sight. Besides these stoves many of the homes have the entrances decorated with lanterns of various shapes and colors. This is repeated for three succeeding nights.

Besides the above, during these three days, if you were here I am very sure you would be amused at the brass bands that march along our street. They are made up of men and boys dressed and painted up in fantastic fashion, and some wearing masks or hollow heads of grotesque form. These go marching along the street to the rub-a-dub-dub of their drums and the clang-clang-clang of their brass disks. They go into the courts, where they are welcomed, and there perform various antics or plays for the amusement of those at home and all who care to come in and enjoy the amusement with them.

During these three days there are also groups much like the above described who go about with the dragon. The dragon's head is made up of framework covered with painted cloth. It has a monstrous wide-open mouth, large glaring eyes, and stubby, branching horns. It is mounted on a pole and carried by a man. Hooked on behind is the long, snakelike body made of cloth, with painted scales and other appendages. The whole is about thirty feet in length and mounted on poles to be carried by men. This terrible monster is carried around into the courts of the homes, and his enchanting powers are supposed to drive away the evil spirits and assure peace, health and prosperity during the coming year.

The above, associated with the almost continual bang-bang of firecrackers, gives you a partial picture of the Chinese method of celebrating the New Year season.

We have now been in China for a year and a half, and although we do not have many of the comforts we enjoyed at home, we indeed praise the Father that He has placed us here in this field where there is such a great need. As we stand upon the threshold and look before us, what an ocean of sinking souls confronts us! The task is so great and we so small that we are almost overwhelmed. Indeed, we would be completely undone were it not for the promise, " Lo, I am with you always." " Through Him Who strengtheneth us we can do all things." And now, that we can begin to help them up out of their darkness into light and life, a wonderful joy fills our hearts. But, oh! there ought to be hundreds here to help us in this mighty task of reaping souls. So many going down to an eternal death. Why, oh, why? Because there is no one to show them the Savior. Haven't you heard the Master say, " Go ye "? I'm afraid some one will have much to answer for in the judgment.

WILL IT BE YOU?

INDIA

A FOREWORD.

The church in India has closed its twenty-first year and is entering upon its twenty-second, beginning with 1916. In presenting a résumé of the year 1915 we again record our sense of the goodness of God, which has been shown in the blessings which have accompanied the work done. We have been spared through sickness and many dangers. In spite of the limited number of workers on the field we have again occupied Vada, the station closed two years ago. Five missionaries returned from furlough early in the year. One new missionary came with them. She being a doctor, we rejoice the more in her coming. Three of our ladies left us on furlough, so that after all our number is not greatly increased. Retrenchment, which so long seemed to be forced upon us, has been somewhat abated, not because our number is increased to support it, but simply that we have decided to occupy our field—have taken new courage and press onward.

We pray the Lord to send workers to this needy field. We read reports of the volunteer bands and missionary societies, and feel greatly encouraged, and yet so few are forthcoming, to our various fields, that we often wonder what the reasons are. Will the church waken to the great opportunities? A tabulation of nine different denominations, presented by the Laymen's Missionary Movement, shows an advance of the decade, 1904 to 1914, most encouraging. The increase in total contributions for home mission causes was 55 per cent; for foreign mission causes 80 per cent. Many other items are given, but this is a sample. Our own church has done even better than this. Ninety and 100 per cent is her record. May she come up to the standard in sending workers to the field as well. In this her mark is lower. That the proper number of workers may be distributed throughout the different fields of our church is our earnest prayer to God and plea to the home church.

A heavy cloud hung over us before Christmas in the sickness and death of one of our dear little missionary children, Adah Ebey. The mission family has had a deep feeling of sympathy for Brother and Sister Ebey, whose cup of sorrow had already been full. This is the fifth treasure they have laid to rest in India. Our brother and sister are giving their lives, their all, for lost souls. The Lord is blessing their sacrifices and giving them souls for their hire.

Nearly all our stations have gathered into the kingdom souls during the year. Our field of labor is one of great opportunity to the missionary of the cross. Here are thousands of people living in the darkness of ignorance. They are slaves of their own superstitions; for them we have the light of life and the Son Who makes free indeed. Their hearts are hungry for the truth, but can not be satisfied with the sacrifices of their idolatries or the religion of their forefathers. We offer them the sinless ONE, Who is Mediator between God and man, and Whose hope maketh not ashamed. The harvest truly is great.

Our Bible School at Bulsar has been in session since June. We have much reason to thank God for this. One year ago Bro. Blough was disabled through sickness. He has recovered his health and been at work in the Bible School as instructor. For some time it was feared the school would have to close, but the Lord was merciful and spared us this disappointment.

Until this year the church in India has had but one substantial house of worship. In October the new house at Vali was completed and dedicated. These buildings are a credit to us and a constant blessing to all who have the privilege of worshiping in them. We trust the time may be near when other stations in need of church buildings may also have special places of worship. Until then each station must use a schoolroom, living-room, or some such substitute.

We present herewith the report of the year, trusting it may be helpful and useful, not only to the Mission Board but to ministers, young people, mission bands, volunteers, and all interested in the world cause.

"I planted, Apollos watered; but God gave the increase" (1 Cor. 3: 5).

Sadie J. Miller.

A Village School, Vyara, India. Teacher and Wife at the Left.

Vyara.

PRESENT MISSIONARIES, DECEMBER 31, 1915.

I. S. Long, wife and three children and Sadie J. Miller.

In May, 1905, Brother and Sister Ross opened the work at Vyara. In 1907 they secured land and built a bungalow. There has been much hindrance to the work, and in many ways, but the Lord has given many souls from among the common people. A church was organized in 1912. Sister Sadie J. Miller began work among the wives of the Christian men. These men had become Christians, but as yet the wives had not. More than forty have been baptized in these few years, which is a small number indeed compared to the number of men baptized. Women are harder to reach than the men. When Brother and Sister Ross went on furlough, June, 1913, Brother and Sister Long took charge of the work. The outlook is encouraging for large results in the near future, but the people are very ignorant and much teaching will be necessary. They are known as the Kali Paraj, and are aborigines.

Vyara town has a population of 4,000, and may be said to be the center of our work among the backward classes. Vyara County has a population of 57,000, and an average of 200 persons per square mile. In the total population of over 139,000 there are over 66,000 people of the backward classes. This station is thirty-eight miles from Surat. It is on the Tapti Valley Railway, which runs two trains daily each way. The climate is considered unhealthful.

REPORT BY I. S. LONG.

Another fleeting year has passed, and for us at Vyara, at least, it was better than 1914, glad to be able to say. The work in all its departments is slowly progressing. "The mills of the gods grind slowly." We dare not hope that conservative castes in India will leap forward into new light, as the slaves of Civil War days leaped sud-

denly into freedom, and really well understood their freedom. Growth requires a certain amount of time, and the missionary might as well make up his mind to be satisfied with slow growth in grace among the multitudes.

Boarding-Schools.

With these the case is almost wholly different, for the seventy boys and the eighteen girls in the Vyara schools are with us much of the year. It is almost a case of "As

Class of Boys in Vyara Boarding-school. Head Teacher at Left.

the twig is bent, the tree is inclined," and we should be falling short greatly if we could not truthfully say our children are fast growing in grace and in every good work. In the day schools the instruction has been of such a grade as to merit the praise of the government deputy educational inspector, for he passed 70 per cent of the children in examination. In the government boarding-schools he admitted that he is glad to have 60 per cent pass.

Village Schools.

We can not be especially proud of the village schools, for they are not as good as we long to see them. However, even by comparison with government schools, we may say we have six good day schools. Two of the six night schools may be said to be doing excellent work; the other four along with the remaining two day schools have "ups and downs" in attendance oftener than we enjoy. We would like to make more of the night schools, for this is the only time we can possibly hope to have the village Christians assemble daily. All who come get religious teaching and join in prayer. These are "the salt" of our Christian community. We have eight day and six night schools, with a total enrollment of 229.

Sunday-School and Teacher Training.

Amidst many hindrances and difficulties we are trying to make good in Sunday-school work. It is gratifying to be able to report that 139 sat in the All-India Sunday-School Examination—nearly double the number for 1914—and nearly all passed. The Vyara schools got three prizes and one student got second grade in his department.

In the first-year course of teacher-training, eight out of nine passed; and in the second year ten out of fifteen have passed. A number had passed in the first-year course in 1914. This teacher training is proving a great blessing to our teachers. It is an "eye opener" into a new world. Much credit for the success of our Sunday-schools and teacher training is due to our young but enterprising boarding-school head teacher.

Three Generations of Christians at Vyara.
Satnikrone Randavi and family, with grandmother. Three children are not on the picture. They are away at school.

The Church.

Sometimes one feels as if it is not going good. Then again, praise the Lord, we have tokens that after all there is some real knowledge, some real grasp of spiritual realities, some development in the Divine life. The other day about noon, when the sun was scorching hot, I baptized two women. It is not wise to take off one's hat in the sun at midday, so I had one of our dull young men hold the umbrella over me. We have great difficulty getting this boy into night school, though living near us at the main station. Nevertheless, he was a great help both to me and to those fearful women, in the water; and intent to all that was said and prayed, he spontaneously said "Amen" with me. I thought to myself, "How much farther on he is than those newly-baptized women!"

For one cause or another we got to the village less often than we hoped. One of our leaders is in the Bible School: a second was sick a good deal; so we felt weakened. The Word, however, was held forth and found its way into the hearts of forty villagers and thirty of our boarding boys and girls, making a total of seventy added to the Lord during the year.

One of our great hindrances at Vyara is sickness, and strange to say this applies to our native people more than to us foreigner workers. We missionaries were kept

Village People Near Vyara.
Head teacher at extreme right. Wife and child at extreme left.

graciously and were able for work the year around. God was good to us and we "rejoice in the Lord always." We press into the new year with faith and hope for success. We mean to fulfill the conditions for success, for we know that "the Lord is with you, while ye be with Him; and if ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you."

REPORT BY EFFIE V. LONG.

In reviewing our work of the year that has gone we always feel sad over the things that have been left undone, and yet there is much to praise the Lord for. Now we shall try to tell you, who are our supporters here, how we have spent the year 1915.

There are only eighteen girls on the roll in the boarding-school here, but we hope soon to double the number when their new building is completed. We can see much improvement in the girls in a year's time. Nine of the girls have been baptized. Last year we wrote about the girls earning New Testaments by committing Scripture

A Class in Boys' Boarding-school, Vyara.

verses. The boys did likewise. Later, we offered Bibles as premiums for certain portions committed, and they took great interest. Fifteen boys and nine girls got Testaments, and nineteen boys and seven girls got Bibles. There are seventy boys enrolled in the school.

Outside of school hours the boys work in the garden and fields, and the girls do housework, and sew. Besides sewing quilt blocks, they make all the clothing they wear, and now they are learning to make coats for the boys. The older girls can cut out their bodices and boys' coats. Cutting is hard for the India people, as they have never had an opportunity to handle scissors. The educational inspector commended their sewing, and last week at a fair, held in Vyara, three of our girls sat and sewed, and we had some of their work on exhibition. Each girl got a rupee as a prize for sewing.

Looking after the sick requires no little time at certain seasons. We give medicine to all on the compound, numbering in all about 100 people. Then the village teachers also come for medicine, and many come for itch and ringworm ointment. We can now send our worst cases to our own doctors, eighty miles away, or even call them in case of necessity, which is a great help.

We have had measles and chickenpox in our own home this year. Our general health has been good, and the health of our community better than last year, for which we praise God. There was only one death—a schoolboy was stung by a scorpion and died in several hours.

Our own daughter, Esther, is of school age, so we aim to give her an hour's instruction each day.

These things, together with housekeeping, take all of one's time, and the days go by all too quickly. But we thank the Lord for strength and the privilege of service.

SADIE J. MILLER'S REPORT.

Women's Work.

Work among the village women in these parts is of only recent years. The season for touring is very short when we take into consideration the vast number of people to be reached. This year we started tenting December 1. Our aim is to do for the women and girls what we can.

Geikwad State has the compulsory school system. As a result more girls are being educated than used to be. As soon, however, as they reach the age limit the parents take them out of school. They have not learned enough of the blessing of education to appreciate it.

If the government teachers were earnest and upright men much good could be accomplished, but as it is, girls, especially, are sadly neglected and make little advancement.

We have met no women who can read and no girls who can read well. It is almost a hopeless task to get women past middle age to sit for any kind of instruction. They are content to sit and listen to the younger ones learning, but those who learn for themselves are rare. If once we succeed in getting them to speak we may be sure they will learn. Several women have been baptized during the year. One old lady, whose three children are Christians, decided she too will be one. Hitherto she felt the family could do religion for her.

At Vyara a Bible class of seven women has been taught daily. They retain Bible characters and stories amazingly well for illiterate people. All of them but two passed the Sunday-school examination in July. One of these, never having taken an examination, had a very frightful idea as to what might happen to her, so she stayed away altogether. Next year she will understand, for she has learned better since the others took it.

Mothers take pride in seeing their daughters learn to sew and read. When they see results it is pleasing to them. With little help the girls are very apt in sewing. Their garments are so simple, that it takes only a short time to learn to make all they wear.

A Christian Family, Vyara.
Compare these people with picture No. 4 of this group and note the change that Christianity makes on the appearance.

Girls' Boarding-School

The building which has been under construction for the girls is not yet completed. They are in the old quarters, which are very small and inconvenient.

Girls in Vyara Boarding-school. Head Mistress in Center at Back.

We have not succeeded in getting as many girls as we should have compared to the number of boys in the boarding-school, but as soon as the new building can be occupied others will be forthcoming. Those who are here are making splendid progress in every part of the educational work.

They took part in the Sunday-school examination, and nearly all of them passed. Besides their regular school work they spend an hour each day sewing. It is our hope that they will be able to make coats for the boys also. Thus far they have pieced blocks and made only their own jackets and petticoats. These are the only two sewed garments they wear. The sari is a garment which requires no sewing; a most convenient dress throughout India.

The parents of our boarding children are farmers. They are glad to see their children enter heartily into the industrial farming, where weeding, digging, planting rice and cutting hay can be done by girls as well as boys. Parents have told us of girls in their villages who, attending the government boarding-school and doing no such work, have grown proud and above such work, so that they were as much as worthless. We are always glad when the parents are pleased with what their children are doing in the institution.

School and this work keep them busy from early morning until late in the evening. After their evening meal they sit in night school where their lessons are prepared for next day. At the close of the night school they are given a lesson in Bible text study and rehearsal, followed by prayer. Nearly all the girls have been baptized. They have a great advantage over their village sisters, in that they can learn daily what Christianity really is. Our daily prayer and hope for them is that they may grow in the grace of the Lord and be spiritual giants among their own people.

"The earth is the Lord's and the fulness thereof. The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea" (Heb. 2: 14).

Vyara Women's Work.

Name of Workers.	Place of Work.	Work.
Rachel Daniel	Vyara	Head Mistress in Girls' School
Devali Chalia	Singi	Day School Teacher
Chanchal Shiva	Kapura	Among village women
Deraj Sumju	Vyara	Among village women
Jamna Punjah	Phakri	Among village women
Ganga Naran	Khersi	Among village women
Lukki Lalla	Khutaria	Among village women
Suvarti Satwik	Vyara	Matron in Boarding-School

Vali.

PRESENT MISSIONARIES, DECEMBER 31, 1915.

D. J. Lichty and wife; Q. A. Holsopple and wife and one child.

Short History.

Bro. McCann baptized the first people at Vali, during the famine days of 1900. Brother and Sister D. J. Lichty located there in January, 1904, and Sister Sadie J. Miller the same year in March. The raw converts were gathered together and more fully taught. Others were baptized. These workers lived in a grass hut six months. Sister Quinter spent 1906 in village work with Sister Miller. Bro. E. H. Ebys lived here several years, where he had charge of the village schools and evangelistic work. Brother and Sister Adam Ebey were at Vali during 1909 while Bro. Lichtys were on furlough.

The mission has considerable land near Vali, which is being farmed by boys or men who were once orphanage boys and who have made farming quite a success the last few years. In 1912 Brother and Sister E. H. Eby went on furlough and Sister Eliza B. Miller took charge of the school-work. Some promising schools have been opened, but the Bhil people need yet to know the value of education.

The native king at Nandod died during the year. His son has been crowned king and is friendly to our mission and missionaries, which means much to us in the work of that state.

REPORT BY D. J. LICHTY.

In sowing the good seed, an intellectual assent to the moral principles of the Gospel is quite readily attained. To inspire allegiance to Christ Himself is far more difficult. Our religion is not that of a book, a set of moral rules, a creed, but that of a Person. To Him be praise and glory for all He did for us as we humbly tried to serve Him throughout the year that is past. We thank Him for good health, for courage and comfort, and for the joy of beholding at least a few souls joining themselves to Him for life and service. Yes, we are sowing, and what if the harvest we so much long for is delayed? In the fullness of time we or our successors shall reap if we faint not.

Previous to her sailing for the homeland on the 6th of April, Sister Eliza B. Miller remained with us and had visited all the village schools, remaining some days to encourage and instruct. We missed her valuable help and congenial companionship throughout the year, but rejoice in the good she is able to do and to receive in the homeland. Left to ourselves, Sister Lichty and myself were unable to do any systematic evangelistic work in the villages. Our time was taken up almost entirely in the administration of the affairs of the various departments of our work and the erection of a new churchhouse in Vali. We had to be content with but occasional visits to our workers in the villages. These workers for the most part are school-teachers. Their business is to get hold of the children and to preach to the adults of the village as opportunity affords. To be precise, we have but three men who devote their whole time to evangelistic effort. There are three others from our district who are in their senior year of Bible study at Bulsar. These, we hope, will come to our assistance in 1917, when we shall be glad to send others of our present force down for training. In the month of November Bro. Holsopples came to live with us. At the beginning of the new year they assumed the management of the station work at Vali. This allows Sister Lichty and myself to devote all of our time and efforts to village work.

Schools.

As will be noted in the statistical report hereto attached, the number of our schools has increased. More schools are now demanded than we have teachers to supply.

An encouraging feature of this line of work is, that the villagers are more willing to share the expenses of running these schools. At first we had to build the hut, supply the teacher, and most of the slates and books. Now, our expenses are almost entirely limited to the teacher's wages, and where there are night schools, oil. A sore need with us at the present time is a good boarding-school in which to train the brightest boys and girls for future use in the Lord's work. It is good to know that this need is recognized and provided for.

Vali Farm Colony.

It is yet too early to state what the financial outcome of the Vali Farm Colony will be. Yet it is safe to say that they are not reaping as bountiful a harvest as they had hoped for several months ago. In September we were threatened with entire crop failure. October brought good showers, which encouraged such a rapid growth of stalk and stem as we never saw. But alas! not enough moisture remained in the ground to bring the crops to maturity. Yet most of our people will have enough to live on, and some will be able to pay on their indebtedness to the mission. Though other crops may fail, our farmers never fail in reaping a good crop of bright, healthy children who, after all, are the most valuable asset to any community.

Vali Bungalow and Church.

Churches.

In the administration of our two churches, Vali and Taropa, we more and more find pleasure. Not so many irritating and unpleasant events, as formerly, take our time and strength. We do have a few questions which need to be settled wisely and well for the best interests of our people. These questions are not imaginary, but real. For instance, what should be done to a brother and sister, who, though joined in marriage, refuse to live together? Can a polygamous man be admitted to the church without first putting away all but one wife, and which one? Christians of other missions come to live in our community. They wish to partake of our communion. It is a stumbling-block to them as well as to non-Christians to ask them to be rebaptized. Also the divorce question is ever with us in all its aspects. God grant that we may not fail in helping our people to answer these questions in a way not contrary to the principles of the Lord Jesus and for their best good under the present circumstances.

At a cost of $2,150 we now have at Vali a fine house of worship, thanks to the generosity of the Home Board and to the efforts of the local church, together with all the churches of the First District of India. Its accommodations are suitable for church services, Sunday-school and day school. The non-Christian community is now assured

that Christianity has come to stay. It is up to them to be either for or against it. What their future attitude will be in this respect will depend largely on us as leaders and teachers of the native church. Realizing this you will not forget to support us with your prayers as you supported us in the erection of the edifice.

Medicine.

We kept no tabulated account of the cases treated in our dispensary, though doubtless the total would have amounted to several thousands. Of course the cases were such as only amateurs could attend. Never were snakes so plentiful as last rainy season. We had the satisfaction of saving several lives from the effects of snake bites, one being the wife of our schoolmaster in Vali. One Christian woman died because she delayed to apply the proper remedy.

For three years the mission had a young native brother with Dr. Wanless, the noted missionary doctor of the American Presbyterian Mission at Miraj, for medical training. In October he was temporarily placed in charge of our dispensary until he will be enabled to return to finish the senior year of his medical course. His wife is a trained nurse, so we hope that in the future they will be valuable to our Drs. Cottrell in the medical department of our mission. During the year both the king and the prime minister of Rajpipla State invited our mission to build a good hospital in the state. It is one of the best ways of getting into the hearts of the people.

BY QUINCY A. AND KATHREN R. HOLSOPPLE.

The year 1915 has not been without its surprises. We were beginning to feel somewhat "located" at Bulsar—having been there since November, 1913. But on the return of Bro. Ross and family from furlough in February, 1915, we saw a possibility of some one taking our place at Bulsar and giving us opportunity to complete our language work. It had already been decided that we go to a hill station during the hot season for vacation. We proposed to the mission that we forego our vacation, but asked that we be given leave of absence until November in order to complete our language work. We further asked permission to do our study at a hill station. The mission kindly granted this.

We remained by the work at Bulsar until the 20th of March. From about the first of March Bro. Ross and family were with us and gave us much help, especially in preparing for and entertaining the District Meeting. This was followed for several days by the quarterly committee meeting. The sisters have the heaviest part of the responsibility when it comes to providing for such a meeting. It was during these days that a large box of dried fruit arrived, which was so kindly sent by friends in California. It means a great deal to get such a nice lot of fruit in this land.

We decided to go to the hills as soon as convenient after District Meeting and begin our language study. Accordingly on the 30th of March, together with Brother and Sister Arnold and child and our teacher, David Prema, we left Anklesvar for a journey of 800 miles almost due north to the foothills of the Himalayas. On the evening of the second day we reached Landour after a fourteen-mile upward climb from the railway. Here we found the atmosphere chilly, but a warm reception in the home of Brother and Sister Blough. After spending more than three and one-half years on the sunny plains of India, with little variety to rest the eyesight from the glare, it was a relief to be among the hills, covered with green. That very first night we stepped out the back door to get a view of the snow-covered peaks of the Himalayas in the moonshine. They were only forty-six miles away!

We had the pleasure of staying in sight of those snows for nearly seven months, and never did we grow weary of looking at them. After spending several hours at language work with my teacher I could go for a most refreshing walk over the slopes of the surrounding hills. We had the pleasure of making the acquaintance of a number of missionaries of other missions. From them we received much help. Good

services twice each Sunday and prayer meetings on Thursday evening as well as other meetings were very much appreciated. It was my privilege to conduct prayer meeting twice and preach once in the Kellogg Memorial church at Landour. We will always have occasion to look back with pleasure to our sojourn in those beautiful hills.

On our journey back to the plains we spent almost two weeks visiting a number of places. We were in four mission homes, in three different missions. At Lucknow and Cawnpore we were especially interested in seeing places of historic interest. These were scenes of cruelty and heroism in the days of the Mutiny.

Just before leaving the hills we were told that we would be located at Vali (post, Umalla Village, via Anklesvar). This is the place where Bro. McCann opened work in famine times. It has been carried on in the meantime by Brethren Lichty and Enoch H. Eby until the latter went on furlough. We looked forward with joy to taking up work here among the Bhils.

On November 16, 17 and 19 I took the higher standard examination in Gujarati. This was conducted by a committee representing the United Language Board. The first two days were occupied with written tests and the last day was for oral examination. The written work was taken at home, but I went to Ahmedabad for the oral. While here I was most cordially entertained at the home of the Rev. Dr. Taylor. He was one of my examiners. There were four candidates, all of whom were fortunate enough to pass.

After returning from Ahmedabad and spending Sunday at Anklesvar we spent several days at Bulsar getting our goods ready for shipping to this place. While there I had my first experience in conducting a love feast. It being in the Gujarati language made it a new experience indeed. It was quite an enjoyable occasion. Since then we have been busily engaged in getting hold of some of the work at this place. The mission has seen proper to place the treasurer's work in my hands for the next year. As we look forward to the new year one of our greatest hopes is that by our being here it will enable Brother and Sister Lichty to get out into the district more than heretofore. The work at this place looks hopeful. May the Lord add many to the fold here as well as elsewhere!

Umalla Village, via Anklesvar, India.

Vada.

PRESENT MISSIONARIES, DECEMBER 31, 1915.

Bro. Kaylor and wife; Sister Josephine Powell.

Vada station was opened by Bro. S. P. Berkebile and a native brother in October, 1905. In 1907 land was bought and a bungalow built. Until then our missionaries at this place sacrificed much, in that they lived in very ordinary native quarters, being much exposed to the heat and changes of climate. The people seemed interested and schools were opened. Sisters Powell and Ella Miller were located here upon their arrival in India. Sister Powell remained here until her furlough in 1913, except one year she lived at Bulsar when the Vada station had to be closed. The exposure, excessively hard building work and a siege of typhoid lowered Bro. Berkebile's vitality so much that they had to go to America on sick leave in 1910. When they left Brother and Sister Brubaker took charge of the work and remained there until his untimely death in October, 1910. For about the year the work was partly closed.

A few native workers remained, and Bro. Adam Ebey made occasional trips to see them, except during the rainy season of 1911. In December, 1911, Sister Powell located here again, and Brother and Sister Kaylor also located here for language study. Things livened up at once. Then Brother and Sister Kaylor were sent to the Dangs to prepare to take the place of Bro. Pittengers when they would leave for furlough. Brother and Sister Heisey and Sister Anna M. Eby were sent to Vada for language study and lived with Sister Powell. Sister Powell went on furlough in June, 1913, and the three

newcomers were left at this far out-station with the work in charge. Bro. Heisey's health failing, they returned to America in January, 1914. Sister B. Mary Royer, who arrived in 1913, was located at Vada, but later it was decided she and Sister Anna Eby go to language school. This left Vada again without workers, and the station was closed until the latter part of the year 1915. The workers now located here are making a desperate effort to push the work and are spending much time touring and tenting.

Vada County has an area of 307 square miles, has 157 villages, and a population of about 45,000. There are good roads leading to Vada from the north and south. The nearest railway station on a good road is twenty-nine miles away. Seventy-five per cent of the people belong to the backward classes and 96 per cent are illiterate. There is also a large Mohammedan population. There is good opening for schools and school work.

Dependent on Vada County and to the northeast is Mokhada Petha Sub-County. Its area is 224 square miles. It has sixty-four villages and a population of 35,000, of whom 88 per cent are of the backward classes and 99 per cent are illiterate. The government has opened some schools and is trying to train some of the jungle people as teachers.

Between Vada and the sea is Mahim County, with 400 square miles, 193 villages and a population of 85,000. Sixty-five per cent are of the backward classes and 95 per cent are illiterate.

J. I. KAYLOR'S REPORT FOR 1915.

At the close of 1914 we were all glad to learn of the return of our missionaries from furlough. They reached here by the middle of February. Bro. Pittengers were to come out to their jungle home at Ahwa again, which was to allow us to go to language school to finish up the two years' course of study required. So after attending the District Meeting we went to the Hill Station, Mahabeleswer, where the school was in session. We found this to be a very pleasant place to study, as it is cool and beautiful, and in April and May many missionaries resort here to escape the great heat of the plains, and to get some rest. Association with them, many of whom were in the school, was a great benefit to us, as we heard from them many of their experiences and methods of work. Although from many different denominations and countries, there seemed a union of sentiment and purpose that was very pleasant to find. On Saturday sometimes some of us would go out picnicking to some of the historical and scenic spots that surround this place. These were splendid opportunities to study nature, to retire apart for reflection, and to get acquainted with each other better.

At the close of the season here the students and missionaries separated to go to their various places of work, or pursuance of study. We came to Poona, the first city of any size to the southeast of Bombay. It is a political, geographical and commercial center, as well as in the midst of the Marathi-speaking area, and where there are always good teachers to be secured. We staid at a place known as the Soldiers' Home or Mission. It is located near the Soldiers' Barracks, and is managed by a man and wife who have given themselves to the great and needy gospel work among the soldiers. Refreshments were given them, and they could play games, have music, and many privileges that they could not have in the barracks. And then every evening a gospel message was given them, accompanied with prayer and gospel songs. Through these services and personal work many were led to accept their Savior. This was my first association in any way with soldiers. They were boys who had volunteered for the present war and were brought here for training. Many of them were very young, and had just left their parents, brothers and sisters and good homes. So sad to think of their going off to the front soon, some likely never to return. But saddest for those who would hear the glad message and not accept it.

Our period of study closed with an examination, after which we came out to Vada

again, where we were the first year we were in India. No missionary has been here since Bro. Heiseys and Sister Eby left here in 1913, so there is much to be done here to get the work started again. A couple of school-teachers and a couple of preachers staid by their work in several of the villages, through these hard years for them. When there is no missionary near to help them and for them to appeal to, the people give them much more trouble and opposition. They have been blessed of God and have come through this fire and are the better for it; the people are now more friendly to them and to us than before, and are receptive. So it is a very hopeful field. The work that Bro. Berkebile started and could not carry on, and that has had so many disappointments since, will yield fruit in time, once it can be worked. Brave soldiers have fallen here on the firing line, and because of the lack of workers there was no one to fill their places. Also at many of the other stations more workers are needed to man the work efficiently.

A Bible and Training School is greatly needed for our Marathi workers, as the one at Bulsar is for our Gujerati workers, but we have no one to take up this great and important work. We are planning this work to be opened soon at Dahanu, but reinforcements must come first. "O God! the Lord of the harvest, send the men needed, for the field is waiting and the laborers are so few," so let us all pray.

REPORT BY JOSEPHINE POWELL.

I returned from America in February; was stationed at Anklesvar to help in the Widows' Home; staid there till July; then went to Poona where I could be in Marathi, until there was a place for me in our own Marathi field. While in Poona I had a pundit to help me in language study. In November I came to Vada with Brother and Sister Kaylor. This station having been vacated for nearly two years, it took us several weeks to get things cleaned up and have everything ready for future work, so I got but little village work done before Christmas. I went out a few times with the Bible women to the near villages. On Christmas we had our Christian people come from the villages to enjoy the day with us. We enjoyed the day very much from a social standpoint, but much more did we appreciate the spiritual uplift we received. Bro. Kaylor preached a good sermon in the afternoon; then in the evening we had singing. The next day being Sunday, some of the workers staid with us. We had a meeting on Sunday morning, in which the workers took part. They told some of the experiences they had while living out here when there was no missionary at Vada. They had some things to bear that were a little hard, but they seemed to be the stronger for having endured these light afflictions. They are glad to have Bro. Kaylor back again to shepherd them. Christmas over, I began preparations for touring, and started out in this work the last day of the year 1915.

Vada Women's Work.

Names	Place of Work	Work
Sarah Pole	Hamarapur	Bible Woman
Baga Jacob	Vada	Bible Woman
Ya swada Gaikwad	Vada	Bible Woman

Jalalpor Congregation.

Jalalpor.

PRESENT MISSIONARIES, DECEMBER 31, 1915.

J. B. Emmert, wife and three children.

Short History.

This station was opened in 1898 by Brother and Sister D. L. Forney, who continued in charge until the early part of 1904, when it was taken over by Bro. J. B. Emmert. As a result of a change in mission policy the orphans at Jalalpor were removed to Anklesvar and Bulsar, and later in the year the carpenter class was also removed to Bulsar. During the next five years Brother and Sister Long pushed a very active evangelistic campaign throughout the district. On account of the indifferent response of the people the Longs went to work elsewhere, and for a time the evangelistic work was closed. For four years the Widows' Home was located here and managed in turn by Sisters Quinter, Ziegler and Miller. Brother and Sister Emmert have been in charge of the work of the station since August, 1913.

Jalalpor, near Navsari, is 148 miles north of Bombay. The county has a population of 80,000, made up of Hindus, Mohammedans and Parsis. Educational interests have been well cared for by the government, this being one of the foremost counties in Surat District. Caste feeling is strong in the larger towns. Chikhli Taluka or County and Bansda State were added to the territory of Jalalpor Mission Station during 1915.

REPORT BY J. B. EMMERT.

"Come and See."

When report-making time comes we feel like inviting you to come and see rather than try to tell on a page or two of the year's work. The year has been full of joys and disappointments, of tasks begun and plans thwarted, of just common, everyday work which is hard to report and yet of vast importance in itself. We go and come, visiting schools and villages. Teachers and workers and villages come to us. We plan our work, but such plans are frequently spoiled by unexpected turns in events. But in it all we try to keep a frame of mind something like the Rev. J. R. Miller had when he wrote: "Why should I be worried? Every morning I give myself to God for what He will send me that day. If He sends me those who feel they need me, that is my work and I am content."

Seeking Openings.

The evangelistic work at this station was closed several years. We have been seeking places to get hold again. We went to certain villages, just outside the bounds of former work done, and opened a small school. We found an open door and eager listeners. However, the petty king of the state thought it a slur on his kingdom to allow outside parties to have schools in his realm, so we had to close our school and even desist from preaching. There is plenty of room elsewhere, so for the time we have turned our backs on some who might gladly have heard and accepted, but we hope to return some time when we have more workers.

Four Instead of One.

A little school was opened near Jalalpor. A grass hut, costing about four dollars, was erected to shelter it, and the teacher, who received a wage of a little more than three dollars a month, gathered together twenty-three pupils, most of whom had not been attending school. For a time all went well and the children came to our Sunday-school. Opponents appeared and threatened to drive the parents off the land on which they had built their huts, and boycott them by refusing to give them work if they did not keep their children out of the mission school. Many of the children stayed away and we decided that it was best to close the school as there is a government school near enough for those to attend who really want to. In the meantime a visitor from a village ten miles away saw the little school and requested that we open a school in his village. We sent the teacher whose school was closed. Soon another village asked for a teacher, and then a third and a fourth did so. Now we have in this new section of our district four good schools with a total enrollment of 112 pupils. Regular religious instruction is given in each school and we are welcomed by the parents.

The Church.

The membership of the church was slightly increased during the year by receiving ten members by letter. Two letters were given. Our thirty-one members are not all located in the immediate vicinity of Jalalpor, and so our congregations are sometimes rather small. We succeed in getting some non-Christians to attend. Those of our members located in villages are themselves centers of Christian influence.

Jalalpor Primary Department.

Preaching services were held each Sunday morning and Christian Workers' meetings in the afternoon. Most of the preaching was done by the missionary, but several times very acceptable preaching was done by two young brethren who are mission workers but not ministers. The lay members conduct the Christian Workers' meetings. The offerings of the year amounted to 194 rupees and 9 annas. Of this 55 rupees was the self-denial offering given for home mission work. Beside this 20

rupees were given to Bible and tract societies in India. The average contribution to missions per member was 68 cents.

Our Sunday-School Work.

This work is not after the American standard, but there is work being done, and when examination time comes there are pupils who are anxious for the test. Last July we had 105 pupils to sit in the examination, and of these eighty-one passed. Of those who entered the examination eighty come from non-Christian homes and one such won a New Testament, having made eighty-eight marks. The total enrollment of pupils was 266 as against eighty-eight last year. This increase is due to an increase in the number of schools, as well as in the size of the schools.

During part of the year the central Sunday-school at Jalalpor had an attendance of as many as sixty-six. Pupils from three village schools came. They were quite an interesting addition to our school, as they were all non-Christian, totally ignorant of our religion, not too clean, scantily clothed, yet well enough behaved while in the meeting. Later we found it wise to give them their religious instruction in their own school rather than have them come to the mission, as it was causing suspicion and opposition among the caste people. Ways and methods change, but the aim remains the same.

One of Our Mission Schools, Jalalpor.

The School for the Fishermen.

Since Bro. Forney's time we have had a school at Bhat, a village of fishermen. For about five years it was under the supervision of the Bulsar missionary, but was again included in the Jalalpor district during 1915. The government inspector was specially pleased with the result of the recent examination and gave us Rs. 78 as grant-in-aid, the largest amount yet received for the school. The teacher of this school recently sent in a list of thirty subscribers for our Gujarati church paper. His work is not all smooth and easy-going. One night a drunken fisherman went throughout the village and warned the people not to send their children to the mission school, threatening to fine, through the caste, any who did so. He so frightened the whole crowd that the next day not one of the seventy-five pupils of the school appeared. When the teacher learned the reason he boldly made a house-to-house visitation and sent the children to school, promising to take the consequences of their going. They went and there has been no more trouble of the kind.

Sermons Under Peculiar Circumstances.

On the anniversary of the beginning of the war, at the suggestion of the government, loyal Indians all over the country assembled at their respective places of wor-

ship to pray for the success of the British arms. On the morning of the appointed day I had a visit from the second man in authority in our county, inviting me to attend the special prayer service to be held in the courthouse. After a few moments' thought I promised to come if at all convenient. At the appointed hour it was pouring rain and I went through the rain. We were very, very badly in need of rain, and the heavy shower just then caused all to think that God was pleased with their purpose to pray. The house was crowded. Schoolboys sang two songs and their teacher sang a prayer, pitched very high and in a minor key. A retired school inspector made an address, in which he attempted to vindicate the righteousness of the British cause. A resolution expressing the loyalty of the citizens present was passed and ordered sent to the district magistrate. All the while I was wondering if I might be called upon to take any part in the proceedings, and what that part might be. I had committed my way to Him Whom we serve and asked that He guide. It was time to close, and perhaps not knowing just how to do it fittingly, the chairman asked me to pray. After hesitating sufficiently to make sure that he meant it I consented, on condition that I be allowed to make a few introductory remarks. This privilege was gladly granted by all. Reasoning from the purpose of the meeting, I spoke to them—Hindus, Mohammedans, and Parsis—concerning the fact of God, His power, righteousness and willingness to hear prayer and of the essential conditions of prevailing prayer. I have but seldom had a more interested audience. Then in the name of our Lord Jesus Christ I led that mixed company in prayer.

At another time the whole family was invited to attend a prize-giving exercise at a cottonseed oil mill near our home. Prizes were given for the best-kept rooms of laborers who dwell in houses provided by the company. It was the beginning of the Hindu New Year and a holiday. We were met and given places of honor and the usual garlands of scented flowers. During the inspection of the rooms a quarrel broke out among several families, members of which were drunk. The manager decided that they should have no part in the prizes given. We looked on with interest and breathed the usual prayer that the way be opened if it was the Lord's will that I witness for Him. The program finished, I was asked to make a speech. Being assured that it was the desire of the crowd as well as that of the manager I consented. After a few words of appreciation of the good qualities of their manager, who is a very good type of employer taking a deep interest in the welfare of his employees, and also a few words of praise for their well-kept houses, I turned the tide of thought to another prize-giving time, for which we are all in preparation now. The quarrelsome ones who were debarred from the rewards of the day were very suggestive to the hearers of those who on that final day must hear that awful sentence, "Depart from Me, ye workers of iniquity."

The Printed Page.

Our Sunday-school Quarterly. Sister Alice Ebey wrote very acceptable comments on the Sunday-school lessons throughout the year. These were solicited also for the Bombay Guardian, in which they appeared week by week. Sister Shumaker continued her very helpful suggestions for primary teachers. The translation of these notes is done at Jalalpor under my supervision. The finished product is compensation for the many weary hours spent over the Gujarati manuscript. Twenty-two hundred copies were printed per quarter and found their way to practically every mission station in all the missions of Gujarat.

A Help to Bible Readers.

A pamphlet of forty-eight pages, designed as a help and encouragement to dail and consecutive reading of the Bible once each year, was translated and published.

Colportage Work.

We were unable to distribute as much literature this year as we desired, on account of the sickness of our faithful old bookseller, who for about fifteen years has been selling Gospels and tracts. He passed to his reward Jan. 14, 1916, and we have

not yet secured another to take his place. Each of the school-teachers keeps a supply of books and tracts and uses them as he has opportunity. We aim to give some gospel messages to all who come to our bungalow on whatever errand. Hundreds come for itch and ringworm medicine. Our little boy, past eight, usually supplies them with medicine and with each box sold gives a gospel tract. A few take them reluctantly while others ask for them. A young man came daily for several weeks to have an ugly sore dressed. At our suggestion he borrowed and read a dozen or more books and tracts. At Easter a two-page tract was written on the death of Christ and another on His resurrection. These were distributed broadcast among students and others who had holiday because it was the Christian Easter season. To reach out farther and touch many who do not come into the mission grounds, gospel handbills are tacked to a tree by the road. Hundreds have been distributed in this way.

Personal.

Health is a great asset in our work, and we would be ungrateful indeed were we to neglect to acknowledge the blessing along this line that we have enjoyed during the year. Sister Emmert has become much stronger, and besides giving Lloyd daily instruction has taken her share of duties in the general work of the station. The children have been well for the most part, and our doctors have been ever ready to supply such remedies as seemed needed from time to time. We are specially indebted to them for their efficient and untiring help during the last weeks of the year when diphtheria broke out among us.

We want also to thank all who have during the year contributed to the work in which we are engaged, or have written us letters, sent us papers or prayed for us. May His blessing rest upon you all for His glory.

Dahanu.

PRESENT MISSIONARIES, DEC. 31, 1915.

Adam Ebey, wife and two children; Anna M. Eby; B. Mary Royer.

Short History.

March, 1902, an Indian worker, John Kashap (Kosh'up), opened work in Dahanu (Du-hah'noo). In December, Brother and Sister Ebey located here. Bro. Ebey opened some medical work in 1903, and Dr. Yereman opened his dispensary work in 1904. Many patients were treated and some operations performed. Hospital and dispensary buildings were planned near the sea, but the medical work was removed to Bulsar and closed here. Land was purchased near Karadoho (Kur-rah'duh-ho) and building work begun in 1905. Brother and Sister Brubaker had charge from September, 1907, to February, 1910. Brother and Sister Ebey have been in charge since then. The people are friendly; the caste spirit is weak; opportunities for medical work are great. There are several good schools for the Varleys.

Dahanu County has an area of 332 square miles, has 133 villages and a population of about 70,000. To the west is the Arabian Sea. Near the sea Hindu fishers and farmers form the mass of the population. Inland a few miles it is hilly and most of the people are aborigines. There is a large timber trade at Souta (Sou'tah), where over 100,000 carts of timber come in from the jungle in a single season of five months. About 70 per cent of the people are classed as backward, and 96 per cent are illiterate.

Dependent on Dahanu County, and lying to the north, is Umbergaon (Oom'burgown) Petha (Pay'tah), or sub-county, with an area of 314 square miles, seventy-nine villages and about 70,000 people. They are backward and illiterate.

East of Dahanu is Jawhar (Ju-wahr') State. This is a native state with an enlightened, educated king of the Koli (Koh'ly) caste. Its area is 310 square miles. It has 107 villages with a population of about 55,000. Eighty-six per cent are aborigines and 96 per cent are illiterates.

The close of 1915 finds Sisters Anna M. Eby and B. Mary Royer living in a rented

house at Dahanu Road Station, ready for work. They expect to have several Bible women to assist them.

A good tract of land near the station is being obtained, where a bungalow and other buildings will be erected. Dr. Nickey will soon locate here and have charge of the medical department.

BY ADAM EBEY.

The years come and go. The old passes into the new so smoothly, that, but for the almanac, we should hardly know the difference in dates. Ordinarily, there is much sameness in our days. But they go by, and we know that we are farther on. Successes and failures there have been. More experiences and **experience.** More testing! More victories! More cause for faith! More FAITH!

Evangelistic.

Six men have been at work a part or all of the year. The six spent forty-six months in all in evangelistic work, teaching and preaching. All have been well received. Sickness has prevented some from putting in full time.

Eight were baptized. Of these, two were Brahmans. They had been wandering

One of Our Prospects—a School of Mitra (Fisher) Children.

here and there in search of soul-satisfying peace. They have found it, and are earnest students of the Word. One is a young man.

Four of the wives of workers have been teaching the women.

Colporteurs.

The work this year has been hampered by the plague, and, in a more general way, by hard times and war conditions.

Some Roman Catholic carpenters became interested and bought Bibles and other books. Their priest found it out. Wonder of wonders, he did not destroy the books! He, however, ordered them returned, and told his people not to buy Scriptures that did not have the sign of the cross prominent.

Two colporteurs were at work during the year. Some books were also sold and given away by other workers.

Table.

	Dahanu Station.	Palghar Station.	Bungalow etc.	Total.
Bibles,	7	5	4	16
New Testaments,	3	4	2	9
Scripture Portions,	736	919	50	1,705
Total Scriptures,	746	928	56	1,730
Tracts and Books,	1,390	2,088	3,000	6,478
Total of all,	2,136	3,016	3,056	8,208
Trains attended,	888	1,176	.....	2,064
Value of all disposed of,	$12.50	$14.00	$12.00	$38.50

Educational.

We opened the year with twelve schools and closed with nineteen. Several new ones have been opened for backward class boys. Plague disturbed the school work especially, and some were closed for a few months, but at the end of the year twelve day schools and seven night schools are in session. Look at the tables for 1913 and 1914, and then look at this one:

Name of the School.	Days of School.	Boys Enrolled.	Girls Enrolled.	Total Enrolled.	Teachers.	Castes.	Religions.	Highest on Roll.	Lowest on Roll.	Average on Roll.	Highest Attend.	Lowest Attend.	Average Attend.
1 Soravli, Gujarati, ...	272	27	8	35	1	4	3	27	13	21	26	8	13
2 Mussalpada, ...	195	41	0	41	1	3	2	36	22	30	28	4	16
3 Mussalpade, Night, ..	208	39	5	44	1	3	2	25	9	18	14	6	12
4 Chimbave, ...	208	29	0	29	1	3	2	27	25	26	22	13	18
5 Chimbave, Night, ...	162	26	0	26	1	3	2	26	12	22	15	6	12
6 Chikli, ...	261	37	0	27	1	4	2	25	10	17	20	7	9
7 Chikli, Night, ...	254	22	0	22	1	3	2	15	7	10	9	6	7
8 Malyan, ...	223	66	6	72	3	15	6	46	35	39	33	15	30
9 Masoli, ...	202	32	8	40	1	1	1	25	17	21	15	11	13
10 Vangaon, ...	269	42	4	46	2	10	4	28	23	25	23	20	21
11 Vangaon, Night, ...	250	13	0	13	1	3	2	9	6	8	8	5	6
12 Agvan, ...	233	35	0	35	1	3	2	34	24	30	28	13	19
13 Agvan, Night, ...	233	12	0	12	1	2	2	12	8	10	11	7	9
14 Souta, ...	151	60	12	72	1	15	6	48	40	44	45	30	38
15 Patharpada, ...	189	34	1	35	1	5	3	35	25	29	26	14	20
16 Patharpada, Night, ...	158	18	0	18	1	1	1	18	5	13	15	3	7
17 Soravli, Marathi, ...	41	13	0	13	1	2	1	13	13	13	12	8	10
18 Soravli, Marathi, Night,	39	12	0	12	1	2	1	12	10	11	12	8	10
19 Karsod, ...	33	36	0	36	1	2	1	36	11	23	15	11	13
Totals, ...	3,581	594	44	638	15	24	6	497	315	410	376	196	282

Notes on Schools.

Nos. 1 and 9 are Gujarati schools. No. 14 is Gujarati and Marathi combined. All the others are Marathi. Nos. 2, 3, 4, 5, 12, 13, 17, 18 and 19 are for Varley children. Nos. 15 and 16 are for fisher people. The others have a good many different classes, except No. 9, which has all low-caste children. The night schools are for large boys and young men who have to work in the day. The principal teachers are all educated from the fifth vernacular book up to the seventh English book or matriculation standard. Several have had some normal training. Their work shows it, too.

Sunday-Schools.

This is where, perhaps, the best work is done. If the teacher knows his Bible and his business, he will not lose anything by spending time in Sunday-school work. We have had some good schools. Other teachers have not succeeded in getting Sunday-schools started. Ten schools have been in session all

One of Our Frequent Callers at Dahanu (A Beggar).

Shy Fisher Women, Dahanu.

or a part of the year. One for our Christians met at the bungalow every Sunday. Plague and other diseases closed some of the schools for a few months. This, in part, accounts for the failures in the I. S. S. U. examination last July.

Medical.

Some days about all we get done is in the dispensary or with sick people. It is hard work for one who knows so little about medicine, but it is a blessed work. Not only do the sick people get a blessing, but the giver, too, gets a blessing. Our dispensary work has had a healthy growth: In 1903, 9,994 cases; in 1914, 11,034; in 1915, 13,189. Over 41 per cent of the cases the past year were females.

Skin diseases furnished over half the cases. There were many more cases of sore eyes than usual. We treated 223 injuries. We began the year with plague and closed it with diphtheria. We treated eighteen cases of plague. With a few exceptions, the worst cases died. Those who were near us, so that we could give them close attention, got well. We were hampered in our work for plague patients by having a mild form of plague ourselves. Nearly every one on the mission premises was inoculated against the plague.

In November Adah took sick. It proved to be diphtheria. She died in St. George's Hospital, Bombay, Dec. 10. Leah also was in the hospital about three weeks. She was discharged, but she is not yet well.

But there is a most hopeful time in sight for the Dahanu medical work. Our sister, Barbara M. Nickey, M. D., is to have charge of the medical department here. What compensation for all the years of struggle! The Lord be praised! We thank God and take courage!

My Work at Vada.

Having had charge of the Vada work for eleven months of 1915, a short report is in order. It was harder to get to Vada than a year ago. But the school and evangelistic work went on after a fashion. Three schools were in session all year and one for three months. Eighty-four children were on roll with an average attendance of fifty-five. Malaria of a severe type about closed one school for a time. One teacher spent much time in preaching to the people in the evenings, holidays and Sundays. Another reports occasional preaching.

Two men and two women were in direct evangelistic work. They report a total of 1,040 days, usually going out in the forenoon and afternoon. The four also report having had 18,129 hearers. Of course, this means that a person was counted as often as he was in a group of hearers. This, in some cases, was many times. This report is for ten months.

Some searchers and applicants are reported. We hope that with proper supervision these may be numbered with us in 1916. One Mohammedan and his wife came from Vada to Dahanu for baptism, but it seemed best to put them off.

About Dec. 1, Brother and Sister Kaylor and Sister Powell took charge of the Vada work. It looks hopeful to us. May God bless the missionaries and workers there! And the waiting souls!

BY ALICE K. EBEY.

The old year with all its busy days has gone. There have been trials, disappointments and sorrows. But there have also been encouragement and joy and comfort in the Lord. Many blessings come daily from our Father's hand, and we know that "in due time we shall reap, if we faint not."

The Home.

Here the missionary mother always finds her first duties. To oversee the housekeeping and the securing of supplies is no small task, even though we keep Indian helpers. The numerous details, the economizing, the arrangement of meals, necessitate the personal attention of the missionary. The care of three small children in a tropical climate also requires considerable time. Then, too, there are many garments to be made and mended. At the close of the year, an hour or two each day have been devoted to teaching our daughter Lois, for there are no English schools near.

Every day there are visitors, and we are glad for the opportunity to encourage and help our Christian men and women, to teach some little child or to speak a word for our Savior to some heathen friend. Thus each day brings countless opportunities to bear witness for Christ in this sin-cursed land. Would that we were always wise enough to speak the right word at the right time.

The Children.

This is the most hopeful branch of work, and the opportunities are many. We have not been able to do much for the children in the villages, but Sisters Eby and Royer, who have recently come to us, will be able to do much for them in the future.

We have met with the children in Sunday-school on Sunday morning on our veranda. There was an average attendance of seventeen, most of them Hindu children. Two Hindu children missed but one Sunday during the year. Twelve took the Sunday-school examination and four secured certificates. They sing many Christian songs and repeat Scripture texts with commendable zest. They bow reverently when we pray and repeat together the Lord's prayer. Our little Adah loved to sing with these Indian children. Dec. 5 she met with us the last time. Five days later she joined the chorus in heaven.

The Women.

The Christian women met on Thursdays for Bible study and prayer. Four attended regularly throughout the year. Others stationed in villages further away come as opportunity affords. We studied, chapter by chapter, the Epistles of Peter and the Book of Revelation. These women, though mostly illiterate, took keen interest in the study of the wonderful visions of the future, as John, the Revelator, portrays them. They also attend my Sunday-school class Sunday afternoons. Four of them passed the All-India Sunday-school Examination in July.

Sickness and Sorrow.

When sickness comes into the homes of our Christians we gladly do what we can to help and encourage. We had much sickness among our people during the early months of the year. Cholera and plague raged all about us. Many of our heathen neighbors died. Their helplessness and sorrow that knows no comfort was pitiable. Some of our own number were stricken, but God graciously spared every one in the Christian community. It was a time for trust and prayer, and the experience was not without its blessing. Later in the year a babe in a Christian home passed away. A Christian mother who had been with us many years also died, leaving her husband and two little ones.

The health of our own children had been good. But near the close of the year our dear little three-and-a-half-year-old Adah took diphtheria. With the help of Dr. Cottrell and Sister B. Mary Royer we took her to St. George's Hospital, Bombay,

where she lingered but twenty-four hours, when she slipped away to the home where no pain nor sickness, no death nor sorrow ever comes. Dr. Cottrell had returned to Dahanu to give anti-toxin to the other children. No train came in time to bring any other of our missionaries for the funeral. A Methodist missionary of Bombay officiated at the burial, and Sister Royer and I alone followed the little body to its resting place by the side of missionaries and missionaries' children. Yet we were not alone, for the Lord gave strength and comfort. That same evening our Baby Leah Ruth was placed in the hospital. The disease was arrested, and in three weeks we returned home, where every nook and corner reminds us of the dear little life that is with us no more. But we try to think of her joy in the presence of Jesus, and we know that the will of our Father is always and only good. We praise the Lord for sparing to us the two little daughters, and we hope their lives may speak for His praise and glory.

"We know that all things work together for good to them that love the Lord" (Rom. 8: 28).

REPORT OF BARBARA M. NICKEY, M. D.

Most of my time has been given to language study, two and a half months during the hot season at the language school in Mahableswar affording excellent opportunity to get started well in the language, and five months at Poona, where competent pundits were available.

I have not carried on medical work regularly. Have rendered advice and aid in individual cases, missionary and native. I had the privilege of substituting for the European doctor in the Church of Scotland Mission Hospital for women and children at Poona, during her six weeks' vacation. The largest number of in-patients we had at one time was seventy-eight; averaged about forty-five cases.

We had medical, surgical and maternity cases. Many of the maternity cases came to the hospital after they had been damaged badly by ignorant native midwives. The damage done by them can scarcely be imagined, and emphasizes more the great need of Indian mothers for efficient medical care.

In several cases of extreme deformity from bone disease we were able to save mother and child by Cæsarean section. Had we not had the necessary equipment we would have had to let both mothers and children die.

In this work we got more insight into the needs of the people, methods of medical missionary work, and of training assistants, which will be very helpful in carrying on our own work.

Because of the work Bro. Ebey has carried on for years the medical work has developed to such an extent that we could use a hospital now at Dahanu. It has been decided to carry on the work at the railroad station. For this land must be bought and a building put up. We have a promise from government for a very suitable piece of ground. Then we need very much a building to be used for dispensary, an operating room, and rooms for in-patients. About $1,500 is needed at once for this building. It will be the beginning of the plan for a hospital. If we would glorify our Father in our work we must prepare to do efficient work, and meet the needs of the people.

We need also a well qualified, spiritual nurse, who can learn the language, to assist in the work and help train native assistants.

BY SISTERS ANNA M. EBY AND B. MARY ROYER.

During the past year most of our time was spent in Poona, studying the language. While there was no definite work assigned to us, we had some opportunities for service.

There were a number of dobeys (washermen) living in our neighborhood. It was our hope that, in some way, we might be able to reach their children. One day several little boys were playing on our compound. We began to converse with them and told them Bible stories. They were pleased and asked us to tell them stories

again sometime. We agreed to do so each Sunday if they would come to our bungalow. They came and brought others with them. It was the beginning of a Sunday-school which grew to an average attendance of thirty-five during the rains.

In the month of September plague broke out in that section of the city, and for several Sundays the attendance was small. Three of our number succumbed to the dreaded disease. One little boy, who was the first to go, had never heard the name of Jesus before he came to us. He was intensely interested and eager to know the truth. The other children of his class were deeply impressed by his going. The occasion afforded opportunity for the teacher to speak to them of what death means to the believer. The oldest girl in the school was especially impressed and spoke of his going to heaven. The following Sunday her place was vacant. We know not what the teaching received in the Sunday-school may have meant to her in the dying moments, but we know that, with a simple, childlike faith she accepted the truth.

During the year we also visited other missions and learned of their methods of work, which is a privilege for young missionaries.

Late in the autumn we came to Dahanu, which is to be our permanent place for work. We are near the railway station, Dahanu Road. Our postal address is Dahanu, Thana District. We live in rented quarters in the heart of a small village and are surrounded by heathen sounds, sights and smells, which are not always pleasant. However, we are comfortable and happy to have a place we can call home.

Our work will be among the women and children of the villages where we have schools. As in all other mission lands, the education of girls has been neglected, and it is our sincere hope that we may be able to reach them.

There are several thousand of the fisher class living in our territory. They have abandoned their idols and asked us to educate their children and teach them our religion. This is an open door in the full sense of the word. Upwards of fifty schools might be opened in the villages where these people live, but at present we have not teachers to supply them. Will you join us in prayer that the Lord may send the Indian workers needed to help gather the ripened grain in this part of His great harvest field?

We were fortunate in securing two trained Bible women from the American Mission.

We feel that the Lord has given us large opportunities for service. We pray for love, patience and courage to go forward in His strength and accomplish that for which He has sent us.

Dahanu Women's Work.

Names of Women Workers.	Place of Work.	Their Work.
Shantibai Padale.	Malyan.	Teacher.
Bajubai Kehma.	Malyan.	Bible woman.
Chandrikabai Rananamre.	Vangaon.	Teacher and Bible woman.
Gracebai Kangalia.	Karadoho.	Teacher and Bible woman.
Rachelbai Yeshavant.	Pathapada.	Teacher and Bible woman.

Bulsar.

PRESENT MISSIONARIES, DEC. 31, 1915.

Brother and Sister A. W. Ross and three children, Brother and Sister Blough, Drs. A. Raymond and Laura Cottrell, Ida C. Shumaker.

Short History.

Bro. Stovers and Sister Ryan came to Bulsar March, 1895. Here they established our first mission station in India. That same year Bro. D. L. Miller and wife visited our field in India. Famine relief work was undertaken. Two boarding-schools were established, one for boys, one for girls. In 1900 Sister Eliza B. Miller came to Bulsar and soon took charge of the Girls' Boarding-school. She remained in this place ten

years. During her first furlough Sister Mary N. Quinter had charge of the Girls' Boarding-school. Brother and Sister Adam Ebey had charge of the work in general during Bro. Stover's first furlough, 1901-02. In 1904 Bro. Emmert enlarged the industrial work, especially that of carpentry. In 1914 Bro. Holsopple took charge of the industrial work. Brother and Sister Blough had general charge of the work and continued until they went on furlough. In 1908 a large, substantial church was erected. Sister Quinter had charge of the Boys' Boarding-school three years, and Sister Powell assisted in this work in 1911. At the beginning of 1912 Sister Shumaker assumed the care of the Girls' Boarding-school. In 1913 Bro. Blough returned to Bulsar and opened the Bible School. At the close of 1913 Drs. A. Raymond and Laura M. Cottrell came to Bulsar, where they have acquired the language and are already overworked in the medical department. In 1913, also, Sister Widdowson took up work among the women at Bulsar until she was located at Anklesvar.

Bulsar County, with 200 square miles, has a population of about 90,000, 16,000 being in the town of Bulsar. The Brethren Mission is the only one working here. Upon their return from furlough, Bro. Ross and wife were located at Bulsar, where they have been doing most commendable work. Bro. Ross has succeeded in getting the Bible School students into carpenter work certain hours each day, which proves most beneficial all around. In addition to this he has succeeded in opening work east and south in Dharampore State, which occupies 360 square miles and has 120,000 population.

In this section of the country we have all classes of Hindus, Mohammedans and Parsis, especially in Bulsar town. In the country districts are many thousands of the aboriginal people, who are considered quite accessible.

Bible School, Bulsar.

REPORT OF J. M. BLOUGH.

"Bless the Lord, O my soul, and forget not all His benefits." The Lord says: "Whoso offereth praise glorifieth Me." The first thought must be one of praise, for the Lord has abundantly blessed during the past year. Yes, He has kindly condescended to hear and answer prayer, and He has mercifully given strength to continue His work, and He has sustained us in it day by day. To Him be the praise evermore.

The first six months of the year were spent on the mountains, and practically the only service that was open to us was the one of intercession, which was indeed very precious. What a blessed God, that He puts at the disposal of our faith the riches of His power and glory!

The Bible School.

July 1 the school was reopened to complete the second year's work. In 1914 one-third of the work had been done, so there were still four months' work to be done. Elev-

en men and seven women were in the class. Bro. Ross took one of the classes and I two of them, and by making the periods longer each day we were able to finish the work in three months. The fourth month was given over entirely to the fourth subject (psychology), which was taught by one of the class who had studied it before in the training class. The eleven men and four of the women passed in the examination.

After one month's vacation the third year's work was begun Dec. 1. Since this class already has been delayed so long it is hoped that they can finish all their work now right along without being sent to work elsewhere between terms. Bro. Ross, although crowded with the many duties of the station, is again kindly conducting one of the classes. The work is going on nicely and the students are growing in spirituality as well as in knowledge. May we enlist the prayers of many of the readers in behalf of these workers, that they may indeed be **filled with the Spirit!**

Normal Training Class.

During the first half of the year while the Bible School was closed another class occupied the Bible dormitories. This class was taught by Bro. Govind Khangar and continued four months. They had a period in Old Testament history, and one in the life of Christ, and the other two in the art and science of teaching. The class was made up of teachers, six men and four women, and of these seven passed. It is very important that all of our teachers have such training, and we hope later on to be able to give all of them more training of this kind, for most of our village workers are teachers.

We are grateful to our kind Father in heaven for all His goodness to us during the year, and also to all in America who supported us with their means, prayers and sympathy. May we continue to be workers together with God.

Work in the Bible School.

Name of Teacher.	Pupils		Months in Session	Subjects Taught				Passed Examination
	Males	Females						
J. M. Blough, ...	6	4	4	O. T. History	Life of Christ	Pedagogy	Miscellaneous	7
A. W. Ross	11	7	5	1 Samuel to Job	Romans to Galatians	Bible Doctrine	Psychology	
Govind Khangar, .								
Govind Khangar, .								15

REPORT OF ANNA Z. BLOUGH.

In June of 1915 we were permitted to return to our work and home at Bulsar. This time we moved into the new bungalow, Juniata Cottage, which was finished a few months before and was occupied by Sisters Shumaker and Widdowson. On our return Sister Widdowson went to Anklesvar again as the need of her help there was very great. She had done most faithful and efficient work here among the women. I could see much improvement in their lives. They had many nice things to say about her. It was indeed a great joy to take up the work with them again.

During the Bible School term I had a daily Bible class with the women who could not enter the regular class. Two of these also had daily lessons in learning to read and write. I paid one of our India sisters sixty-six cents per month to teach them two hours a day. One of these is the wife of a minister. She is an exceptional woman, with a deep spiritual life, and she is making this effort (which is a hard one for her) so

that she may read the Bible for herself and be more helpful in the work of the Lord. Sometimes it pays to concentrate one's efforts on a few.

We had our regular meetings for all the women each Thursday afternoon. We have a Bible lesson and at roll call each one responds with a Scripture verse. Frequently we do sewing at this meeting also. We made one quilt this year.

On Sunday afternoon we have a meeting for the women, girls and small children. This meeting is generally conducted by themselves, but we make the programs for them and try to have all of them, from the oldest to the youngest, take their turns in taking some part in the meeting. Of course we are always present to help them along.

We made frequent visits for personal work in all the homes of our Christians, and held meetings in the different villages when convenient. Our Christians live in five

Bulsar Aid Society. Sister Blough Sits at Extreme Right.

groups somewhat separated from one another, and for convenience we call each a village. In times of sickness our Bible class went to have prayer and give the help and comfort needed. In this there was a double benefit. The class received training in such work and the sick were comforted. This service was always appreciated.

One of our oldest sisters, Buribai Ranchod, died Dec. 28 after a short, severe illness. She was eager to go home to be with Jesus. The last evening I went with our good doctor, Laura Cottrell, as she went to administer the last bit of relief that could be given to her in a medical way. We talked to her about going to her everlasting home and she was eager to go. I gave her "good-bye" for the last time on earth. After we went she told her husband in which box he would find her burial clothes. She also requested that no coffin be made for her, as they did not have much money. Her body came from earth and would return to earth. Her old mother is still living, and to her she committed her granddaughter, whom she had raised. Then she said "Good-bye" to all. When her suffering became very great in the night they again called our doctors, who went and stayed by her util she fell asleep in Jesus. She is missed very much. Thus one by one they pass over.

In December most of the missionaries were here for a week of Bible study and prayer. It was a most enjoyable time, but we were sorry some could not be here on account of sickness. Since we have two bungalows here it is easier to entertain so many at a time, and yet it was necessary for some to sleep in the upper room in the church. How we do appreciate the new bungalow, and how much it is needed, too! It is very important for our missionaries to get together for fellowship as well as for business, but it takes room and conveniences to entertain them, so we are very glad

when there can be two bungalows at a station, for this makes it possible to hold larger meetings.

At the close of the year we have much for which to rejoice and be thankful. We are happy in the work and pray that our efforts may always be to God's glory and honor.

REPORT OF DRS. COTTRELL.

There has been a gradual but marked increase in the medical work of the past year. During our first year we practically limited our medical work to the missionaries and the Christian community, so as to interfere as little as possible with our language study. Now we see all who come, and by far the larger proportion of the patients are non-Christians.

The rate of growth has been about as follows: In August of 1915 from twenty to twenty-five patients came each day, and in January, 1916, from thirty to fifty came each day for medicines. The amount of growth is largely limited by the very inadequate quarters available for the work. Up to this time we have been living in a single room, and one end of this room and part of the bathroom have been given up for medicines and medical supplies. For obvious reasons we can not have the patients come into our own room. The only other room available is the end room of the helpers' line, and there we are carrying on the work.

This one room, ten feet wide by fourteen feet long, has served as consulting room, treatment room, drug room, dispensing room, and operating room, for men, women and children. The waiting room is the veranda and the yard outside, and every weekday from nine to twelve it is usually a busy place, for here congregate all manner of sick, lame, halt, and blind people. Here you will see men, women and children, Christians, Mohammedans, Hindus, Parsees, rich and poor alike, awaiting their turn. To a considerable extent the number who come is limited by the number who can be waited on in this small place.

We are very glad to report that work has been commenced on the dispensary or out-patient section of the new hospital and as soon as that is completed we will be able to care for many more patients with much less effort. Operative cases have been turned away almost daily because there has been no room where they could be kept, and so far our operations have been only of a minor nature. Soon we will have six rooms available for in-patients, and then we will no longer need to turn all such cases away. Many more rooms are needed, but there are not funds enough as yet. At a cost of fifty dollars you can provide for the expenses of one of these beds for a year, and we can assure you that the bed will be occupied and others waiting to come. Just at this place let us tell you that from a missionary standpoint the hospital cases are the most profitable ones that we come in contact with. Dispensary patients are seen for only a few minutes each time they come, and so can receive only a very little gospel teaching. A hospital patient remains with us for some days, and there is opportunity all day long for spiritual teaching and guidance, so you can readily see how desirable it is from an evangelistic standpoint to have a number of rooms available for in-patients. By in-patients we mean those who come to the hospital and stay until discharged.

Under very adverse conditions we have cared for quite a number of in-patients in the homes of the Christian community, but so far there has been absolutely no room available for non-Christian hospital cases. May the day speedily come when the church in America will make it possible for us to reach this very needy people.

Dr. Laura Cottrell has charge of the obstetrical work, and so far she has had thirty-four cases and, under the blessings of God, all have done well. It means very much indeed for these people to have competent care at the time of childbirth, for the mortality rate of such cases in all heathen countries is enormous when left in the hands of ignorant midwives. These patients have been very grateful and appreciative of what has been done for them, and especially grateful that Dr. Laura, as a lady physician, has

been here. Including the after-calls on the confinement cases we have made from three to six outside calls each day during the last few months.

In November of 1915 we visited nearly thirty dispensaries and hospitals in northern and western India. Most of these are missionary institutions, the rest being government establishments. Medical work here in India differs much from that in America, and by making such a visit we are enabled to profit by the experiences of others. Now we have a much more adequate idea of how our own dispensary and hospital buildings should be built and how the work should be carried on. We have found the trip of decided value and help.

Remember us and our work, that all may be done to the honor and glory of God.

REPORT OF IDA C. SHUMAKER.

Our work has been practically the same as last year. We have tried to make improvements all along the line, and to start some new work.

At the beginning of the year we had in our Girls' Boarding-school, twelve small girls and seventeen large girls, not including one large girl at Jalalpor and two at Anklesvar. During the year, six little girls were admitted to boarding-school, and twelve large girls were married. While the number of large girls in the Orphanage decreases each year, the number of families in our Christian communities increases, and more children are admitted into our boarding-schools and day schools. For this we are most grateful. This denotes a healthy condition, and is a long step in the right direction.

In addition to the training of the head, the heart, and the hand, which they receive in school, they are also trained in the art of home-making.

In our Girls' School we had an enrollment of eighty pupils—forty-two in the main school and thirty-eight in the kindergarten department. This shows, on the school register, an increase of fifteen pupils over last year; an increase of thirteen pupils in average attendance and an increase of two per cent in percentage of attendance. School was open 208½ days during the year. During the hot season we had morning school from 7 to 10:30 o'clock, and in the evening the regular study period from 7 to 8:30, under the direction of a regular teacher.

Seven teachers were employed at an average salary of ten rupees per month. In spite of the fact that, for the most part, we must use untrained teachers, the report of government inspector was most gratifying. Though a non-Christian, he made special mention of the work done in Bible study, especially in the kindergarten department. He was much pleased with the handwork in all departments and with the start made in nature study, domestic science, and in the securing of suitable books for our girls' library. At present we have only twenty volumes, but more are on the way. (This was made possible by a liberal donation from friends at home.) We also have a collection of forty-three different kinds of seeds, grains, etc., besides some curios for our nature cabinet.

In connection with our Girls' School we have formed a new class. This class is composed of non-Christian boys and girls living round about us, but who do not believe much in getting an education. Long have we worked and planned and prayed that these might be won. We tried many devices to capture the leader among the boys and the leader among the girls. The boy was won by a picture, the story of which won his heart. The girl was won by the use of a needle, and then a Bible story. On the first day we enrolled thirteen boys and girls, not including the babies, who must come if their older brothers and sisters come, for they are their caretakers. In the early morning the parents and older children are off to work. The babies are left in charge of the younger ones for the day. By persistent effort and downright hard work, and many prayers, a class of thirty-five non-Christian boys and girls presented themselves for inspection and examination and passed a very creditable examination. The inspector was very well pleased. He spoke kindly to these children and plead with them to continue to come to the mission school for training. This splendid en-

couragement, coming from the source it did, was most gratefully received. We feel to praise the Lord and take courage and push forward. While there are many adversaries at work trying to snatch these from us, we have faith enough to believe that, in the end, all will be well. "If God be for us, who can be against us?" Pray that grace and wisdom and power and strength sufficient to finish the work of the Lord thus begun may be given. To Him be the praise, the honor, the glory!

One class from the main school suddenly disappeared. This class was composed of the sixteen Marathi girls, whom we imported from Pandita Ramabai's school in August, 1914, to be trained as wives for some of our workers in Gujarat. A special teacher was hired for this class, but in May, 1915, she awoke to the fact that she had lost her job—for her class was no more. (Later she was placed in charge of this class of non-Christian boys and girls.)

What happened to this class? Listen! Soon after these girls came to us, the wedding bells began to ring, and they continued to ring on and on. The one in charge of the matrimonial bureau was kept quite busy; so much so that she had to call in assistance from the outside to get the wedding costumes ready. On one occasion she had one hour's time to go to the bazar, select and make the wedding gown. The man in question decided that he wanted a wife. He had come from a "far country" to at-

Bulsar Girls' School. One at Back by Post and the Rest Standing at the Side. Three of Them Have Babies.

tend District Conference; saw one of our girls; plead for her heart and hand; was accepted; was leaving at once, so the wedding was one "in haste," but as yet they have not "repented at leisure."

During the hot season, when the girls were not in school all day, we had an opportunity to go to the near-by villages and have our daily prayer service, instead of having it in the chapel. The girls entered heartily into this special service. This was a splendid opportunity for them, for later they will become village workers, and will need this training.

On one occasion we went into a new village. From a distance we saw crowds of children. Our hopes ran high. As we drew nearer we thought of the splendid opportunity to serve the Lord in this place. But, lo, when we came into the village not a child could be seen or heard. All was perfectly still. Where could these children have gone so quickly and so suddenly? We looked up and down the road; no one to be seen. We stopped long enough to place some brightly-colored Sunday-school picture cards under some stones, and then walked on a short distance and began to sing. As we turned our eyes heavenward what do you think we saw? There, perched on trees, like birds, were many of these children. They heard the singing. One by one

they slid down the trees and secured these pretty cards. Soon from behind trees, huts, hedges, etc., came the rest of these children. They, too, wanted a picture. Purposely, we placed only a few. Soon the whole crowd of children came to us. Such a service as we had! After the service, each child was supplied with a card. The next time we came to this village, we had, not the children alone, but many grown-ups.

During the week of special prayer and self-denial, which takes place each year prior to our District Meeting, the girls were able to give fifteen rupees ($5) towards the home mission work. Later they gave ten rupees to some famine sufferers, and still later in the year they gave nearly nine rupees to the British and Foreign Bible Society. This may not seem to you to be a very great deal. It does mean a great deal to these children. They were able to give this amount by going without their evening meal for a week; by giving up their "rare food," which they receive but once a week, for eight weeks, and by doing special work at playtime—all for the cause of Christ.

All the girls took the yearly "All-India Sunday-school examination" and were successful. In the primary Sunday-school class, 105 children were enrolled. Eighty of these little ones were eligible to take the examination. There were fifty-six certificates given. Of this number fourteen certificates were given to non-Christian children. They were very proud of their certificates. Even though the majority of these children were quite young, these fifty-six passed with high marks.

The regular monthly educational meeting was kept up for the greater part of the year. All the teachers in both Boys' and Girls' Boarding-schools met with the managers of these schools to discuss ways and means of improving our schools. The next meeting will be a joint parent-teachers' meeting.

The work in the Bai Avabai High School has been kept up during the greater part of the year. At present there are 230 boys enrolled. All save one are non-Christian boys. It is a great pleasure and a privilege to talk to this class of promising young men each Saturday morning from 10 to 11, whenever it is possible to go. Would that we had more time and strength to be more helpful to these people.

Dear readers! Are there not some among you who are ready to respond to the call for helpers? Many doors of opportunity are, as yet, standing wide open. Do come and help us "take the city" ere the doors are closed.

The Small Boys and a Few Others Work Daily in the School Garden at Bulsar.

REPORT OF A. W. ROSS.

It is now a year since our return to India. Up to near our sailing time it seemed probable that we would not be able to return till the close of the war. But the way was opened. A handbill in the halls at Bethany attracted my attention, and that night, with Bro. Eisenbise, I went to Moody Institute to hear an address to the Student

Volunteers of Chicago. The speaker was the secretary of the Methodist Board. A few words with him after the meeting, to the effect that it was considered safe for missionaries to return to their work in India, seemed assuring. The information was given to the Board, and before many days it was decided that we make the journey.

There were only twenty days in which to make the necessary preparation. Many things had to be arranged for, but when sailing date came, all of us were ready for the long voyage. God was good to us those days. Even though conscious of the fact that we were constantly in danger, our anxiety was dispelled by the thought that we were the Lord's and going on "the King's business" and that He would care for His own.

The missionaries on this side were very anxious about our return. They had gone through a very hard and trying period, caring for the work, and the thought that some of us would be detained at home was not pleasant to contemplate. Then came the cable message that we were coming and their hearts were gladdened.

Adjustments were made of the forces on the field and a profitable year has again elapsed. Some were given a chance to continue their language study, while others were able to undertake work that had been waiting for them.

During the year we have been fairly free from sickness and able to work practically every day, for which we praise His name. Our experience here at Bulsar dates from the first of March. Prior to that time Bro. Holsopples had charge of the work. Since then our time has been much taken in routine duties.

Soon after taking charge of the work we learned that the railway would soon take over a large tract of land lying to the east of our mission bungalows, in which tract are about two and one-half acres of mission land also, which they will take. We at once set to work filling in a rice patch between our two bungalows, and when about three-fourths of the work was done we were ordered to stop. We were getting our dirt from a water reservoir or tank just across the road, but since this was soon to go to the railroad we had to stop, and dirt from elsewhere costs us for hauling, considerable more.

About this time we conferred with the district officer, who informed us that we could expect to be asked to give up our land and houses, which were to go to the railroad most any time. So since it would affect quite a number of families we set to work to find another location for our Christian village. Since most of the desirable building land was being taken by the railroad we found it exceedingly difficult to find a suitable site. A plot of two acres was purchased for $700 and rooms for ten families were built prior to the rains, and since then for ten families more have been built. We still have room on this land for twenty-five or thirty more families.

During the year an old building on the boys' side was removed to a more favorable site, and rebuilt, thus freeing a large part of the compound for garden purposes.

In the month of December we began erecting the hospital. The plan is to have several smaller structures rather than one large building, as you often see, thus allowing of our working as funds come in.

So it has fallen to my lot to superintend a great deal of building work during the year. However, here at Bulsar most all materials are easily obtainable, and it is much easier to superintend construction here than at most places in the mission.

Evangelistic.

The committee recommending our transfer here expressed the hope that we would be able to so arrange our work that we could give attention to the evangelistic work in the district. In former years there had been considerable evangelistic effort, but in those days our workers were either young and inexperienced or were of an inferior grade, and consequently the cause suffered in their hands, and Christianity was placed at a discount. To step into an evangelistic situation of this kind is not the most inviting, nor are we at this date ready to determine what will be the final outcome of it, though we believe that we can see signs that are very favorable.

When our worker first went out into the district, prejudice met him on every hand. At first the situation seemed most discouraging. We had warned him of this probable situation, and we gave him all the encouragement we could. Living quarters must be secured. Nothing seemed available, nor was any one willing even to sell a piece of land on which we could build. It was too distant to think of working successfully from here. The way seemed blocked, humanly speaking. But the same God That moved the heart of Cyrus is still in the heavens. From unexpected sources came an offer to sell us a piece of land. We had never met the man. Being wealthy the small amount received for the land could not have been much of an incentive to him thus to meet our requirements, especially since by doing so he was courting the disapproval of his neighbors. But he is a man of considerable influence in the community, and aside from making it possible to get a place he has helped us much in these early days to overcome prejudice and caste disdain for us.

A small house has been built on this new site. It is thirteen miles from here, and a more favorable location could not be asked for. It is on the border of the native state of Dharampur, on the main highway, and accessible to large numbers of people. In this native state are 114,000 people in more than 300 villages. Most of them belong to the jungle tribes and are in a very backward condition. The king is not very progressive; he has only twenty-five schools in his whole territory.

Were we to attempt to enter and do aggressive work now, very likely the officials would block the way, but we hope that by exercising care the way may be

The Boys' School at Bulsar. On the Left You See the Housemaster and His Wife.

opened to this vast interior. A good educational effort, together with industrial training in connection with the schools, will do much towards dispelling prejudice, and making our work and message acceptable.

The advent of the hospital, and closer contact with caste peoples make it all the more desirable that the evangelistic work be pushed.

At the close of the year we had the school at Wankal, the headquarters of the newly-instituted evangelistic effort. There was a school here, but doing very little. We have taken it over, put in equipment, and now there are thirty-two pupils enrolled. Other villages are asking for schools.

Boarding-School.

At the beginning of the year there were thirty-two boys in the boarding, together with thirteen in the training department. The year closed with twenty-six in the boarding and eight in the training department. One boy died. Since the beginning of the year three others have come in, so there is now a total of thirty-seven boys in the institution.

The last six months of the year—and that the fever season—we have noticed a marked improvement in the general health of the boys. Seeing that we had a number

of small boys, we concluded that their food was not suitable to their condition. We advised with our doctors relative to the matter, and they too thought that there could be a change for the better. Consequently it was arranged to give them, every morning, cracked wheat gruel. About this same time they began getting a larger supply of the best fresh vegetables from the school garden. The change in the health of the boys is quite noticeable. The doctors have remarked frequently that previously it seemed that the boys were always coming for medicine, but now very few come. They were bothered much with skin diseases, and there seems much less of this. The fact of receiving plenty of vegetables most likely has something to do with this improved condition.

During the fore part of the year arrangements were made for Lellubhai and his family to live in the boys' building. They are now known as house master and house mistress, and have the direct oversight of the boys. They are people of some age and experience, and have been a great help to us. At first it went hard with them, because the boys rebelled against obedience to Indian supervision. Now all goes well and we appreciate their help very much.

Besides the boys who live in the institution, a number of others come in from the community and consequently there are fifty enrolled in the school classes. We continue to get grant-in-aid from the government, and on the whole the work in the school was fairly satisfactory to the inspector.

During the year we added a relief map of India, a large world globe, quite a number of books for the library, together with other things, giving the school better equipment. A brick veranda floor has added much to the general appearance of the school building.

The relocation of a building, formerly a shop, but of late years a woodshed and kitchen, gives us much better facilities for maintaining discipline among the boys. One thing I regret very much in connection with the school is that our teachers are all very young, but from now on there should be gradual improvement in the teaching force.

The Carpenter Shop at Bulsar. Several of the Boys Are Self Supporting While Others Are Learning.

Industrial.

In a country where labor is considered degrading, it being thought beneath the dignity of the student to work with his hands, the industrial phase of education is of great importance. It is now recognized by government and private parties that too much

of educational work in this country has tended towards making a large educated idle class. Nor have missions always been without blame. In many cases the great need for Christian workers caused special attention to be paid to industrial training.

Today throughout the land there is a cry for educational methods that really prepare the India boys and girls for life's duties. From the earlier days there has been an endeavor on the part of our missionaries to keep this in mind and as much as possible along with our educational work provide industrial training also.

During the year a number of boys were put in the carpenter classes. A set of tools was purchased, and are used through the day by three different classes. One of the carpenters was taken off the regular work and put in charge of these new classes. This young man has ability and is rapidly developing into a good leader.

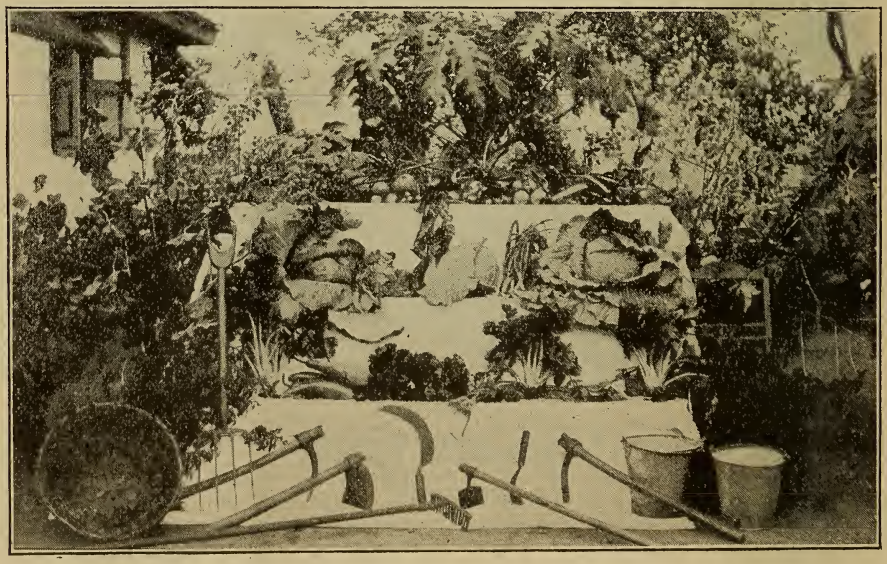
When the Bible School started again we encouraged the students to come into the shop for an hour or two each day. They need exercise, and we felt that for our workers to be able to use tools and know something of carpentry would be valuable to them as well as to the mission.

Some have become much interested, and are doing splendidly. Then, too, the example is splendid, and our other teachers are also coming in, during the evening hours after school is out. The tendency is to reduce idleness and to encourage thrift and self-help.

Of late months the young brother who has been given a technical training has been here getting ready to take charge of the industrial work at one of our other stations. His training lacked in practical application, and we are trying to remedy this. He gives every promise of being able to do splendidly.

The agricultural work has been much enlarged this year. Through the relocation of a building in the Boys' Compound a solid strip of about two acres is available for garden and farm purposes. Besides this there is another piece of land between buildings which we are able to use for this purpose.

Mrs. Ross has given considerable attention to the development of this side of the work. Once we are able properly to teach the elements of agriculture along with the practical we believe that the boys will enjoy still more the work and see more in it than mere labor and drudgery. When the boys were told to bring in specimens of



A Vegetable Exhibit From the School Garden at Bulsar. Below Are Some of the Tools Used.

vegetables for the picture they were much interested, and located those nice bunches of celery, the eight-pound cabbages, and other things, with much joy.

The Church.

The church at this place has nearly 200 members. These, with the children and a few others connected with the community, give us well unto 300 to look after.

During the forepart of the year Sister Widdowson was here and gave considerable time to the work among the women. Since July Sister Blough has had charge of this phase of the work. Ordinarily Bro. Blough would have taken the responsibility of caring for the Christian community, but his health not being good much of this has fallen to me, and I feel keenly that all was not done that should have been done. With the regular school duties, industrial, opening the evangelistic work, keeping many accounts, and with the numerous duties falling to any one in charge of a station like this, one finds that his strength and time do not reach as far as he would like.

During the year we have had the help of several of our Indian brethren for the Gujarati services, though much of the year it fell to my lot to preach either in Gujarati or English every Sunday.

These services have generally been well attended. The English-speaking population here is on the increase, due to the fact that the railroad is making Bulsar an important division point. However, not all of these are inclined toward religious things, and often their example is bad.

The question of discipline in such a community is not easy of solution. As years go by family ties become stronger, bearing with them both advantages and disadvantages. Like many at home, the people here are prone to fall into certain sins, and unless care is exercised the sentiment in the church is liable to fall along family grooves, and the discipline become difficult.

During the forepart of the year there were several very trying events, and from what others told us we were led to believe that matters were growing from bad to worse, and that more severe measures would have to be used. This was done, and there seems to be marked improvement along some lines, though in other respects there is still much need for amends.

A church like this, fairly large in numbers and prosperous, is liable to become self-satisfied, and religion to become a mere nominal thing. Edged in by surroundng religious beliefs, the children in the community will grow up, always answering to the outside world that they are Christians, in the same way that children of other faiths belong to the religion of their fathers.

However, we are glad to see that there is an increasing number who are getting a real grip on religion. Their attitude towards evil is more and more what is expected of true Christians, and we find them a constant help in the many questions that arise from time to time.

In March last this church entertained the District Meeting. The meeting was well attended. Our District Meetings are to our Indian churches what our Annual Conferences are to our home churches.

We are supposed to have two love feasts per year here, but owing to several causes last year only one was held. That was the forepart of December and was well attended.

From March to September there were no deaths, but since that time there have been several. However, the most of these have been among those who came here for medical help. With the advent of the hospital, such events must be expected.

We would not fail to mention the death of Sister Buri Renchor. She and her husband were among the first members in our Indian church. During these many years they have been a great help to the Christian community, and in her death there is a great loss.

Anklesvar.

PRESENT MISSIONARIES, DECEMBER 31, 1915.

Brother and Sister Stover and two children (three in U. S. A.); Brother and Sister Arnold and one child; Sister Olive Widdowson.

In 1899 Bro. S. N. McCann and wife came to Anklesvar. They entered into the needful work of building together with what came at that time, the press-needs of the famine. An orphanage was established. In 1905 Sister Mary N. Quinter had general charge of the orphanage work. In 1907 Bro. Stovers came to Anklesvar, and in 1910 Sister Himmelsbaugh came. In 1911 Sister Ziegler came (these two sisters are now on furlough). Upon their going away Sister Powell was located here temporarily to help in the work. This same year, 1915, when Sister Powell was sent into her own language area, Marathi, Sister Widdowson was located at Anklesvar. Bro. Lichty, too, worked here, in 1903 and 1904. In 1906-07 Brother and Sister E. H. Eby had charge of the work a few months. When in 1912 Bro. Stovers went on their second furlough, Bro. Blough and wife had charge of the work. During the greater part of 1913 Bro. Holsopples helped in the work here. The beginning of November, 1913, Bro. Stovers returned from furlough and took up work at Anklesvar.

Many of the people are of the aboriginal tribe known as the Bhils. It is among this people that our missionaries have done the most work. The number of indigenous Christians has increased at a healthful rate.

The Mission Station.

Anklesvar is 200 miles from Bombay, a town of some 10,000 inhabitants, mostly Hindus, though Moslems and Bhils, Parsees and Christians are there. The greatest non-Hindu influence exercised at present in ordinary towns in India is that of the Mohammedan people. It is so here.

For five months in the year several cotton gins run at full blast, when cotton comes in from the surrounding districts, for this locality is a great cotton-growing country. Early in the year government encouraged every one to sow grain instead of cotton, and so last season's cotton crop was smaller, but as the year closes the cotton for the present season is beginning to come in in abundance, and at a good price.

During the year a spinning mill was opened, and I am told it is running at full capacity. It is a small one, with but four looms. It is a beginning, and one is pleased to see native capital thus set into practical service.

Of our 10,000 inhabitants, but 1,119 are taught by fifty teachers in the eight Government Schools under the control of the municipality. The value of education is becoming more appreciated, but this present condition shows the indifferent attitude towards education generally. In the surrounding rural districts illiteracy is greater than in town. This is true here and everywhere.

The mission is situated not far from the railway station, and just outside of the bazaar, yet within the municipal limits. The location is a good one, and much credit falls to Bro. McCann for making this choice. The air is good and the water is good, and we have two wells.

There are now two mission bungalows on the compound of six acres, and lines for native dwellings, a Widows' Home, and line for school purposes. Our building for school and church purposes was about to fall down, so we took it down, lest the walls should fall and some one be hurt thereby. The line for the boarding-school has since been erected, but for the church we yet wait. We have not yet erected a good church building at Anklesvar.

Property values have been much enhanced in recent years, and while we do not wish to sell, under any circumstances, it is a satisfaction to know this. The lines for native workers do not, however, increase in value without frequent repairs.

Boarding-school Children, Anklesvar, India.

The Little Boarding-School.

During the year a beginning was made for a boarding-school. We told the Bhil Christians that we would take in thirty boys if the parents would pay ten rupees for each boy. After a time it was agreed to make it five rupees and clothes, per year. The number of boys has been full, although for some of the parents it will be a very difficult task to pay the money. Some have paid, some have not yet done so.

We might afford to do it for nothing, but we feel that we can not afford to have them think we are doing it for nothing. It is the wrong way of mission work, the wrong way of doing church work. They appreciate what we do for them only when they help to do it. And by helping to do it, they grow into ability and willingness to do. The Bible Society sells Gospels at a very low price, but refuses to give them free. It is a good missionary example to follow whenever at all possible. On any holidays, the boys all scamper off to their own homes, and quiet prevails on the compound.

Village Schools.

In the surrounding villages, among the Bhil people, we have twenty-one points where a man lives and is doing mission work, usually teaching school. Among these are seven day schools and eighteen night schools; at six places, both day and night schools are conducted. At every place daily evening prayers are held, with an average daily attendance of from ten to forty.

These little centers are our hope of the future. After prayers in the evening, the people sit and chat awhile, frequently about religion, often about the work of the day which they may have been doing, and when they have any persecution, about that. It will be at once apparent that everything depends on the quality of the men who live there as teachers and guides to those who gather in the evenings. But this means tremendous opportunity for the missionary, for at twenty places each evening there is a congregation ready to welcome him and give him a patient hearing, if he comes with a message.

We try honestly to get the children of Christians into these schools, and as many others as we possibly can. But it is frequently a common objection that in the day they must work at herding goats or cattle, and in the night they are tired. So the way is not always self-prepared.

The total attendance in the night schools is 300; that of the day schools 113. This

does not include our little boarding-school, nor a couple of night schools which were conducted part of the year in Anklesvar.

The Church.

During the year three were baptized and four expelled. This seems like going backwards, and it is, numerically, but I feel that the work done which is not shown in these figures will be apparent later. Eight letters of membership were given, and five received. One love feast was held on the night of Good Friday.

Publishing.

The Gujerati monthly Christian paper, the Prakash Patra, gotten out by the mission, was published the same as last year, that is, twelve editions of 500 copies each, and a special temperance edition for the month of May, 3,000 copies. We have a front-page picture of Billy Sunday on the temperance edition. Besides this, however, a leaflet for Good Friday, and another for Easter were prepared and published and circulated throughout the field our mission occupies, 10,000 copies each.

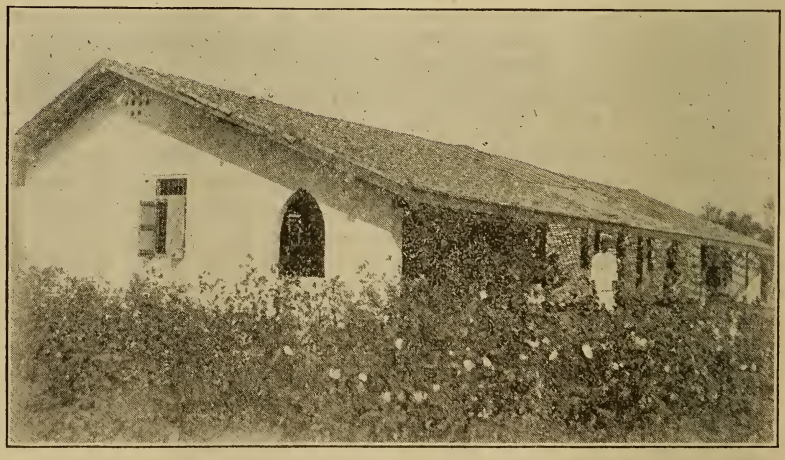
A Good Beginning.

I began the year with the thought of keeping a careful letter account, as well as careful other accounts of all villages visited, sermons preached, callers received, etc. But at the end of January I had written sixty-one letters, I had visited and received visitors till I grew weary in jotting names down, and thought to preserve all the energy I could, so let the greater amount of that kind of records stop there.

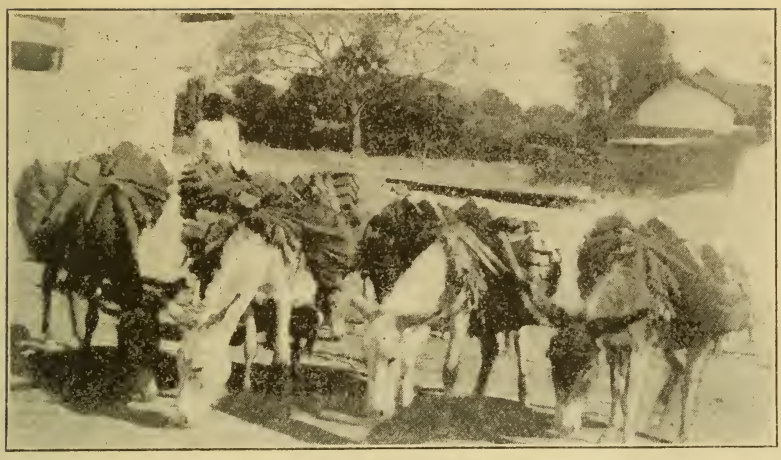
A Bad Ending.

At the end of July there was a riot in one of our villages, which more or less spoiled all the remaining part of the year's work. Good results may follow in the present year (1916); at least we hope so. The thing began by the unlawful entrance of a Moslem for immoral purposes into the house of one of the Christians in the latter's absence. The woman called for help. Those who came detained the offender till the headman of the village could be called. That, they say, was their intention, but before he came, a mob broke down upon the house, beat our Christian teacher, then followed him to the little church and broke the glass and smashed in the doors; then went in pursuit of an old Bhil and beat him till they thought he was killed. A rib was fractured, and he spent thirty days in the hospital as a result.

There is a trick often indulged in by certain lewd fellows of the baser sort, of doing mischief and then getting up a false case against the one injured, with a view to



The New Schoolhouse, Anklesvar.



Brick for Repairing the Anklesvar Mission House.

offsetting the truth of the matter. The original offender at once called the police, it seems paid large bribes, and made a charge against our teacher and the old Bhil.

The riot happened on Saturday, July 31. On Tuesday I went to see the condition of the little church, and when I came back I found that both the teacher and the old Bhil in hospital had been placed under arrest, and would go to jail that evening unless I went their bail. I did so for the teacher. I told the officer he could do as he liked with the man in hospital (I knew he could not take him from hospital to jail).

With continued reports of the bribing of officers coming to us, with continued appeals by the Christians of a number of villages made to us, that if we did not avail ourselves of our privilege in law this time we would be clearly driven out of that village, as well as made objects of scorn in all the villages where there were Christians, I appealed to our field committee on the point of meeting the issue by going to law. It may not have been the wisest thing to do, but it seemed to be so at the time. Every member of the committee agreed to the action, under the evil circumstances. And the case was taken to court.

Court made three cases out of it; first, that of the offender, whose case was quickly discountenanced and discredited; second, that of the Christian teacher; and third, that of the old Bhil.

The teacher's affair was continued for twenty-four hearings in court; and then, after all was said and done, on the fourteenth of December the Hindoo magistrate said that he would give the accused the advantage of the doubt, and he discharged them, for want of evidence as to who beat the teacher. And he called the breaking of the glass and smashing in of the doors a fabrication. The magistrate even said he though the Bhils felt free to lie, since they had a sahib to back them in all they said.

All this was very disappointing, especially since I have ever pressed the point that there is no government so liable to give justice fairly and truly as the British Government. How a mob of these same rioters endeavored to waylay me one night, fourteen days after the riot, I have told in the Gospel Messenger. We had often prayed, both with our people and in private, that whatever would be to the greater glory of God, He should permit to happen. And when this decision was given, I said, "I can not quite understand how this will be to the glory of God, but as I have asked God to do so, I take it as an answer to my prayer, and believe that somehow or other, He will get greater glory by this decision than would He if the culprits had been punished! I can not understand it. I can believe it."

There yet remains the old Bhil's case, for he was much worse beaten than the teacher. What will come of it remains to be seen. We will not take the interest in

this as we took in the other, for while we give him our sympathy, he is not a Christian. As an immediate result of irregular doings, government has transferred all the officers who were blamed. Several others have since been transferred, also, but their going had nothing to do with the matter.

Wife has not been well for several months, and we believe the added anxiety on account of this riot, and the threats that came to me because of my relation to it, was like the last straw on the camel's back, and she came very near to a nervous breakdown. We are grateful that she is on the way towards recovery now, and the outlook for our mission work seems to be increasingly bright with the advance of the new year.

REPORT OF MARY E. STOVER.

During the early months of the year, I was permitted to visit a number of villages with my husband, in addition to the daily duties in our home.

In April Sisters Himmelsbaugh and Ziegler went on furlough, both from Anklesvar. This left much more work in our hands, as there was no one else to take their places. Sister Josie Powell, returned from America, helped us in the Widows' Home from April 1 until the end of June, when Sister Widdowson was transferred from Bulsar. She at once took up the work of teaching the children, of visiting villages, and of giving out simple medicines to those who were ill. People needed help and medicine, even though the medical work had to be closed when Sister Himmelsbaugh left us. We were always very welcome in the villages round about, whenever we could visit them.

In April the boarding-school was opened, and this, with the widows and children in the Home, gave us plenty to do.

For some time I had not been quite well, and in August was advised by our doctors to take a two months' rest at a hill station. We came to Panchgani in September, and being not much improved at the end of the two months, I have remained until the end of the year, the children with me, and may remain longer. Part of the time husband has been with me, but neither of us feels quite a good conscience in his remaining. So most of his time is at Anklesvar, while I do the best I can to regain my normal health and strength here alone.

Sister Arnold and Sister Widdowson gladly took over what work I had been trying to do. It is a long time to be away from the work that needs to be done, and much more that might be done, but I try to be patient and trust that I may be able in due time to be at home again and in the work to which the Lord has called us.

Panchgani, India, Jan. 24, 1916.

One Side of the Schoolroom Is Open.

REPORT OF BROTHER AND SISTER S. IRA ARNOLD.

The second page of our Indian career is finished. Who is it that is perfectly satisfied with his past? So we would have been glad to see more accomplished during the past year, but after all, if we had it to live over it would likely be not very different from what it is. We look not to the failures of the past, but forward to the opportunities of the future, and pray that we may grow better as the days go by. Our language study has progressed, but we are yet far from being fluent in Gujarati. However, the Lord is gradually loosening our tongues, that we may speak His message to His people.

Last spring it was decided that we, with others, might spend the hot season at a rest station in the hills. We were somewhat reluctant to accept this offered rest, before we had begun to work. But when arrangements were made for us to have a teacher while there, we accepted it as an opportunity to continue our study throughout the summer without suffering the extreme heat of the plains.

About April 1 we went to Landour, in northern India. It is a long distance. We left Anklesvar at two o'clock Monday night, on the Punjab Mail. It is really a fast train, and after a twenty-four-hour ride without a change, it landed us at Saharanpur, 779 miles from Anklesvar. From thence, eighty miles farther on a local train, winding up into the foothills, and we were at the railroad's limit, Deher Dun. This is near the source of the most sacred river in India, the Ganges. Here is held, each twelve years, a great Hindu fair. From all parts of India, holy men make pilgrimages to this place, that they may bathe in the sacred waters to be cleansed from all their sins. This was fair time. Hundreds of thousands of people were coming. Not only were the passenger coaches crowded to the limit, but dozens of freight cars loaded with people brought them to their destination.

From Deher Dun we went seven miles by tanga, a heavy two-wheeled carriage, to the very foot of the steep hills. Here all passenger vehicles stop. There is a long, tedious road on which heavy freight is carried to the top, but we must go by horseback or dandy. The dandy is a chair for one person, carried by four men. The expense for a dandy for the remaining eight miles is about one dollar, but in these eight miles we are raised one mile in altitude, much of the way being very steep. From the top of the hill we looked back, down one mile, in the distance for fifty or seventy-five miles. The first large foothills, the valley, the plains dotted with green forests and yellow wheat fields lay spread before us as a level floor. To the north it was down, deep, into an awful gulch; then up, up to the perpetual snows of the Himalayas. From our bungalow several hundred miles of the snowy range could be seen. The nearest was forty miles, and the farthest 120 miles away, the peaks being from 20,000 to 23,000 feet high. Here we spent three months, studying language, viewing the scenery, climbing the hills and praising Him Who created all for His glory.

In May our five-month baby was suddenly taken ill. The doctor pronounced it obstruction of the bowels, and gave us little hope. But by his skilful hand, the care of a good nurse, and the blessings of our Heavenly Father, she was restored to us in a few days.

Again in June we returned to our station at Anklesvar. The rains were light, but until fall the weather was very pleasant. After the rains the heat comes again for a few months. We were glad to be able to take charge of the station work to the extent that Bro. Stover's, who were badly in need of rest, might take their vaca-

Little Barbara Arnold.

Anklesvar Lumber Yard. Adjoining Mission Compound.

tion. Thus, if we are not able to do much, we can make it possible for others to get some rest.

In October we were given charge of the Widows' Home and Boys' Boarding School; this, with some building work and language study, gives us plenty to do that we need not be idle.

Pray for us that we may be faithful.

REPORT OF OLIVE WIDDOWSON.

The year 1915 is in the past and our Father has graciously given us the privilege of service in the New Year.

Last year when I wrote you I was caring for Sister Blough's work at Bulsar. I continued to do so until July of this year. Then Sister Blough returned and, as Sister Stover was overburdened at this station, I was transferred here. Sisters Himmelsbaugh and Ziegler's village work was being neglected, there being no one here to continue their work. Until December I was not able to get out in the villages often. Sister Stover was not well when I came, and later it became necessary for her to go to the hills. Her work in the Widows' Home, and seeing that the little boys in the boarding-school received the proper attention, so far as clothing and medicine are concerned, came into my hands. The first of December Sister Arnold was given charge of the Widows' Home. Now I am able to spend much of my time in the villages.

The teachers and villagers frequently ask, "When will the nurse Miss Sahib and Miss Kathryn return?" These village folk soon learn to love and confide in the people who are kind to them.

I have had some interesting experiences since I came back to Anklesvar in calling in the Bhil children who live in huts near us. I have them come twice a week for teaching. Some of them are very bright, interesting youngsters. Since I am getting a little in touch with them they have been coming to me for eye medicine, etc.; then I have a chance to give them some instruction on cleanliness. It is a slow process, but they are beginning to remember some of the facts of the Bible stories told them and follow the songs.

The Women's Sewing Circle continues with good interest. Since I have been looking after their work we have sold three quilt tops. Sometimes I have them bring their mending with them. If they will only learn to do their own sewing they will be able to get more clothing. We are very thankful for the quilt patches you send us. The money received for the quilts is given to help in Christian work in this country, so they feel that they have a part in the great work that is being done for their people. The circle meets weekly. We are studying the Gospel of John now.

Continue to pray for us, that as we go among our village people we may be able to give the message in a way in which they can receive it, and this year many more Indian people may learn to know their Savior.

Anklesvar Women's Work.

Nameof Women Workers.	Place of Work.	Work.
Lakhsmi Dula.	Sengpor.	Bible Woman.
Dina Herilal.	Samor.	Bible Woman.
Ratan Athising.	Chapra.	Bible Woman.
Harki Amtha.	Diva.	Bible Woman.
Suri Jeva.	Kharod.	Bible Woman.
Vali Lakhsman.	Andada.	Bible Woman.
Jadi Mitha.	Dadahl.	Bible Woman.
Grace Natha.	Kosamdi.	Bible Woman.
Sunder Maruji.	Ghunti.	Bible Woman.
Jivi Valji.	Bakrol.	Teacher in School.
Prem Daniel.	Umarvada.	Teacher in School.
Karuna Amrat.	Rohid.	Teacher in School.
Ruth Jetha.	Anklesvar	Worker among Women.
Dorcas Raghav.	Anklesvar	Worker among Women.

Ahwa.

PRESENT FORCE OF MISSIONARIES, DECEMBER 31, 1915.

John M. Pittenger and wife and two children.

Short History.

After several preliminary trips to Ahwa (Ahwah), the center of the Dangs, about forty-eight miles from the railway station at Vyara, a few Indian workers were located in this new and untried field. Bro. Pittengers located there early in 1907. For six years they toiled early and late among the ignorant, superstitious people of the wooded mountains. They went through the strenuous work of building a bungalow in that far-away place, which no one knows as well as those who have borne the burden and heat of such a work. Far from regular markets, far from good carpenters, painters, masons, and everything necessary for people living in or out of jungle, made this station the hardest one to work of all the stations we have. They have told us only part of their trials. No better soldiers of the cross could be found than these who have plodded so faithfully. Ahwa now has an organized church. Their labor has not been in vain. Generally, government officials are friendly. The railway which has been under construction is to be completed by May, 1916, which will bring them within one day's journey of railway facilities. Hitherto it was two days' journey. During Bro. Pittenger's furlough Bro. Kaylor and wife cared for the work at Ahwa. In 1914 Sisters Anna M. Eby and B. Mary Royer spent monsoon at this far-away station. Ahwa is the government headquarters of the Dang State. It comprises 1,000 square miles, with a population of 30,000. The people are of the aboriginal tribes, illiterate. Government has no schools in the state. They have given us the privilege of opening schools, which are the only means of education throughout the state. A great opportunity is opened to us. Each year a durbar, or royal court, is held, in the month of March, wherein prizes are given to citizens who do anything toward industrial, educational or agricultural improvements for the state. Our mission schools receive much prominence in this durbar. Our missionaries are given a part and place in it, which is another auxiliary in the advancement of the work in the Dang State.

REPORT BY J. M. PITTENGER.

Two months of the year had already gone ere we were permitted to return to the work assigned to us. To be exact, we did not reach Ahwa until after the midnight hour on the night of March 10. We had arrived in Bombay Harbor about ten o'clock on the night of Feb. 13, but were not permitted to land until the next morning. We had the blessed privilege of a reunion with all, save a few of our fellow-workers, at Vulli, and there to attend the meeting of the field committee. From this committee

meeting I came with Bro. Kaylor to Ahwa, arriving here the evening of Feb. 20. It was Saturday. The shades of evening had already begun to darken our path through the forests. As we emerged from them we met the first company of those who had come to welcome us back. That welcome can never be forgotten. Had there been not another reward for all the years of labor among these people who, at times, seem to have no appreciation of the good and beautiful nor of the labors rendered for them, this truly royal welcome was ample recompense for it all and showed us that service rendered in the Master's name does yield results, whether we can see them or not.

Then followed a busy week of visits at the out-stations, inspecting the schools, visiting the Christian families, taking over accounts, and going through the routine of other duties incident to taking up the work from the hands of our dear Brother and Sister Kaylor who have labored so earnestly and stayed by the work so faithfully for two years.

It was just ten days less than two years since I had left Ahwa, intending when I did to return, but sickness prevented, and the three months which we had counted so much on spending here in the work with Bro. Kaylors were spent by me in the hospital and with my family on the hills, gaining the strength needful for the journey home for furlough.

May pardon be granted for a further digression, just here: One year and a half of furlough in the homeland, and a return to the field with the knowledge of it, gained during the term of service preceding furlough, and also that knowledge gained of new conditions at home while on furlough, shows in new and most vivid form the awful conditions of the people to whom we have just returned. Each and every hour of the day are we compelled to see the condition of the benighted ones here and think of the countless blessings of almost all classes in the dear homeland. We think of the splendid homes there, for we must look upon and into the squalid huts here. We think of the heavily-laden tables there, for here we listen to the cry of hunger. We remember the many who are so well clad there, for we must behold the scantily or non-clothed here. There what a great host of people are waging the struggle against the liquor traffic and other evils by which thousands are made unhappy, and in almost as many cases greatly incapacitated for service. Here in comparison with the great population, the number to oppose and create sentiment against evil seems so small! Thus one comparison after another forces itself upon us. We give you these few, that you may think with us of the tasks we must face.

Along with these comparisons of conditions here and in the homeland, comes so often the question: "Why these tremendous differences?" There is one and only one answer to be given. Will you, dear reader, spell that answer out in great flaming characters on paper and let the Holy Spirit carve those same characters in your mind and on your heart? Despite all these differences and the tremendous tasks of blotting them out, we are in no wise discouraged for we, with you, have the full and sure promises of the Father of all peoples of all lands.

Educational.

There are now nine schools in the Dangs. There are nearly 350 villages. Do you, with your knowledge of educational advantages and the benefits derived therefrom, think it would be a good thing to have, say, fifty more? In prayer before and to Him Who has blessed you so much educationally, spell out the answer to this question. Considering all the problems attendant with the task of educating such backward people, the work in these nine schools, while not nearly fulfilling our hopes, is progressing nicely. Permit me to give you a list of some of the difficulties with which we must battle in the educational work here:

Ignorance of a sort that no pen or tongue can describe.

The superstition that must and does attend such ignorance.

The lack of educational sentiment resultant from this ignorance and superstition.

Opposition of those who, for personal gain, strive most earnestly to keep those who need education so badly, in ignorance.

Imported teachers who become discouraged because of climatic conditions, the loneliness of the life they must live, difficulties in obtaining proper food, and frequency of attacks of malarial fever. Once we have a force of indigenous teachers, this last difficulty will be overcome. But we must overcome the four difficulties first named, so far as they shall relate to this force's preparation, ere we shall have the help which we so much covet.

The Boarding-School.

In addition to the lack of interest on the part of the parents in having their children educated, they constantly affirm that they are too poor to keep their children in school and furnish them even the scanty allowance of food and clothing which is the portion of children of parents so ignorant as those among whom we labor. To make this argument of poverty and inability on the part of the parents altogether useless, we have started a boarding-school, and thus we not only undertake to educate the children, but to clothe and feed them. And you, as we did, will feel assured that a plan of this kind, among people so much pinched by poverty as are these with whom we live and labor, would be most eagerly accepted and made use of. But now, after a year of most earnest efforts, we have but ten boys and girls in the school.

Only last week, a boy about ten years old, after coming and remaining one day and night, ran away. He has neither parents nor any close relatives, consequently no place he can call home. Still, he preferred to take his chances of having or getting an occasional scanty meal and miserable bits of clothing to staying where his food would be furnished each day and plenty of clothing given him. Here I have merely hinted that there are many odds to work against in this phase of the educational work, too. Reader, we desire your prayers in its behalf!

Medical.

In this department of the work there are almost as many opportunities as there are individuals in the total of the population. During the ten months we treated hundreds of cases, besides going in person with scores of cases to the Government Hospital and Dispensary to see that they were given the treatment needed, for often when we send people to this dispensary they are not cared for at all; or, if received, it is done often in such a way that the parties do not want to return there.

Because of the lack of medical knowledge and proper facilities for treatment we are compelled to send away many people who need the help they come to us to get. And these are just the cases which should be helped, but we must either take them to the Government Dispensary or let them return disappointed to their homes. In quite a number of instances, rather than go to the Government Dispensary they went back to their home without any treatment, although sorely in need of it.

Think with me of a newly-graduated medical student going into a city or section of country, with a population of 30,000, at home, where there is not another physician or surgeon with whom to compete! From the financial standpoint, if from no other, that would be quite a promising place to begin a career. So far as I can learn, there is no well-qualified physician within twenty-five miles of any part of the borders of the Dangs. This territory would quite soon become the missionary doctor's parish, and would treble the amount of territory within the Dangs; i. e., he would have a territory of approximately 4,000 square miles to work in. As a close to this paragraph let me ask you, reader, whether you think there is a missionary doctor needed here? There is none and there are at least, the very least, 50,000 among whom he could work and do untold good in the Master's name. Not even one such laborer here. Will you pray with us that He send one? He has led us so to pray.

Agricultural.

This field of activity is practically untouched. What an awful waste of time and energy goes on before our eyes each year in the farming, so called, of these very primitive people! With the same acreage and improved methods they could, in each and every field, multiply their harvest many per cent.

When we returned from furlough I had an eight-disc harrow sent with us. It was tried in our garden and one field with splendid results. The field was that of one of our native Christians. He put in naglee, the grain out of which all classes of the inhabitants here make their bread. There was a most remarkable difference in the size of the stalks and heads of the grain where the disc harrow was used. This difference was so marked that it looked as if the ground where the harrow was used had been well fertilized while the other ground had not. Another splendid result from the use of this harrow was that the grain where it was used was not nearly so much affected by the lack of rainfall in the early as well as the latter part of the monsoon season. Inasmuch as the ground was not measured, there can be no definite statement made as to the actual increase in grain by this method. I am of the opinion that there would have been as much of a surprise in that for us as in the other two benefits recorded above. To teach our Christian farmers even a few better methods will require much patience and very many efforts. Through them we shall be able to reach the other farmers among whom we live. The population is almost wholly agricultural. Do you, reader, think it possible to help and bless these needy ones any by helping them to do better farming?

Evangelistic.

Using this word in the sense in which we understand and use it in the homeland, always brings to us a sense of shame and keenest sadness and disappointment. "Why?" you will ask. Because the sum total of the time spent by us in what would be called actual evangelistic work, proclaiming the Gospel by word only, seems to us, and it would, doubtless, seem to you, to be very small. With such a great number of duties crowding upon us each day, we are simply compelled to select the most urgent, perform them and let all the others go undone, for the time being, at least. In having to follow such a course, we are made painfully conscious of our ability to do so few of the many things to be done. But physical limitations set a limit upon the amount of labor that can be accomplished by any one individual or number of individuals. So we labor earnestly each day, knowing that each act performed and each word spoken in His name is a link in the evangelism of the world.

We had the joy of receiving seven dear ones into the church on Oct. 23. Six of these are the husbands and wives in three homes and the seventh is a young girl of about fourteen, the eldest daughter of one of our Christian brethren. Five of these are Bhils by caste and two are Varleys.

To do effective evangelistic work there should be one missionary at each station, or failing this, there should be one consecrated, energetic native Christian to push this work by having helpers, and do all he could himself as an evangelist.

I think that it is a common experience with missionaries that they feel there is so much more that they are compelled to see go undone than they can get done themselves or get others to do, that to write about what has not been done would be the easier task. But, of course, it would not work for as great amount of good, either in their own life or that of their readers. God knows well and fully all that is done and all that is not done. I shall refrain from giving you even one of the difficulties which we have to face in the evangelistic work, lest you be compelled to wonder whether we may not be thinking more about them than the work. And He knows this, too, dear reader, and will account us worthy or unworthy accordingly in that day "when He cometh to make up His jewels." Pray for us!!!

Ahwa Women's Work.

Name of Workers.	Place of Work.	Work.
Goabai Damiel.	Ahwa.	Midwife and teacher of women.
Druputibai Hevarli.	Ahwa.	Teacher in S. S. and visiting among women
Kasar Gevan.	Gharvi.	Work among village women.
Minabai Powar.	Malegaon.	Work among village women.

Boarding-Schools.

Name of the School.	No. of Boys.	No. of Girls.	Standard Taught.	No. of Teachers.	Entered Exam.	Passed Exam.
Boys' School, Anklesvar, ...	29	6	1st to 4th, ...	2	27	16
Boys' School, Bulsar, ...	42	0	Primary to 6th	4	36	17
Girls' School, Bulsar, ...	†24	*56	Kindergarten to 6th	5	56	45
Boys' School, Vyara, ...	63	0	1st to 5th	4	59	42
Girls' School, Vyara, ...	0	19	1st to 4th	1	16	11
Boys' School, Ahwa, ...	20	6	1st to 5th	1	22	16
Totals, ...	178	87		17	216	147

* There are but eighteen girls in boarding. The number above eighteen are only day pupils.

† These boys are only day pupils in the Girls' School.

Sunday-school Report, 1915.

Name of Station.	Sunday-schools.	Organized.	Open All Year.	Kept a Record.	Took Weekly Offerings.	Offerings (Rupees).	Given to Missions (Rupees).	Teachers.	Enrollment.	Average Attendance.	Baptisms.	Christians in the Village.	No. of These Christians Who Attend S. S.	Schools Drilled for Exam.	Teachers' Meetings.	Members of Tea. Tr. Class.	Of These Passed Exam.	Sunday-school Examination. Entered.	Sunday-school Examination. Passed.	Sunday-school Examination. Prizes.
Anklesvar, ...	20	13	10	14	16	352-15-	192-13-	29	442	383	5	295	226	9	5	8	3	79	40	..
Vyara, ...	10	10	6	10	9	174-14-	116-11-	21	329	284	60	250	172	9	10	18	17	137	108	3
Vali, ...	10	10	8	10	8	95-12-	31- 5-	18	274	217	1	119	109	7	3	2	2	91	69	1
Dahanu, ...	10	9	4	8	3	77-12-	52- 8-	14	264	185	7	62	50	4	0	0	0	41	20	..
Ahwa, ...	6	1	2	1	1	44-13-	44-13-	9	109	109	7	73	73	1	0	0	0	12	....	..
Jalalpor, ...	5	5	3	3	3	156- 5-	90- 3-	8	260	195	0	27	24	3	2	0	0	105	81	1
Vada, ...	3	0	1	0	0	-14-	.....	4	34	26	0	11	9	..	..	..	..	...	...	..
Bulsar, ...	2	1	1	2	2	209- 8-	37- 4-	11	279	222	13	175	175	1	2	0	0	159	121	3
Vadi, ...	1	1	1	1	1	6- 4-	6- 4-	2	32	24	3	12	12	1	1	2	0	8	7	1
	67	50	36	49	43	1119- 1-	571-13-	116	2023	1645	96	1024	850	35	23	30	22	632	446	9

Church Statistics, 1915.

Stations.	Organized Churches.	Members Jan. 1, 1915.	Baptisms.	Received by Letter.	Dismissed by Letter.	Died.	Disowned.	Reinstated.	Elders.	Ministers.	Deacons.	Councils.	Love Feasts.	Members Dec. 31, 1915.	Contributions Not Reported in S. S. Table. *(Given in Rupees.)
Ahwa,	1	30	7	0	0	0	0	0	1	0	1	2	1	37	
Anklesvar,	1	475	7	6	5	10	5	2	1	1	2	4	1	470	
Bulsar,	1	189	13	5	34	1	0	3	2	2	4	3	1	175	201
Dahanu,	0	27	8	0	0	1	0	0	1	0	0	0	0	35	30
Jalalpor,	1	23	0	10	2	0	0	0	1	0	0	3	1	31	55
Vada,	0	17	0	0	0	0	0	0	0	1	0	0	0	17	
Vali,	2	101	4	10	5	1	6	4	1	1	3	5	1	107	302
Vyara,	1	366	70	8	5	0	0	0	1	0	2	3	1	434	250
Totals,	7	1,228	109	39	51	13	11	9	8	5	12	20	6	1406	833

*3 Rupees equal $1.

Day-school Report, 1915.

Station.	Teachers.	Day-schools.	Night-schools.	Highest Enrollment.	Lowest Enrollment.	Girls.	Primary Pupils.	All Other Grades.	Christian Pupils.	D'ly Relig. Inst. Given.	Examination. Entered.	Examination. Passed.
Anklesvar,	25	10	18	345	226	43	174	53	69	17	56	33
Dahanu,	16	13	7	519	331	52	359	117	9	12	192	112
Vali,	13	6	6	187	136	8	130	60	16	7	54	29
Vyara,	14	5	6	229	174	48	126	85	57	9	114	76
Jalalpor,	10	10	0	391	246	48	265	110	11	8	134	112
Ahwa,	6	6	0	100	....	4	75	22	10	6	92	22
Bulsar,	11	2	3	140	98	56	77	57	99	3	109	68
Vada,	3	3	0	55	40	3	32	23	1	2	20	19
Rudha,	2	1	1	17	6	4	9	8	6	1	17	9
	100	56	41	1,983	1,257	266	1,247	535	278	65	788	480

Stations, Their Equipment and Responsibility.

Stations.	Staff.				Bungalows.	Churchhouses.	Schoolhouses.	Sub-stations.	Evangelists.	Colporteurs.	Villages to be evangelized.	Total population to be evangelized.
	Foreign.		Indian.									
	Males.	Females.	Males.	Females.								
Ahwa,	1	1	7	3	1	0	8	4	1	0	84	29,345
Anklesvar,	2	3	26	15	2	*4	10	17	5	1	196	107,174
Bulsar,	3	4	8	5	2	1	0	0	4	1	365	204,399
Dahanu,	1	4	19	7	1	0	1	8	6	2	504	311,262
Vali,	2	2	11	7	1	†2	7	8	2	0	682	161,588
Vada,	1	2	6	3	1	0	2	5	4	0	159	44,372
Vyara,	1	2	21	8	1	0	15	16	21	0	474	139,665
Jalalpor,	1	1	11	4	1	0	2	3	2	1	331	270,918
Totals,	12	19	109	52	10	7	45	61	45	5	2795	1,268,723

* These are cheaply built village houses of worship.
† One of these a village house of worship.

FINANCIAL

1. World-Wide Fund.

Receipts—

Donations reported in Visitor,	$ 43,179 36	
Income from endowment and real estate,	39,545 90	
Interest and earnings, Brethren Publishing House,	9,840 00	
Interest on bank account,	441 26	
Church Extension Fund, overdrawn during 1913, now paid back, and sale of churchhouse,	1,789 21	
Income from missionary education,	146 77	$ 94,942 50

Expenditures—

Annual Meeting Committees. Account No. 22,	$ 231 04	
Annuities on endowment funds,	30,888 51	
Publications. Account No. 24,	6,213 60	
General Expanse. Account No. 26,	7,231 75	
District Mission Work. Account No. 23,	5,150 00	
Denmark Mission. Account No. 5,	1,613 23	
Sweden Mission. Account No. 4,	2,787 80	
India Mission. Account No. 2,	24,329 71	
China Mission. Account No. 3,	12,045 45	
Miscellaneous. Transfers and Jerusalem prep. expense,	451 25	
Deficit from last year,	1,976 30	92,918 64
Balance to New Year,		$ 2,023 86

2. India Fund.

Receipts—

Balances from various India accounts last year,		$ 11,508 38
Donations reported through the Visitor,	$ 1,302 46	
Interest on endowment,	196 50	
Special supports of workers. Account No. 12,	8,638 50	
Transmission to missionaries. Account No. 14,	945 82	
Native schools. Reported in Visitor,	29 75	
Vyara girls' school. Account No. 18,	755 00	
Hospital account. Reported in the Visitor,	688 01	
Churchhouse, Vali. Reported in Visitor,	317 90	
Widows' home. Reported in Visitor,	91 00	
Boarding school, Vyara. Reported in Visitor,	1,263 61	
Boarding school, Ahwa. Reported in Visitor,	97 85	
Quinter Memorial Fund. Reported in Visitor,	66 00	
Orphanage and training department,	2,733 84	
Native workers. Account No. 13,	4,061 12	
Special donations, refunds on fares, etc.,	988 89	
From World-wide Fund to balance,	24,329 71	46,505 96
		$ 58,014 34

Expenditures—

General Missions,	$ 8,225 75
Support of workers,	13,046 45
Miscellaneous. Voyage expense, outfit expense, etc.,	256 52
Traveling expense and medical work for missionary,	340 05
Publishing work,	450 00
Native quarters, general,	957 00
Medical work,	713 00
Heavy furniture,	575 00
Anklesvar Boarding School,	900 00
Marathi Center,	200 00

Ahwa Boarding School buildings,	$ 100 00	
Dispensary and equipment,	500 00	
Land, general,	500 00	
Land, Bulsar,	650 00	
Bible School,	527 00	
Language School,	400 00	
Bulsar rent houses and moving same,	250 00	
Vacation Fund,	750 00	
Bungalow repairs,	200 00	
Furloughs,	600 00	
Bungalow,	1,500 00	
Transfer from Bible school to hospital,	120 00	
Bulsar bungalow deficit,	790 00	
Grading compound,	145 00	
Well at Umalla,	125 00	
Umalla Bungalow,	1,000 00	
Anklesvar Boys' Boarding School buildings,	500 00	
Industrial work,	500 00	
Native schools,	27 82	
Loan fund,	255 37	
Vyara Girls' School,	2,987 39	
Building fund,	80 19	
Vali churchhouse,	317 90	
Widows' Home,	112 00	
Boarding School, Vyara,	1,816 00	
Boarding School, Ahwa,	437 50	
Orphanage and Training Department,	2,616 00	
Native workers,	3,022 43	
Transmissions, special,	945 82	$ 47,439 19
Balances to New Year—		
Missionary Children's School,	$ 10 00	
Vyara Girls' School buildings,	859 25	
Hospital,	3,754 41	
Mary Quinter Memorial Fund,	66 00	
Orphanage,	3,850 98	
Native workers,	2,034 51	10,575 15
		$ 58,014 34

3. China Mission.

Receipts—		
Balances from old year,		$ 5,691 66
Donations. Reported in Visitor,	$ 600 69	
Interest on endowment,	72 00	
Special supports of workers. Account No. 12,	4,569 76	
South China Mission. Reported in Visitor,	117 98	
China Orphanage. Reported in Visitor,	942 56	
China Hospital. Reported in Visitor,	1,021 07	
Ping Ting churchhouse. Account No. 19,	184 62	
Ping Ting Hospital. Account No. 20,	249 50	
Liao Chou Hospital. Account No. 21,	352 50	
Boys' School. Reported in Visitor,	230 66	
Girls' School. Reported in Visitor,	262 53	
Native Workers. Account No. 15,	514 41	
Transmission. Account No. 16,	329 85	
Special Donation for work. Receipt No. 7973,	4 27	
From World-wide, to balance,	12,045 45	21,497 85
		$27,189 51
Expenditures—		
General missions,	$ 4,284 29	
Supports of Workers,	6,925 00	
Medical supplies,	612 75	
Freight, furniture, outfit and traveling expense,	807 22	

Girls' School, land and Ping Ting Ladies' Home,	$ 1,500 00	
Liao Chou land for compound,	750 00	
Ping Ting land for compound,	500 00	
Liao Chou Boys' School building,	1,500 00	
General miscellaneous, agency hire, etc.,	415 50	
Orphanage,	1,250 00	
Churchhouse,	1,500 00	
Liao Chou Hospital,	8 40	
Boys' School Building, Ping Ting,	2,017 07	
Girls' School,	300 00	
Native Workers,	595 51	
Transmission,	329 85	23,295 59

Balances to New Year—

South China Mission,	$ 363 02	
Orphanage,	534 12	
Hospital,	1,642 69	
Ping Ting Hospital,	258 00	
Liao Chou Hospital,	971 96	
Native workers,	124 13	3,893 92
		$ 27,189 51

4. Sweden Fund.

Receipts—

Donations. Reported in Visitor,	$ 30 95	
Transmission amounts for Sweden's poor. Account No. 17,	63 50	
Special Supports. Account No. 12,	300 00	
From World-wide to balance account,	2,787 80	$ 3,182 25

Expenditures—

Support of District Mission Work,	$ 1,318 75	
Transmission for Sweden's poor,	63 50	
Support of workers, rent, taxes, etc.,	1,800 00	3,182 25

5. Denmark Fund.

Receipts—

Donations. Reported in Visitor,	$ 9 10	
Special Supports. Account No. 12,	350 00	
From World-wide to balance account,	1,613 23	$ 1,972 23

Expenditures—

6. Church Extension.

THE FUND.

Support of District Mission work,	$ 897 33	
Support of workers,	1,075 00	1,972 33

Receipts—

Balance from old year,	$ 13,062 75	
Donations. Reported in Visitor,	39 62	$ 13,102 37

Expenditures—

Balance of 1913 overdraft from World-wide Fund, now paid back,	1,624 21
Balance to new year,	$ 11,478 16

Bills Receivable.

Receipts—

Loans paid by churches,—		
Ft. Worth, Texas,	$ 66 00	
Esterly, Louisiana,	200 00	
Rockford, Illinois,	172 40	
Madison, Kansas,	60 00	
Newton, Kansas,	160 00	
Empire, California,	200 00	
Onekama, Michigan,	70 00	
Raisin, California,	300 00	
Lowland, Colorado,	40 00	
Elk City, Oklahoma,	145 00	
James River, North Dakota,	60 00	
Freeport, Illinois,	400 00	$ 1,873 49
Balance of loans in force at close of year,		10,788 25
Balance loans from old year,		$ 12,661 74

Note. No new loans made during the year.

7. Ministerial and Missionary Relief Fund.

Receipts—

Balance from last year,		$ 12,628 16
Earnings Brethren Publishing House,	$ 1,560 00	
Earnings Gish Publishing Fund,	464 72	
Payment on J. M. Mohler property, Quinter, Kans.,	148 13	2,172 85
		$ 14,801 01

Expenditures—

Paid out during the year in assistance to ministers and widows of ministers,	2,195 00
Balance to new year,	$ 12,606 01

8. Gish Testament Fund.

Receipts—

Balance on hand at beginning of year,	$ 912 67	
Sales of Testaments during year,	873 93	$ 1,786 60

Expenditures—

Printing and binding new edition of Testaments,	1,155 80
Balance to new year,	$ 630 80

9. Gish Publishing Fund.

Receipts—

Balance from old year,		$ 616 43
Income from sales of books,	$ 780 26	
Credit from books sold Publishing House,	42 35	
Income from Gish Endowment,	3,323 61	4,146 22
		$ 4,762 65

Expenditures—

Annuity Sister Barbara Gish,	$ 1,000 00
To Ministerial and Missionary Relief Fund,	464 72
Books published and purchased during year,	3,255 50

Freight, booklets, labels, postage and special letters to ministers on Peace booklet,	$ 102 28	
Expense of committee,	5 10	$ 4,827 60
Deficit to new year,		$ 64 95

10. Brethren Publishing House.

Receipts—

Receipts from earnings of House,		$ 35,558 30

Expenditures—

Upkeep, taxes and insurance on building and grounds,	$ 2,758 30	
Interest on investment, to income endowment,	7,800 00	
To World-wide Fund,	3,600 00	
To Publishing House reserve,	21,400 00	35,558 30

11. Special Funds.

Africa—	
On hand at beginning of year. No increase,	$ 85 01
Japan—	
On hand at beginning of year. No increase,	85 30
Philippines—	
On hand at beginning of year. No increase,	81 40
Porto Rico—	
On hand at beginning of year. No increase,	234 42
Work Among Arabs—	
On hand at beginning of year. No increase,	50 00
South America—	
On hand at beginning of year. No increase,	126 34
New England Mission—	
On hand at beginning of year. No increase,	155 00
Southern Native White—	
On hand at beginning of year. No increase,	93 23
San Francisco Mission—	
On hand at beginning of year. No increase,	5 00
Cuba Mission—	
On hand at beginning of year. No increase,	283 77
Australia—	
On hand at beginning of year. No increase,	16 00
Jerusalem Mission—	
On hand at beginning of year. No increase,	140 66
Colored Mission—	
On hand at beginning of year. No increase,	121 00
Colored Mission. Industrial—	
On hand at beginning of year. No increase,	397 75

Brooklyn Italian Mission—

Receipts—

Balance from old year,	$ 174 88	
Donations. Reported in Visitor,	3,644 89	$ 3,819 77

Expenditures—

To J. Kurtz Miller, for erection of Italian church,	$ 2,700 00	
By transfer to other account,	5 00	2,705 00
Balance to new year,		1,114 77

Seattle Churchhouse—

Receipts—

Donations. Reported in Visitor,	341 25

Expenditures—

For Seattle Churchhouse. To F. F. Dull, Seattle, Wash.,	341 25

Warrensburg Churchhouse—

Receipts—

Donations. Reported in Visitor,	147 00

Expenditures—

For Warrensburg Churchhouse. To E. S. Katherman, Warrensburg, Mo.,	147 00

Chicago Sunday-school Extension—

Receipts—

Donations. Reported in Visitor,	25 92

Expenditures—

Paid to Chicago Extension brethren,	25 92

Belgian Relief—

Receipts—

Donations. Reported in Visitor,	127 16

Expenditures—

To Commission for Relief in Belgium, New York City, ..	127 16

12. Special Support Funds.

Southern California Sunday-schools.

Receipts—

Receipt No. 8133,	$ 150 00	
Receipt No. 8532,	150 00	$ 300 00

Expenditures—

Support Sister Gertrude Emmert in India,	300 00

Middle Pennsylvania Sunday-schools.

Receipts—

Balance from last year,	$ 50 00	
Receipt No. 8013,	150 00	
Receipt No. 8382,	150 00	$ 350 00

Expenditures—

Support Bro. Jesse B. Emmert in India,	$ 300 00	
Balance to new year,	50 00	$ 350 00

Eastern Pennsylvania Sunday-schools.

Receipts—

Receipt No. 7943,	$ 150 00	
Receipt No. 8349,	150 00	$ 300 00

Expenditures—

Support Sister Kathryn Ziegler in India,	300 00

Western Pennsylvania Sunday-schools.

Receipts—

Balance from old year,	$ 275 00	
Receipt No. 8347,	600 00	$ 875 00

Expenditures—

Support Sisters Ida Shumaker and Olive Widdowson,	$ 600 00	
Balance to new year,	275 00	$ 875 00

Pipe Creek Congregation, Maryland.

Receipts—

Balance from old year,	$ 150 00	
Receipt No. 8160,	250 00	
From income Switzer Endowment,	50 00	$ 450 00

Expenditures—

Support Bro. W. B. Stover in India,	$ 300 00	
Balance to new year,	150 00	$ 450 00

Cedar Rapids Sunday-school, Iowa.

Receipts—

Receipt No. 7824,	$ 300 00

Expenditures—

Support Sister Emma Horning in China,	300 00

Quemahoning Congregation, Pennsylvania.

Receipts—

Balance from old year,	$ 206 25	
Receipt No. 8379,	275 00	$ 481 25

Expenditures—

Support Bro. Q. A. Holsopple in India,	$ 300 00	
Balance to new year,	181 25	481 25

Nebraska Foreign Fund.

Receipts—

Receipt No. 7840,	$ 35 00
Receipt No. 7854,	55 92
Receipt No. 7887,	25 00
Receipt No. 8007,	15 00
Receipt No. 8006,	5 00
Receipt No. 8039,	12 00
Receipt No. 8092,	107 29
Receipt No. 8187,	33 50
Receipt No. 8356,	5 00
Receipt No. 8414,	5 00

Receipt No. 8506,	$ 30 00	
From Nebraska C. W. Fund. Balance Fund,	109 30	$ 438 01
Expenditures—		
Deficit from old year,	$ 289 03	
Support Sister Josephine Powell in India,	300 00	589 03
Balance due, to new year,		$ 151 02

Middle Iowa Sunday-schools.

Receipts—		
Receipt No. 7882,	$ 12 50	
Receipt No. 8024,	12 50	
Receipt No. 8091,	222 95	
Receipt No. 8416,	18 56	
Receipt No. 8476,	150 00	$ 416 51
Expenditures—		
Support Bro. S. Ira Arnold in India,	$ 300 00	
Balance due, from last year,	97 95	397 95
Balance to new year,		$ 18 56

S. G. Nickey and W. I. Buckingham Families.

Receipts—		
Receipt No. 8200,		$ 150 00
Expenditures—		
Support Sister Barbara M. Nickey in India,		150 00

Mt. Morris College Missionary Society, Illinois.

Receipts—		
Receipt No. 8535,		$ 425 00
Expenditures—		
Balance due from old year,	$ 625 00	
Towards support Bro. D. J. Lichty,	250 00	875 00
Balance due, to new year,		$ 450 00

Mt. Morris Sunday-school, Illinois.

Receipts—		
Receipt No. 7877,	$ 250 00	
Receipt No. 8533,	200 00	$ 450 00
Expenditures—		
Towards support Sister Sadie J. Miller,	$ 250 00	
Balance due from old year,	250 00	500 00
Balance due to new year,		$ 50 00

Bethel Congregation, Nebraska.

Receipts—		
Receipt No. 7806,	$ 150 00	
Receipt No. 8302,	150 00	$ 300 00
Expenditures—		
Towards support Bro. R. C. Flory in China,		300 00

Second, Eastern, and Northern Virginia Congregations.

Receipts—

Receipt No. 7853,	$ 62 75	
Receipt No. 8010,	56 00	
Conference offering, reported in Visitor,	50 00	
Transfer, from India Transmission,	16 35	
Receipt No. 8275,	50 00	
Receipt No. 8316,	225 40	
Receipt No. 8343,	17 00	
Transfer from World-wide Fund,	100 00	
Receipt No. 8377,	50 00	
Receipt No. 8381,	17 94	
Receipt No. 8397,	200 00	
Receipt No. 8421,	56 29	
Receipt No. 8423,	15 00	
Receipt No. 8437,	9 25	$ 925 98

Expenditures—

Balance due from old year,	$ 845 81	
Toward support Brother and Sister I. S. Long in India,	500 00	1,345 81
Balance due to new year,		$ 419 83

Metzger China Fund.

Receipts—

Receipt No. 7993,	$ 15 00

Expenditures—

Towards support Sister Minerva Metzger in China,	15 00

Oakley Sunday-school and Congregation, Illinois.

Receipts—

Receipt No. 8055,	$ 35 04	
Receipt No. 8344,	44 67	$ 79 71

Expenditures—

Support Sister Ida Buckingham in Sweden,	300 00
Balance due to new year,	$ 220 29

Middle Indiana Sunday-schools.

Receipts—

Receipt No. 7860,	$ 300 00

Expenditures—

Support Sister Rosa Kaylor in India,	300 00

Mississinewa Sunday-school, Indiana.

Receipts—

Receipt No. 8215,	$ 37 50

Expenditures—

Support Master Joseph Daniel Pittenger in India,	37 50

Virden and Girard Sunday-schools, Illinois.

Receipts—

Receipt No. 7883,	$ 75 00	
Receipt No. 7886,	75 00	
Receipt No. 8204,	75 00	
Receipt No. 8211,	75 00	$ 300 00

Expenditures—

Support Sister Laura M. Cottrell in India, ... $ 300 00

Botetourt Memorial and Missionary Circle, Virginia.

Receipts—

Receipt No. 8451, ... $ 750 00

Expenditures—

Support Bro. A. W. Ross and family, ... 750 00

Cerro Gordo Sunday-school, Illinois.

Receipts—

Receipt No. 7857, ...	$ 75 00	
Receipt No. 8034, ...	150 00	$ 225 00

Expenditures—

Balance due from old year, ...	$ 75 00	
Towards support Bro. A. Raymond Cottrell in India, ...	150 00	$ 225 00

Dallas Center Sunday-school, Iowa.

Receipts—

Receipt No. 7744, ...	$ 13 00	
Receipt No. 8407, ...	50 00	
Receipt No. 8518, ...	57 00	$ 120 00

Expenditures—

Towards support Sister Minerva Metzger in China, ... 120 00

Bear Creek Congregation, Ohio.

Receipts—

Receipt No. 8044, ...	$ 150 00	
Receipt No. 8469, ...	150 00	$ 300 00

Expenditures—

Support Sister Anna M. Eby in India, ... 300 00

Peach Blossom Congregation, Maryland.

Receipts—

Receipt No. 7756, ...	$ 65 18	
Receipt No. 8452, ...	200 00	
Conference offering. Reported in Visitor, ...	13 00	$ 278 18

Expenditures—

Towards support Sister Anna Hutchison, ... 278 18

Shade Creek and Scalp Level Congregations, Pennsylvania.

Receipts—

Receipt No. 7762, ...	$ 60 00	
Receipt No. 8475, ...	150 00	
Receipt No. 8509, ...	150 00	$ 360 00

Expenditures—

Support Sister Anna Z. Blough in India, ...		300 00
Balance to new year, ...		$ 60 00

Southern Ohio Sunday-schools.

Receipts—

Balance from old year,	$ 275 00	
Receipt No. 8495,	600 00	$ 875 00

Expenditures—

Support Bro. J. M. Pittenger in India,	$ 300 00	
Support Bro. J. Homer Bright in China,	325 00	625 00
Balance to new year,		$ 250 00

Antietam Congregation, Pennsylvania.

Receipts—

Receipt No. 7890,	$ 150 00	
Receipt No. 8402,	150 00	
Income Oller Endowment,	300 00	$ 600 00

Expenditures—

Support Sister Nora A. Lichty in India,	$ 300 00	
Support Sister Lizzie N. Flory in China,	300 00	600 00

Young People's Missionary and Temperance Association, Huntingdon.

Receipts—

Conference offering. Reported in Visitor,	$ 300 00	
From India expense to balance,	200 00	$ 500 00

Expenditures—

Balance due from old year, now paid,	500 00

Northern Indiana Sunday-schools.

Receipts—

Balance from old year,	$ 318 52	
Receipt No. 8267,	381 48	$ 700 00

Expenditures—

Support Sister Mary Stover in India,	$ 300 00	
Support Sister Winnie Cripe in China,	300 00	600 00
Balance to new year,		$ 100 00

Southwestern District Kansas.

Receipts—

Balance from old year,	$ 150 00	
Receipt No. 8151,	150 00	
Receipt No. 8523,	300 00	$ 600 00

Expenditures—

Support Brother and Sister F. H. Crumpacker in China,	600 00

Southern Illinois Sunday-schools.

Receipts—

Receipt No. 7979,	$ 150 00	
Receipt No. 8536,	150 00	$ 300 00

Expenditures—

Balance due from old year,	$ 150 00	
Support Sister Eliza B. Miller in India,	300 00	450 00
Balance due to new year,		$ 150 00

Panther Creek Congregation, Iowa.

Receipts—

Receipt No. 8431,		$ 105 00

Expenditures—

Balance due from old year,	$ 25 00	
Towards support Sister Ida Himmelsbaugh in India,	80 00	105 00

English River Sunday-school, Iowa.

Receipts—

Receipt No. 8016,	$ 150 00	
Receipt No. 8497,	150 00	$ 300 00

Expenditures—

Support Sister Alice K. Ebey in India,	$ 150 00	
Support Sister Nettie Senger in China,	150 00	300 00

Salem Congregation, Ohio.

Receipts—

Receipt No. 7908,	$ 300 00	
Receipt No. 8496,	300 00	$ 600 00

Expenditures—

Balance due from old year,	$ 300 00	
Support Sister Minnie Bright in China,	300 00	600 00

Lordsburg Congregation and Sunday-school, California.

Receipts—

Receipt No. 7845,	$ 800 00	
Conference offering. Reported in Visitor,	170 75	
Receipt No. 8303,	105 80	$ 1,076 55

Expenditures—

Balance due from old year,	$ 285 85	
Support Brother and Sister Ernest Vaniman in China,	600 00	885 85
Balance to new year,		$ 190 70

Coon River Congregation, Iowa.

Expenditures—

Balance due from old year,	$ 49 13	
Support Sister Elizabeth Arnold in India,	300 00	$ 349 13

Northern Virginia Sunday-schools.

Receipts—

Balance from last year,	$ 50 00	
Receipt No. 7903,	150 00	
Receipt No. 8113,	25 00	
Receipt No. 8213,	125 00	
From China Transmission. Transfer,	10 00	$ 360 00

Expenditures—

Support Brother Fred J. Wampler in China,		300 00
Balance to new year,		$ 60 00

Isaiah and Olive Brenaman, California.

Receipts—

Receipt No. 7931,	$ 150 00	
Receipt No. 8266,	150 00	$ 300 00

Expenditures—

Support Bro. J. I. Kaylor in India,	300 00

Middle Missouri District.

Receipts—

Receipt No. 8507,	$ 185 87

Expenditures—

Support Sister Kathren Holsopple in India,	150 00
Balance to new year,	$ 35 87

Sunday-schools of Flora, Bachelor Run, Upper and Lower Deer Creek and Howard, Indiana, and Lanark Aid Society, Illinois.

Receipts—

Receipt No. 7810,	$ 29 50	
Receipt No. 8182,	25-10	
Receipt No. 8455,	14 31	
Receipt No. 8498,	12 67	$ 81 58

Expenditures—

Toward support of Brother O. G. Brubaker and family in China,	$ 81 58

First and Southern Virginia Sunday-schools.

Receipts—

Balance from old year,	$ 200 00	
Receipt No. 7965,	150 00	
Receipt No. 8261,	150 00	$ 500 00

Expenditures—

Support Sister Rebecca S. Wampler in China,	300 00
Balance to new year,	$ 200 00

Northern Iowa District.

Receipts—

Receipt No. 8083,	$ 300 00

Expenditures—

Support Sister Anna V. Blough in China,	300 00

Tulpehocken Congregation, Pennsylvania.

Receipts—

Receipt No. 7944,	$ 150 00	
Receipt No. 8245,	150 00	$ 300 00

Expenditures—

Support Sister B. Mary Royer in India,	300 00

North Manchester Sunday-school, Indiana.

Receipts—

Receipt No. 7881,	$ 25 00
Receipt No. 7956,	25 00

Receipt No. 8001,	$ 150 00		
Receipt No. 8514,	150 00	$	350 00
Expenditures—			
Support Bro. A. F. Wine in Denmark,			350 00

Nebraska Christian Workers' Societies.

Receipts—			
Receipt No. 7775,	$ 62 72		
Receipt No. 8086,	186 83		
Receipt No. 8273,	9 75	$	259 30
Expenditures—			
Support Sister Barbara M. Nickey in India,	$ 150 00		
Balance to Nebraska Foreign Fund, support Sister Powell,	109 30		259 30

Mineral Creek, Mo., Juvenile Mission Band.

Receipts—			
Receipt No. 7776,		$	21 00
Expenditures—			
Towards support Little Miss Barbara Arnold in India,			21 00

13. India Native Workers.

Receipts—		Receipt No. 7987,	$ 15 00
Receipt No. 7737,	$ 16 38	Receipt No. 7996,	30 00
Receipt No. 7742,	60 00	Receipt No. 7997,	12 50
Receipt No. 7747,	15 00	Receipt No. 8012,	15 00
Receipt No. 7748,	60 00	Receipt No. 8022,	25 00
Receipt No. 7749,	25 00	Receipt No. 8023,	12 50
Receipt No. 7760,	30 00	Receipt No. 8028,	15 00
Receipt No. 7774,	15 00	Receipt No. 8040,	15 00
Receipt No. 7790,	30 00	Conference offering	191 37
Receipt No. 7791,	60 00	Receipt No. 8046,	60 00
Receipt No. 7805,	15 00	Receipt No. 8047,	50 00
Receipt No. 7811,	60 00	Receipt No. 8058,	30 00
Receipt No. 7816,	20 00	Receipt No. 8062,	30 10
Receipt No. 7821,	25 00	Receipt No. 8066,	15 00
Receipt No. 7830,	10 00	Receipt No. 8068,	60 00
Receipt No. 7838,	25 00	Receipt No. 8076,	60 00
Receipt No. 7843,	30 00	Receipt No. 8082,	60 00
Receipt No. 7844,	30 00	Receipt No. 8085,	27 36
Receipt No. 7846,	20 00	Receipt No. 8093,	60 00
Receipt No. 7847,	15 00	Receipt No. 8111,	20 00
Receipt No. 7891,	10 00	Receipt No. 8117,	10 00
Receipt No. 7895,	30 00	Receipt No. 8119,	15 00
Receipt No. 7910,	60 00	Receipt No. 8136,	15 00
Receipt No. 7911,	15 00	Receipt No. 8144,	15 00
Receipt No. 7913,	42 00	Receipt No. 8145,	32 00
Receipt No. 7914,	12 50	Receipt No. 8159,	25 00
Receipt No. 7916,	15 00	Receipt No. 8162,	12 50
Receipt No. 7931,	30 00	Receipt No. 8163,	60 00
Receipt No. 7947,	15 00	Receipt No. 8164,	45 00
Receipt No. 7968,	15 00	Receipt No. 8166,	15 00
Receipt No. 7971,	12 50	Receipt No. 8167,	30 00
Receipt No. 7972,	15 00	Receipt No. 8172,	12 50
Receipt No. 7974,	15 00	Receipt No. 8173,	15 00
Receipt No. 7975,	60 00	Receipt No. 8175,	30 00
Receipt No. 7978,	9 90	Receipt No. 8178,	30 00
Receipt No. 7980,	30 00	Receipt No. 8183,	15 00

Receipt No. 8184,	$ 50 00	Receipt No. 8352,	$ 30 00
Receipt No. 8185,	10 00	Receipt No. 8374,	12 50
Receipt No. 8195,	18 67	Receipt No. 8380,	50 00
Receipt No. 8198,	800 00	Receipt No. 8384,	15 00
Transfer,	12 50	Receipt No. 8396,	39 00
Receipt No. 8214,	20 00	Receipt No. 8398,	20 00
Receipt No. 8233½,	10 00	Receipt No. 8399,	70 00
Receipt No. 8237,	50 00	Receipt No. 8403,	30 00
Receipt No. 8247,	10 00	Receipt No. 8410,	10 00
Receipt No. 8249,	12 50	Receipt No. 9416,	8 50
Receipt No. 8259,	15 00	Receipt No. 8439,	30 00
Receipt No. 8260,	60 00	Receipt No. 8443,	60 00
Receipt No. 8266,	30 00	Receipt No. 8448,	15 00
Receipt No. 8272,	25 00	Receipt No. 8461,	15 00
Receipt No. 8282,	15 00	Receipt No. 8481,	5 00
Receipt No. 8294,	45 00	Receipt No. 8482,	30 00
Receipt No. 8310,	50 00	Receipt No. 8483,	15 00
Receipt No. 8319,	15 00	Receipt No. 8488,	32 64
Receipt No. 8331,	15 00	Receipt No. 8491,	15 00
Receipt No. 8339,	45 00	Receipt No. 8504,	30 00
Receipt No. 8342,	15 00	Income Rohrer Endow.	30 00
Receipt No. 8345,	30 00		
Receipt No. 8351,	15 70		$ 4,061 12

14. India Transmission.

Receipts—

Receipt No. 7738,	$ 100 00	Receipt No. 8199,	$ 16 35
Receipt No. 7773,	33 00	Receipt No. 8209,	10 00
Receipt No. 7812,	6 00	Receipt No. 8218,	50 00
Receipt No. 7825,	1 00	Receipt No. 8228,	5 00
Receipt No. 7827,	15 50	Receipt No. 8229,	67 90
Receipt No. 7835,	8 00	Receipt No. 8233,	5 00
Receipt No. 7863,	5 00	Receipt No. 8241,	13 00
Receipt No. 7915,	14 50	Receipt No. 8246,	5 00
Receipt No. 7934,	3 20	Receipt No. 8254,	30 00
Receipt No. 7945,	5 00	Receipt No. 8256,	5 00
Receipt No. 7967,	5 00	Receipt No. 8266,	10 00
Receipt No. 8017,	10 00	Receipt No. 8280,	42 00
Receipt No. 8049,	5 27	Receipt No. 8290,	2 05
Receipt No. 8090,	15 00	Receipt No. 8298,	60 00
Receipt No. 8099,	25 00	Receipt No. 8304,	3 00
Receipt No. 8107,	1 00	Receipt No. 8318,	2 00
Receipt No. 8112,	2 00	Receipt No. 8341,	10 75
Receipt No. 8120,	10 00	Receipt No. 8378,	5 00
Receipt No. 8125,	100 00	Receipt No. 8390,	2 30
Transfer,	10 00	Receipt No. 8391,	30 50
Receipt No. 8168,	150 00	Receipt No. 8470,	1 00
Receipt No. 8177,	16 00	Receipt No. 8479,	10 00
Receipt No. 8181,	5 00	Receipt No. 8501,	4 50
Receipt No. 8193,	10 00		$ 945 82

15. China Native Workers.

Receipts—

Receipt No. 7753,	$ 25 00	Receipt No. 8064,	$ 10 00
Receipt No. 7782,	5 00	Receipt No. 8104,	10 00
Receipt No. 7809,	16 92	Receipt No. 8116,	65 00
Receipt No. 7819,	5 00	Receipt No. 8126,	5 00
Receipt No. 7833,	72 00	Receipt No. 8142,	19 79
Receipt No. 7837,	15 00	Receipt No. 8156,	15 00
Receipt No. 7889,	15 00	Receipt No. 8157,	4 00
Receipt No. 7899,	5 00	Receipt No. 8158,	10 00
Receipt No. 7946,	4 00	Receipt No. 8176,	15 00
Receipt No. 7986,	24 07	Receipt No. 8179,	30 00
Receipt No. 7999,	4 50	Receipt No. 8236,	10 00
Receipt No. 8019,	15 00	Receipt No. 8305,	5 00
		Receipt No. 8308,	8 00

Receipt No. 8323,	$ 25 00	Receipt No. 8436,	$ 25 00
Receipt No. 8340,	16 13	Receipt No. 8485,	5 00
Receipt No. 8355,	10 00		
Receipt No. 8409,	15 00		$ 514 41
Receipt No. 8415,	5 00		

16. China Transmission.

Receipts—

Receipt No. 7735,	$ 4 00	Receipt No. 8171,	$ 9 00
Receipt No. 7767,	10 00	Receipt No. 8225,	25 25
Receipt No. 7792,	5 00	Receipt No. 8242,	2 50
Receipt No. 7869,	2 00	Receipt No. 8248,	35 00
Receipt No. 7937,	2 00	Receipt No. 8251,	17 00
Receipt No. 7962,	2 30	Receipt No. 8285,	6 25
Receipt No. 7967,	12 50	Receipt No. 8300,	10 00
Receipt No. 8025,	14 00	Receipt No. 8359,	14 45
Receipt No. 8026,	15 00	Receipt No. 8417,	20 00
Receipt No. 8048,	10 00	Receipt No. 8427,	5 25
Receipt No. 8096,	5 00	Receipt No. 8530,	15 00
Receipt No. 8106,	3 35	Transfer,	75 00
Receipt No. 8154,	10 00		$ 329 85

17. Sweden Transmission.

Receipts—

Receipt No. 7780,	$ 5 00	Receipt No. 8191,	$ 7 50
Receipt No. 7817,	10 00	Receipt No. 8227,	1 00
Receipt No. 7836,	5 00	Receipt No. 8243,	5 00
Receipt No. 7981,	2 00	Receipt No. 8252,	5 00
Receipt No. 8170,	5 00	Receipt No. 8253,	5 00
Receipt No. 8186,	5 00	Receipt No. 8466,	5 00
Receipt No. 8190,	3 00		$ 63 50

18. Vyara Girls' School Building.

Receipts—

Receipt No. 7746,	$ 275 00	
Receipt No. 8115,	200 00	
February Mission receipts in Visitor,	280 00	$ 755 00

19. China Churchhouse.

Receipts—

Receipt No. 7757,	$ 48 00	
Receipt No. 7766,	5 00	
Receipt No. 7865,	50 00	
Receipt No. 8424,	62 00	
Conference donations,	19 62	$ 184 62

20. Ping Ting Hospital.

Receipts—

Receipt No. 8072,	$ 143 00	
Acknowledged through Visitor,	106 50	$ 249 50

21. Liao Chou Hospital.

Receipts—

Receipt No. 7813,	$ 1 00	
Receipt No. 7822,	100 00	
Receipt No. 7842,	10 00	
Acknowledged through Visitor,	241 50	$ 352 50

22. Annual Meeting Committees.

Expenditures—

Expenses of Auditing Committee, 1915,		$ 231 04

23. District Mission Work.

Expenditures—

Oregon,	$ 800 00	
Northern Illinois and Wisconsin,	700 00	
Northern Iowa, Minnesota and South Dakota,	200 00	
Oklahoma,	300 00	
Northwestern Ohio,	250 00	
Texas and Louisiana,	400 00	
Nebraska,	600 00	
Arkansas,	600 00	
Washington,	600 00	
Northwestern Kansas and Northeastern Colorado,	400 00	
Southeastern Pa., N. J. and N. Y.,	300 00	$ 5,150 00

24. Publication Account.

Expenditures—

Tracts and carriage on same,	$ 333 28	
Rebate on old book and tract accounts,	284 13	
Missionary Gospel Messengers and periodicals,	986 52	
Annual report of Board,	575 00	
Missionary Visitor,	4,034 67	$ 6,213 60

25. Building and Grounds.

Expenditures—

Taxes,	$ 1,839 49	
Repairing engine room wall, and screens,	103 45	
Insurance,	775 36	
Time clock with ten stations for watchman,	40 00	$ 2,758 30

26. General Expense Account.

Expenditures—

Board's traveling expenses,	$ 388 41	
Salaries,	4,174 00	
Traveling secretaries,	927 09	
Postage,	543 18	
Special audit,	184 00	
Fidelity bonds,	62 50	
Special canvass for China hospitals,	116 65	
Traveling expense and med. exam. of miss. applicants,	51 86	
Traveling expenses,	151 86	
Office equipment,	65 16	
Special service and legal advice on various matters,	163 58	
Office supplies, printing, envelopes, telegrams, expressage, code books, etc.,	403 46	$ 7,231 75

27. Endowment Funds.

Note. The number preceding the amount is the number of receipt sent donor.

Donations to World-Wide—

Illinois—

Transfer,	$ 50 00	
7793,	125 00	
7885,	55 00	
8258,	1,000 00	
8432,	5,000 00	
8464,	200 00	$ 6,430 00

Virginia—

7761,	$ 500 00	
7797,	50 00	
7874,	175 00	
8128,	500 00	
8139,	100 00	
8194,	500 00	
8257,	50 00	
8358,	300 00	
8367,	1,000 00	
8385,	3,000 00	
8419,	50 00	$ 6,225 00

Indiana—

7743,	$ 100 00	
7764,	1,252 16	
7783,	150 00	
8029,	1,000 00	
8346,	100 00	
8369,	150 00	
8372,	25 00	
8484,	1,950 00	$ 4,577 16

Ohio—

7784,	$ 50 00	
7794,	200 00	
7815,	1,000 00	
7820,	500 00	
8020,	100 00	
8100,	100 00	
8121,	20 00	
8207,	100 00	
8281,	100 00	
8333,	1,000 00	
8350,	5 00	
8364,	$ 400 00	
8411,	500 00	$ 4,075 00

Kansas—

7966,	$ 500 00	
8030,	700 00	
8306,	1,000 00	
8480,	1,000 00	$ 3,200 00

Maryland—

7736,	$ 200 00	
7828,	1,000 00	
8240,	250 00	
8401,	100 00	
8404,	500 00	$ 2,050 00

Missouri—

8484,	$ 1,950 00	$ 1,950 00

Iowa—

7789,	$ 500 00	
7826,	200 00	
7917,	200 00	
8084,	600 00	
8392,	100 00	$ 1,600 00

California—

7988,	$ 1,000 00	
8433,	400 00	$ 1,400 00

Pennsylvania—

7994,	$ 100 00	
8060,	600 00	
8235,	200 00	
8328,	50 00	
8334,	50 00	
8357,	100 00	
7373,	200 00	$ 1,300 00

Washington—

8311,	$ 1,000 00	$ 1,000 00

North Carolina—

Gilbert Estate	$ 150 00	$ 150 00

Total donations to World-wide Endowment for year,	$ 34,457 16	
Returned through Endowment Bills Receivable Account,	1,447 00	$ 35,904 16
On hand at beginning of year,		774,213 88
Total World-wide at close of year,		$810,118 04

Donations to Annuity Mission Endowment—

Illinois—

Receipt No. 7866,	$ 385 00	
Receipt No. 7888,	615 00	
Receipt No. 7929,	800 00	
Receipt No. 8000,	4,000 00	
Receipt No. 8286,	800 00	
Receipt No. 8362,	2,000 00	$ 8,600 00

Michigan—

Receipt No. 7799,	$ 1,500 00	1,500 00

Indiana—

Receipt No. 8155,	1,000 00	1,000 00

Iowa—		
Receipt No. 8516,	$ 1,000 00	$ 1,000 00
Total donations to mission endowment for year,		$ 12,100 00
On hand at beginning of year,		51,337 21
Total mission endowment at close of year,		$ 63,437 21
India Endowment—		
Receipt No. 7781, Ohio,	$ 25 00	
Balance from last year,	3,250 00	$ 3,275 00
China Endowment—		
Balance from last year,		1,200 00
H. H. Rohrer Endowment Fund—		
Receipt No. 7963, Pennsylvania,		1,000 00
Gish Estate—		
Balance from old year,	$ 56,334 12	
Expense paid out during year,	6 10	
Balance to new year,		56,328 02
Total endowment at close of year,		$935,358 27

28. Gospel Messenger Endowment.

Balance on hand from last year, no increase,	$ 12,150 00

29. Gilbert Estate.

Receipts—		
Balance on hand from last year,	$ 4,510 05	
Expenditures—		
Paid on loans, transferred to World-wide Endowment,	150 00	
Balance on hand to new year,		$ 4,360 05

30. Denver Colored Home Property.

Receipts—		
Rentals from property,		$ 282 70
Expenditures—		
Balance due from old year,	$ 8,045 64	
Expenses during the year,	24 00	
Transferred to Income Endowment,	213 06	8,282 70
Balance to new year,		$ 8,000 00

31. Interest Bearing Funds. Received During the Year.

Receipts—	
Bills receivable, loans paid,	$ 83,272 58
Denmark Poor Fund, interest,	194 68
Mission Endowment,	12.100 00
World-wide Endowment,	35,904 16
India Endowment,	25 00
Payments on real estate,	300 00
Brethren Publishing House Reserve,	21,400 00
Denver Colored Home Property,	45 64
H. H. Rohrer, Memorial Fund,	1,000 00
Overdrawn, interest bearing funds,	24,991 05
	$179,233 11

Expenditures—

Bills receivable,	$164,700 00
Gish Estate,	6 10
Reiff Estate, Philadelphia,	167 10
West Alexandria farm, Ohio,	65 70
Gilbert Estate, North Carolina,	150 00
Overdrawn last year, now paid back,	12,994 21
Brethren Publishing House investment,	1,150 00
	$179,233 11

32. Assets.

Cash on hand,	$ 7,654 75
Bills receivable, secured by mortgages,	920,830 00
Brethren Publishing House,	131,150 00
Church Extension, bills receivable,	10,788 25
Real Estate,	978 00
Accounts receivable,	1,033 82
Total assets, March 1, 1916,	$1,072,434 82
Total assets, March 1, 1915,	1,000,663 00
Total increase,	$ 71,771 82

33. Statement of the Ledger.

Cash,	$ 7,654 75	

WORLD-WIDE FUND.

World-wide Fund,		$ 2,023 86
Accounts receivable,	$ 1,033 82	
(Cash $990 04)		

CHURCH EXTENSION.

Church Extension Fund,		$ 11,478 16
Church Extension, bills receivable,	$ 10,788 25	
(Cash $689 91)		

INDIA FUND.

Missionary children's school,	$ 10 00
Vyara Girls' School building,	859 25
Hospital,	3,754 41
Quinter Memorial Fund,	66 00
Orphanage,	3,850 98
Native workers,	2,034 51
(Cash $10,575 15)	

CHINA FUND.

South China Mission,	$ 363 02
Orphanage,	534 12
Hospital,	1,642 69
Ping Ting Hospital,	258 00
Liao Chou Hospital,	971 96
Native workers,	124 13
(Cash $3,893 92)	

SPECIAL FUNDS.

Africa,	$ 85 01
Japan,	85 30

Philippines,		$ 81 40
Porto Rico,		234 42
Work among the Arabs,		50 00
South America,		126 34
New England Mission,		155 00
Southern native whites,		93 23
San Francisco Mission,		5 00
Cuba Mission,		283 77
Australia,		16 00
Jerusalem Mission,		140 66
Italian Mission,		1,114 77
Colored Mission,		121 00
Colored Industrial Mission,		397 75

(Cash $2,989 65)

MISCELLANEOUS FUNDS.

Sweden churchhouse,		$ 41 50
Gish Testament Fund,		630 80
Ministerial and Missionary Relief Fund,		12,606 01
Gish Publishing Fund,	$ 64 95	
Stover Lecture Foundation,		122 66

(Cash $13,336 02)

SPECIAL SUPPORT FUNDS.

Middle Pennsylvania Sunday-schools,		$ 50 00
Western Pennsylvania Sunday-schools,		275 00
Pine congregation,		150 00
Quemahoning congregation,		181 25
First church, Philadelphia,		300 00
Nebraska Foreign Fund,	$ 151 02	
Middle Iowa Sunday-schools,		18 56
Mt. Morris Missionary Society,	450 00	
Mt. Morris Sunday-school,	50 00	
Second, Northern and Eastern Virginia,	419 83	
Oakley congregation and Sunday-school,	220 29	
Altoona Sunday-school,		150 00
Southern Ohio Sunday-schools,		250 00
Northern Indiana Sunday-schools,		100 00
Southern Illinois Sunday-schools,	150 00	
Lordsburg congregation and Sunday-school,		190 70
Coon River congregation,	349 13	
Northern Virginia Sunday-school,		60 00
Middle Missouri congregations,		35 87
First and Southern Virginia Sunday-schools,		200 00

(Cash $171 11)

INTEREST BEARING FUNDS.

Denmark Poor Fund,		$ 3,522 57
Brethren Publishing House, investment,	$131,150 00	
Brethren Publishing House, reserve,		80,900 00
India Endowment,		3,275 00
China Endowment,		1,200 00
Gospel Messenger Endowment,		12,150 00
Mission Endowment,		63,437 21
World-wide Endowment,		810,118 04
Endowment bills receivable,	920,830 00	
Real estate,	978 00	
West Alexandria farm, Ohio,	156 84	
Gish Estate,		56,328 02
Denver Colored Home,	8,000 00	
Reiff Estate, Philadelphia,	167 10	
Gilbert Estate, North Carolina,		4,360 05
H. H. Rohrer Memorial Fund,		1,000 00

(Overdrawn $24,991 05)

34. Statement of Cash.

World-wide Fund,	$ 990 04	
Church Extension Fund,	689 91	
India Fund,	10,575 15	
China Fund,	3,893 92	
Special Funds,	2,989 65	
Miscellaneous Funds,	13,336 02	
Special Support Funds,	171 11	
Interest Bearing Funds,		$ 24,991 05
Cash on hands,		7,654 75
	$ 32,645 80	$ 32,645 80

FINANCIAL STATEMENT OF THE BRETHREN PUBLISHING HOUSE.

Resources—

Office Fixtures,	$ 2,222 79
Machinery,	41,137 90
Outfit,	12,198 47
O. L. '13,	321 41
O. L. '14,	307 29
Accounts receivable,	9,852 23
Merchandise,	12,806 48
G. M.,	558 64
O. Y. P.,	58 50
S. S. papers,	58 50
Quarterlies,	36 00
Job,	61,820 02
T. M.,	22 58
Cash on hand Feb. 28, 1915,	12,909 94
Notes receivable,	1,604 65
G. M. P. F.,	53 54
	$155,968 94

Liabilities—

Gospel Messenger, unexpired subscriptions,	$ 18,998 32
Our Young People, unexpired subscriptions,	1,226 80
S. S. papers, unexpired subscriptions,	687 57
Quarterlies, unexpired subscriptions,	55 28
Teachers' Monthly, unexpired subscriptions,	667 60
Gospel Messenger, E. F.,	123 51
	$ 21,759 08
New investment, exclusive of buildings,	134,209 86
	$155,968 94

Gish Publishing Fund.

The Gish Publishing Fund, which is daily becoming of more service to our ministers, was made possible through the efforts of Brother and Sister Rufus Gish, whose pictures appear elsewhere in this report. After the death of Bro. Gish, leaving his fortune to his dear companion, Sister Gish desired to be relieved of the care of the money and at the same time to do a splendid enduring work. How wisely she acted is seen in the following record of the Gish Publishing Fund which their money established. Sister Gish was called home to glory on December 31, 1915.

The Fund is governed by the following rules:

Section 1. **Name.**—The name of this fund shall be the Gish Publishing Fund.

Section 2. **Fund.**—This fund shall consist of the estate of James R. and Barbara Gish, estimated value, $50,000; with any other funds that may hereafter be added to it.

Section 3. **Purpose.**—The purpose of this fund shall be to supply the ministers of the Church of the Brethren with such books and other printed matter as may be helpful to them in advancing and maintaining the Truth.

Section 4. **Supervision.**—The General Mission Board shall appoint a committee of three, so arranged in term of office that the time of one member expires each year, whose duty it shall be

(a) To examine and pass upon publications issued and distributed by this fund.

(b) To arrange with the publication department for publication and distribution of publications selected.

Section 5. **Surplus.**—Any surplus on hand at the end of the fiscal year of the General Mission Board shall, after proper allowance has been made for selected books not yet published, be turned over to the fund for superannuated and disabled ministers and missionaries; but should it not be needed in said fund, then it shall be given to the World-wide Mission Fund.

Section 6. **Terms.**—The publications shall be distributed free or at greatly reduced rates, at no time the price asked being more than the cost of publication, including the expense for delivery.

Section 7. **Report.**—The General Mission Board shall cause to be published an annual report of the fund, including the list of books published and the number of copies distributed each year.

Record of Book Distribution.

	Previously Sent Out.	Sent Out During 1915.	Total to Date.
*Annual Meeting Minutes,	937	...	937
Alone with God,	2,069	111	2,180
Bible Dictionary,	2,108	82	2,190
†Bible Manners and Customs,	1,967	14	1,981
Bible Readings and Studies,	1,231	91	1,322
Bible Atlas,	1,374	70	1,444
Blaikie's Bible History,	739	100	839
†Book of Books,	2,340	50	2,390
*Bound Tracts,	2,499	...	2,499
*Bulwarks of the Faith,	703	...	703
Character of Jesus,	542	108	650
‡Contagion of Character,	466	151	617
Cruden's Concordance,	1,924	69	1,993
Doctrine of the Brethren Defended,	1,464	58	1,522
*Divinity of Christ,	3,000	...	3,000
Eternal Verities,	2,586	41	2,627
How to Master the English Bible,	1,557	68	1,625
History of the Brethren,	1,392	68	1,460
*History of Preaching, Vol. I,	525	75	600
*History of Preaching, Vol. II,	275	105	380
*Life of John Kline,	1,145	...	1,145
Life of Christ, 2 Vols., Edersheim,	1,645	50	1,695
†Lord's Supper,	3,337	59	3,396
Man and His Money,	....	330	330

Modern Secret Societies,	2,497	53	2,550
‡Pastoral and Personal Evangelism,	453	151	604
Preacher and His Models,	....	324	324
Preparation and Delivery of Sermons,	....	356	356
Problem of the Old Testament,	450	129	579
Problems of Pulpit and Platform,	1,420	73	1,493
Quiet Talks on Following the Christ,	....	348	348
*Resurrection of Christ,	1,000	...	1,000
Roman Catholicism Capitulating, etc.,	474	123	597
Seven Churches of Asia,	1,271	57	1,328
Sick, Dying and Dead,	1,751	74	1,825
*Square Talk about Inspiration of Bible,	2,485	...	2,485
*Sunday School Commentary,	8,937	...	8,937
*Schaff's History of Christian Church, Vol. I,	877	...	877
*Schaff's History of Christian Church, Vol. II,	700	1	701
*Schaff's History of Christian Church, Vol. III,	384	140	524
‡Schaff's History of Christian Church, Vol. IV,	....	300	300
*Schaff's History of Christian Church, Vol. VI,	541	77	618
†Teacher Training with Master Teacher,	1,528	65	1,593
Thirty-Three Years of Missions,	....	387	387
The Twelve Apostles,	1,799	66	1,865
*Nave's Topical Bible,	688	...	688
†Topical Text Book,	1,901	22	1,923
Trine Immersion,	2,622	43	2,665
Universalism,	1,397	56	1,453
†War vs. Peace,	814	70	884
Young Preacher,	1,782	60	1,842
Pamphlets on International Peace,	....	3,100	3,100
Totals,	71,596	7,775	79,371

*No longer distributed on Fund.
‡To be taken from list February 28, 1917.
†Distribution ceases with books on hand.

It will be seen from the foregoing table that the Gish Publishing Fund does not confine the good that it does to the distribution of books to the ministry. Twenty per cent of the income of the Gish Fund goes to assist needy missionaries, ministers or the widows of such, under the rules of the Ministerial and Missionary Relief Fund. Nearly $10,000 has thus been spent since the foundation of the fund.

It will likewise be noted that the expenses of administration of the Fund have been very low. This is made possible through the members of the Committee living close together, traveling expenses thus being reduced to the minimum.

The Gish Fund is a good example of what a permanent fund will produce in income. The Fund itself amounts to something slightly over $56,000. In the seventeen years' time during which the Fund has been in existence almost as much has been expended for work as there was originally in the fund, besides supplying Sister Gish with a comfortable income. The annuity which has heretofore been paid to Sister Gish, $1,000, now is released to assist in the provisions of the Fund.

Changes in Books.

At the beginning of this present year seven books were taken from the list, viz.: Schaff's History of the Christian Church, Vol. IV, Funk's War vs. Peace, Torrey's Topical Text Book, Mackie's Bible Manners and Customs, Gray's Book of Books, Beardslee's Teacher Training with the Master Teacher, and Gibson's Lord's Supper.

Six new books were added to the list in place of these, viz.: Schaff's History of the Christian Church, Vol. V, Part I, price to our ministers, 90c; Gordon's Quiet Talks on John's Gospel, 20c; Meyer's Expository Preaching, Plans and Methods, 20c; Hast-

ings' Doctrine of Prayer, 60c; Hillis' A Man's Value to Society, 20c, and Stalker's The Life of St. Paul.

A leaflet giving the list of books now available, with prices, descriptions and other information, can be obtained from the Brethren Publishing House, upon application.

It has been the policy of the committee in the past to retain on the list practically all of the books adopted in previous years. This policy is being changed to one of inserting a book for a few years and then taking it off to make room for another. After the experiences of the years in caring for the book needs of our ministers, this policy appears to be the better. It thus allows our active ministry to be constantly receiving new books.

And yet with all the advertising of the committee it is marvelous how many ministers we have among us who fail to take advantage of the many books offered! We wonder sometimes if it can be true that we have a large number of ministers who fail to try to keep pace in any measure with the religious thought of the times through the medium of new books.

Administration of the Fund.

The following table gives, in a brief way, some statistics concerning the income from the Gish estate, and the personnel of the committee since organization:

Year Ending March 31	Amount Expended in Books.	Amount Passed to Min. and Miss. Relief Fund.	Committee's Expenses.	Members of Committee.
1899	$ 400 00	.....	.....	L. T. Holsinger, A. H. Puterbaugh, J. H. Moore
1900	1,544 83	$ 500 00	$ 9 40	Same as above
1901	3,407 34	.....	50 00	" " "
1902	1,987 11	1,241 27	16 95	" " "
1903	4,145 19	981 49	14 00	L. T. Holsinger, J. E. Miller, J. H. Moore
1904	2,572 32	827 55	8 95	Same as above
1905	2,354 63	512 80	3 45	L. T. Holsinger, J. E. Miller, J. W. Wayland
1906	1,702 39	772 91	45 43	Grant Mahan, J. E. Miller, J. W. Wayland
1907	2,667 72	530 33	49 55	Same as above
1908	3,459 75	681 91	.....	" " "
1909	829 79	472 42	.....	J. W. Wayland, J. E. Miller, J. H. B. Williams
1910	2,489 24	456 85	8 60	J. E. Miller, J. H. B. Williams, I. B. Trout
1911	3,049 41	430 94	3 42	J. H. B. Williams, I. B. Trout, J. E. Miller
1912	2,231 61	447 84	.....	Same as above
1913	1,261 30	464 72	2 25	" " "
1914	1,554 69	464 72	5 61	" " "
1915	2,886 50	464 72	7 55	J. E. Miller, J. W. Lear, J. H. B. Williams
1916	3,357 78	464 72	5 10	Same as above
	$41,901 60	$ 9,715 19	$ 230 23	

List of Books on the Fund at Present and Available for Distribution.

	Regular Price	To Ministers
A Man's Value to Society, Hillis	$ 1 20	$ 20
A Man and His Money, Calkins	1 00	25
Alone With God	75	15
Bible Atlas, Hurlbut	2 75	60
Bible Dictionary, Smith and Peloubet	2 00	25
Bible History, Blaikie	1 50	30
Bible Readings and Bible Studies, Rosenberger	35	10
Contagion of Character, Hillis	1 20	20
Cruden's Concordance	1 00	30
Character of Jesus, Bushnell	60	15
Doctrine of the Brethren Defended, Miller	65	20
Doctrine of Prayer, Hastings	3 00	60
Edersheim's Life and Times of Jesus the Messiah, 2 Vols.	2 00	75
Eternal Verities, D. L. Miller	1 25	20
Expository Preaching, Plans and Methods, Meyer	1 00	20
How to Master the English Bible, Gray	50	10
History of the Brethren, Brumbaugh	2 00	50
History of the Christian Church, Vol. IV, Schaff	4 00	90
History of the Christian Church, Vol. V, Part I, Schaff	3 85	90
Life of St. Paul, Stalker	60	15
Modern Secret Societies, Blanchard	75	15
On the Preparation and Delivery of Sermons, Broadus	1 50	35
Preacher and His Models, Stalker	1 25	20
Pastoral and Personal Evangelism, Goodell	1 00	20
Problems of the Pulpit, Culler	75	15
Problem of the Old Testament, Orr	1 50	25
Quiet Talks on Following the Christ, Gordon	75	20
Quiet Talks on John's Gospel, Gordon	75	20
Roman Catholicism Capitulating, Fradryssa	1 00	20
Seven Churches of Asia, D. L. Miller	75	20
The Sick, the Dying and the Dead, J. G. Royer	40	10
Thirty-Three Years of Missions, Galen B. Royer	1 75	50
The Twelve Apostles, Wayland	75	15
Trine Immersion, Quinter	90	20
Universalism Against Itself	75	20
Young Preacher, The, Cuyler	50	15
	$46 25	$10 40

The Needs of the Gish Fund Committee.

The foregoing is a brief history of the activities of a fortune of slightly more than $50,000. The record has been splendid, but the good accomplished by such a fund would be far greater if the committee had a greater income. We know there are many in the Brotherhood that desire their money to go to a worthy work when they are gone to their reward, or possibly before, and hence we supply the following form of bequest, thinking perchance that it may fall under the eye of thoughtful people. Better still than making a bequest, the General Mission Board will allow the same terms of annuity to donors to the Gish Fund as they will allow to their regular world-wide mission fund, so that you can turn your money in to us while living and enjoy the income and at your death the money will go into a most worthy channel.

Form of Bequest.

I also give and bequeath to the Gish Publishing Fund of the Church of the Brethren, the sum of ..... as endowment, the income to be used in compliance with the rules governing that Fund.

FINANCIAL REPORT FOR APRIL, 1916

During the month of April the General Mission Board sent out 100,631 pages of tracts.

During April the General Board received the following donations:

WORLD-WIDE.

Pennsylvania—$308.11.

Western District, Congregation.
Rummel, ... $ 1 00
Christian Workers.
Pike, Middle Creek, ... 3 26
Individuals.
Susan Rouzer, Dunnings Creek, $5; Alvin G. Faust (marriage notice), 50 cents; B. F. Waltz (marriage notice), 50 cents, ... 6 00
Middle District, Congregations.
Lewistown, $18.87; Spring Run, $8.16, 27 03
Individuals.
Serena Rupert, Spring Run, $5; Thos. Harden and Family, $1, ... 6 00
Eastern District, Congregations.
Mingo, $34.72; Elizabethtown, $93.89; Annville, $13.25; Springville, $16; West Conestoga, $17.80; Ridgely, $13.45; White Oak, $21.24; Spring Grove, $2.87, 213 22
Individual.
I. W. Taylor (marriage notice), ... 50
Southern District, Congregation.
Sugar Valley, ... 2 41
Christian Workers.
Free Spring, Lost Creek, ... 75
Individuals.
Solomon Strauser, $6.30; Alice Miller, $5; Mattie F. Hollinger, $2; Mrs. B. E. Byers, $1, ... 14 30
Southeastern District, Congregation.
Coventry, ... 33 64

Illinois—$110.28.

Northern District, Congregations.
Mt. Morris, $62.66; Franklin Grove, $31.80; Cherry Grove, $7.32, ... 101 78
Individuals.
John Spahr, $5; J. J. Johnson (marriage notice), 50 cents; Geo. Puterbaugh, $1; Charlotte Colwell, 50 cents; Unknown, Chicago, $1. ..... 8 00
Southern District, Individual.
Fannie Bucher (marriage notice),.. 50

Iowa—$70.55.

Northern District, Individuals.
Samuel Fike, $12; William H. Pyle (marriage notice), 50 cents; Individuals, Curlew, $10, ... 22 50
Middle District, Sunday-school.
Panther Creek, ... 9 64
Christian Workers.
Panther Creek, ... 3 75
Sisters' Bible Class, Dallas Center, .. 9 66
Individual.
Susan Erb, Deceased, ... 10 00
Southern District, Sunday-school.
South Keokuk, ... 5 00
Individual.
Elizabeth Gable, ... 10 00

Kansas—$70.10.

Northwestern District, Sunday-school.
Pleasant View, ... 26 45
Northeastern District, Congregation.
Ozawkie, ... 2 82
Sunday-school.
Appanoose, ... 5 05
Christian Workers.
Appanoose, $3.32; Overbrook, $1.96; Olathe, $9.50, ... 14 78
Individuals.
J. W. Fishburn, $10; Johanna Jolitz, $2, ... 12 00
Southwestern District, Individuals.
A brother, $8; N. E. Baker (marriage notice), 50 cents; W. H. Yoder (marriage notice), 50 cents,. 9 00

Indiana—$52.16.

Northern District, Congregation.
Yellow River, ... $ 4 28
Class No. 3, Turkey Creek, ... 2 50
Individuals.
Nora M. Shively, $5; C. Walter Warstler (marriage notice), 50 cents; Cyrus Steele (marriage notice), 50 cents; K. K., $5; J. H. Fike (marriage notice), 50 cents; Mr. and Mrs. Fred Lamedee, $1, ... 12 50
Middle District, Christian Workers.
Ogans Creek, ... 4 75
Individuals.
Mary Kitchel, $10; R. E. Armentrout, $1; John W. Root (marriage notice), 52 cents, ... 11 52
Southern District, Christian Workers.
Locust Grove, Nettle Creek, $7.18; Brick, $2.60, ... 9 78
Individuals.
Jas. A. and J. F. Byer, $2.33; A. T. Loveless, $1; Mrs. David Miller, $2; F. A. McGuire, $1; Frank E. Hay (marriage notice), 50 cents, ... 6 83

Montana—$50.50.

Individuals.
Mr. and Mrs. A. C. Thompson, $50; Wm. H. Eiler (marriage notice), 50 cents, ... 50 50

Virginia—$45.11.

First District, Individual.
Alex. Evans, W. Virginia, ... 3 50
Second District, Individuals.
J. W. Wright, $2; B. F. Miller, 25 cents, ... 2 25
Northern District, Congregation.
Pleasant View, ... 15 61
Christian Workers.
Cedar Grove, $6.65; Smiths Creek, Cooks, $1, ... 7 65
Individuals.
R. L. Cooper, $5; William Waggy, West Virginia, $5; L. Sue Kiracofe, $4; S. I. Bowman (marriage notice), 50 cents; Bettie F. Lamb, $1, ... 15 50
Eastern District, Individuals.
A brother and sister, Fairfax, $5; Mrs. J. A. Forester, 60 cents, ... 5 60

Ohio—$44.00.

Northwestern District, Congregation.
Black Swamp, ... 3 80
Individuals.
Lydia Fried, $10; Philip Kesler, $1, 11 00
Northeastern District, Individuals.
Isadora S. Lichty, $5; H. H. Helman (marriage notice), 50 cents; A. F. Shriver (marriage notice), 50 cents; A brother, $5; A brother and sister, $3. ..... 14 00
Southern District, Christian Workers.
Beech Grove, ... 2 50
Individuals.
Elias Stauffer, $1.20; Katie Beath, $1; Van B. Wright (marriage notice), 50 cents; A brother and sister, $10, ... 12 70

North Dakota—$22.32.

Christian Workers.
Surrey, $15; Kenmare, $6.32, ... 21 32
Individuals.
W. A. Deardorff (marriage notice), 50 cents; D. T. Dierdorff (marriage notice), 50 cents, ... 1 00

Canada—$16.00.

Western District, Sunday-school.
Sharon, ... 6 00
Individuals.
S. and F. Beeghly, ... 10 00

Maryland—$13.24.

Middle District, Congregation.
Longmeadow, Beaver Creek, ... 4 74
Individual.
Della M. Galor, ... 1 00

Eastern District, Congregation.
Woodberry, ... $ 7 50

California—$12.95.
Northern District, Individual.
D. L. Forney, Reedley, ... 6 60
Southern District, Congregation.
Covina, ... 6 35

West Virginia—$17.00.
First District, Individuals.
Jos. Rembold, German Settlement, $10; Mattie E. Sites, 50 cents, ... 10 50
Second District, Individuals.
S. M. Annon, $1; Naoma D. Gainer, 50 cents, ... 1 50

Washington—$15.00.
Four Individuals, ... 15 00

Minnesota—$11.00.
Sunday-school.
Lewiston, ... 10 00
Individual.
Mrs. Jonathan Broadwater, ... 1 00

Colorado—$5.32.
Northeastern District, Individuals.
Maud Dick, $1; S. G. Nickey (marriage notice), 50 cents, ... 1 50
Southeastern District, Congregation.
Wiley, ... 3 82

Missouri—$5.00.
Middle District, Individual.
A. Wampler, ... 5 00

South Dakota—$2.00.
Individual.
J. G. Hazlett, ... 2 00

Idaho—$2.00.
Individual.
A Sister, ... 2 00

New Jersey—$1.00.
Individual.
A sister, ... 1 00

Arkansas—$1.00.
Individual.
A sister, Springdale, ... 1 00

Cuba—$1.00.
To the memory of a son, Omaja, ... 1 00

Nebraska—$1.00.
Individual.
Wm. McGaffey, S. Beatrice, ... 1 00

Oklahoma—$1.00.
Individuals.
E. J. Smith (marriage notice), 50 cents; Marshall Ennis, 50 cents, ... 1 00

Total for the month, ... $ 877 64
Previously received, ... 837 91

For the year so far, ... $ 1,715 55

INDIA MISSION.

Pennsylvania—$45.42.
Western District, Sunday-school.
Walnut Grove, ... $ 14 42
Eastern District, Individual.
Sadie Royer, Springville, ... 5 00
Southern District, Individuals.
A Sister, $1; Unknown, $25, ... 26 00

Idaho—$10.00.
Individuals.
Brother and Sister M. E. Bowers, .. 10 00

Texas—$5.00.
Individual.
J. H. Brillhart, ... 5 00

Iowa—$5.00.
Southern District, Individual.
Elizabeth Gable, ... 5 00

Illinois—$0.65.
Southern District, Congregation.
Lamotte Prairie, ... 65

Total for the month, ... $ 66 07
Previously received, ... 38 67

For the year so far, ... $ 104 74

INDIA ORPHANAGE.

Ohio—$75.90.
Northeastern District, Sunday-school.
Canton City, ... $ 20 00
Southern District, Congregation.
New Carlisle, ... 3 90
Aid Society.
Poplar Grove, ... 32 00
Individuals.
A brother and sister, Harris Creek, .. 20 00

Indiana—$30.75.
Middle District, Sunday-school.
Flora, ... 30 75

Canada—$20.00.
Western District, Sunday-school.
Keithville Union, ... 20 00

North Dakota—$20.00.
Christian Workers.
Egeland, ... 20 00

Virginia—$20.00.
Northern District, Aid Society.
Dayton, Cooks Creek, ... 20 00

Pennsylvania—$20.00.
Eastern District, Sunday-school.
Lebanon Midway, ... 20 00

Michigan—$16.00.
Sunday-school.
Crystal, $8; Sunfield, $8, ... 16 00

Oregon—$10.00.
Sunday-school.
Newberg, ... 10 00

Kansas—$6.00.
Northwestern Dist., Christian Workers.
Quinter, ... 6 00

Colorado—$1.00.
Northeastern District, Individual.
A sister, ... 1 00

Total for the month, ... $ 219 65
Previously received, ... 140 89

For the year so far, ... $ 360 54

INDIA BOARDING SCHOOL.

Pennsylvania—$135.85.
Western District.
Willing Workers' Class, Pike, Brothers Valley, ... $ 25 00
Middle District, Sunday-school.
Spring Run, ... 5 00
Individual.
Sister J. C. Miller, Tyrone, ... 2 50
Eastern District, Sunday-schools.
Annville, $23.75; Mechanic Grove, $17.31; Heidelberg, Tulpehocken, $18.50; Myerstown, Tulpehocken, $13.66; Richland, Tulpehocken, $30.13, ... 103 35

North Dakota—$10.00.
Sunday-school.
York, Pleasant Valley, ... 10 00

Total for the month, ... $ 145 85
Previously received. 216 60

For the year so far, ... $ 362 45

INDIA HOSPITAL.

Ohio—$20.00.
Northwestern District, Sunday-school.
Sugar Grove, Green Spring, ... $ 15 00
Southern District, Individuals.
A Brother and Sister, ... 5 00

Pennsylvania—$10.00.
Southeastern District, Sunday-school.
Royersford, ... 10 00

South Dakota—$4.00.
Individuals.
A brother and sister, ... 4 00

Iowa—$2.50.
Middle District, Individual.
Lydia Ommen, ... 2 50

Total for the month, ... $ 36 50
Previously received. 78 00

For the year so far, ... $ 114 50

INDIA WIDOWS' HOME.

California—$45.00.
Southern District, Aid Societies.
Lordsburg, $10; Glendora, $5; Pomona, $5; Los Angeles (East Side), $5; Long Beach, $5; Los Angeles (South Side), $5; Pasadena, $5; Covina, $5, ... 45 00

Iowa—$25.00.
Northern District, Sunday-school.
Greene, Birthday Offering, ... 25 00

Pennsylvania—$7.50.
Eastern District, Individuals.
A brother and sister, ... 7 50

Ohio—$5.00.
Southern District, Individuals.
A brother and sister, ... 5 00

Total for the month, ...$ 82 50
Previously received, ... 15 00

For the year so far, ...$ 97 50

QUINTER MEMORIAL.

Missouri—$15.00.
Northern District, Aid Society.
Dorcas, Rockingham, ... 5 00
North Rockingham, Mission Circle,.. 10 00

Pennsylvania—$11.00.
Eastern District, Aid Society.
Lebanon, Midway, ... 5 00
Southern District, Individual.
A sister, ... 1 00
Southeastern District, Aid Society.
Coventry, ... 5 00

Indiana—$10.00.
Northern District, Christian Workers.
Elkhart, Goshen and South Bend, .. 10 00

Ohio—$2.50.
Northeastern District, Individual.
Mrs. Jackson Bechtel, ... 2 50

Total for the month, ...$ 38 50
Previously received, ... 30 00

For the year so far, ...$ 68 50

VALI CHURCHHOUSE, INDIA.

Nebraska—$8.40.
Congregation.
Falls City, ...$ 8 40

Iowa—$5.00.
Southern District, Individual.
Elizabeth Gable, ... 5 00

Total for the month, ...$ 13 40
For the year so far, ... 13 40

CHINA MISSION.

Pennsylvania—$30.00.
Southern District, Individuals.
A sister, $1; Unknown, $25, ... 26 00
Eastern District, Individual.
Sadie Royer, Springville, ... 4 00

Maryland—$13.00.
Middle District, Christian Workers.
Maugansville, Welsh Run, ... 13 00

Indiana—$12.06.
Northern District, Individual.
L. Ecker, ... 1 00
Southern District, Christian Workers.
Pyrmont, ... 11 06

Kansas—$10.65.
Northwestern District, Congregation.
Dorrance, ... 7 65
Northeastern Dist., Christian Workers.
Sabetha, ... 3 00

California—$9.72.
Southern District, Congregation.
South Los Angeles, ... 9 72

Texas—$5.00.
Individual.
J. H. Brillhart, ... 5 00

Ohio—$3.00.
Southern District, Individual.
J. E. Etter, ... 3 00

Illinois—$3.15.
Northern District, Congregation.
Mt. Morris, ...$ 2 50
Southern District, Congregation.
LaMotte Prairie, ... 65

Total for the month, ...$ 86 58
Previously received, ... 52 50

For the year so far, ...$ 139 08

CHINA ORPHANAGE.

Ohio—$42.00.
Northeastern District, Aid Society.
Owl Creek, ...$ 22 00
Southern District, Individuals.
A brother and sister, Harris Creek, 20 00

Canada—$22.00.
Western District, Sunday-school.
Keithville Union, ... 22 00

Indiana—$12.00.
Northern District, Individual.
L. Ecker, ... 1 00
Southern District, Sunday-school.
Four Mile, Primary, ... 11 00

Michigan—$11.00.
Aid Society.
Woodland, ... 11 00

Oregon—$5.00.
Sunday-school.
Evergreen, Myrtle Point, ... 5 00

Iowa—$5.00.
Southern District. Individual.
Elizabeth Gable, ... 5 00

Virginia—$1.31.
Eastern District, Individual.
Albert Wine, Fairfax, ... 1 31

Total for the month, ...$ 98 31
Previously received, ... 48 30

For the year so far, ...$ 146 61

CHINA BOYS' SCHOOL.

Pennsylvania—$10.00.
Middle District, Sunday-school.
Spring Run, ...$ 5 00
Southeastern District, Aid Society.
Coventry, ... 5 00

North Dakota—$5.00.
Sunday-school.
York, Pleasant Valley, ... 5 00

Total for the month, ...$ 15 00
Previously received, ... 2 00

For the year so far, ...$ 17 00

CHINA GIRLS' SCHOOL.

Ohio—$5.00.
Northeastern District, Individual.
Isadora S. Lichty, ... 5 00

North Dakota—$5.00.
Sunday-school.
York, Pleasant Valley, ... 5 00

Total for the month, ...$ 10 00
Previously received, ... 5 74

For the year so far, ...$ 15 74

CHINA HOSPITAL.

Pennsylvania—$28.80.
Middle District, Sunday-school.
Tyrone, ... 8 80
Eastern District, Sunday-school.
Frystown, Little Swatara, ... 10 00
Southeastern District, Sunday-school.
Royersford, ... 10 00

Ohio—$20.00.
Northwestern District, Sunday-school.
Sugar Grove, Green Spring, ... 15 00
Southern District.
Helping Hand Class, Ft. McKinley, .. 5 00

Iowa—$7.50.
Middle District, Individual.
Lydia Ommen, ... 2 50

Southern District, Individual.
Elizabeth Gable, ... $ 5 00

Maryland—$5.00.
Middle District, Christian Workers.
Brownsville, ... 5 00

Canada—$2.00.
Western District, Sunday-school.
Keithville Union, ... 2 00

Indiana—$1.50.
Middle District, Individual.
A brother, ... 1 50

Total for the month, ... $ 64 80
Previously received, ... 68 00

For the year so far, ... $ 132 80

PING TING HOSPITAL, CHINA.

Ohio—$10.00.
Southern District, Individuals.
A brother and sister, ... $ 10 00

Indiana—$2.00.
Northern District.
To the memory of Maude Ecker Leonard, ... 1 00
Individual.
Mrs. L. Ecker, ... 1 00

Virginia—$2.00.
Eastern District, Individuals.
A brother and sister, Fairfax, ... 2 00

Total for the month, ... $ 14 00
For the year so far, ... 14 00

LIAO CHOU HOSPITAL, CHINA.

Ohio—$10.00.
Southern District.
A brother and sister, ... 10 00

Indiana—$1.00.
Northern District.
To the memory of Maude Ecker Leonard, ... 1 00

Total for the month, ... $ 11 00
For the year so far, ... 11 00

SWEDEN CHURCHHOUSE.

Pennsylvania—$1.00.
Southern District, Individual.
A sister, ... $ 1 00

Total for the month, ... $ 1 00
For the year so far, ... 1 00

DENMARK MISSION.

Pennsylvania—$1.00.
Southern District, Individual.
A Sister, ... $ 1 00

Total for the month, ... $ 1 00
Previously received, ... 20 00

For the year so far, ... $ 21 00

CHURCH EXTENSION.

Maryland—$3.00.
Eastern District, Individual.
W. H. Swam, ... $ 3 00

Total for the month, ... $ 3 00
Previously received, ... 13 40

For the year so far, ... $ 16 40

ITALIAN MISSION—BROOKLYN.

Ohio—$88.00.
Northwestern District, Sunday-schools.
Sugar Grove, Green Spring, ... $ 25 00
Northeastern District, Sunday-school.
Wooster, ... 23 00
Zion Hill, Mahoning Missionary Society, ... 25 00
Individual.
C. Young, ... 10 00
Southern District.
Willing Workers Class, New Carlisle, ... 2 00
Individual.
A Sister, ... 3 00

Pennsylvania—$15.00.
Middle District, Sunday-school.
Spring Run, ... 10 00
Individual.
Anna Cox, ... 1 00
Eastern District, Congregation.
Tulpehocken, ... 3 00
Southern District, Individual.
Mattie F. Hollinger, ... 1 00

Virginia—$10.00.
Second District, Aid Society.
Beaver Creek, ... 10 00

Kansas—$10.00.
Southwestern District, Aid Society.
Larned, ... 10 00

Iowa—$6.00.
Northern District, Individual.
J. T. Eikenberry, ... 6 00

Michigan—$5.00.
Individual.
M. B. Williams, ... 5 00

Maryland—$4.00.
Middle District, Aid Society.
Brownsville, ... 2 00
Individual.
A Brother, ... 2 00

Oklahoma—$1.00.
Individual.
Ella Garst, ... 1 00

Total for the month, ... $ 139 00
Previously received, ... 186 94

For the year so far, ... $ 325 94

THE WEEKLY PRAYER HOUR

C. A. Wright.

June 11-17.—DENMARK.

Rejoice in the success and growth of our Danish mission.

Pray for Bro. Wine and his family—for their health, for their safety, for every needed blessing.

Thank God for the influence and labors of Bro. Wine and his family, which brought forth the words of appreciation which were in a recent issue of the Messenger.

Pray for all who have left the State church and joined free churches.

Pray for the growing Sunday-schools in the various congregations.

Pray for the Sisters' Aid Society and thank God for the good it is doing. Bro. J. Olsen says of this: "My prayer is that God may give His Holy Spirit to those who take part in this work."

For our Danish brethren and sisters, pray for strength to enable them to stand firm in the perilous times through which they are now passing.

June 18-24.—SWEDEN.

(Sent by Bro. J. F. Graybill.)

1. Thank the Lord:
   For health of the past.
   For victories won.
   For the souls that have been saved.

2. Pray for the membership:
   For growth in faith and grace.
   For greater zeal with knowledge.
   For deeper consecration of life and means.
   For growth in the contributions to the Malmö Church Building Fund which has been established with a subscription of 1500 crowns.

3. Pray for the conversion:
   Of the unconverted in our Junior and Young People's Organizations.
   Of our S. S. children who have reached the age of accountability.
   Of those who for some time have been counting the cost.

4. Pray that the Lord may raise up able native workers for S. S. and church work.

5. Pray for the reëstablishing of the work in Stockholm:
   For means to finance the work.
   For a brother and wife and a missionary sister to head the work.

6. Pray that the family who has offered its service for Sweden may be sent to this part of the Lord's vineyard.

7. Pray for $25,000 to put the Malmö mission on a working basis that will command the respect of a class of people required to build up the work of the Lord.

June 25-July 1.—LIAO CHOU, CHINA.

Pray for the young converts that they may grow strong and stable in their Christian life.

Pray that the missionaries be sustained during the hot season coming on.

For the native Christian leaders.

That a missionary practical builder be secured for China, for such a worker is needed so much just now.

The schools will be out in June. Pray for the boys and girls that as they go back to their respective homes they may hold out faithful and exert the right kind of influence.

Pray that the experiences of the native Christians may cause them to grow, and shed a good light for others.

Praise God for the new Boys' School building at Liao Chow.

Pray for Dr. Brubaker, in his hospital and dispensary work.

Pray for Bro. Jung Hsi Ch'uan, who has entered a Nurses' Training School to become a trained nurse and then assist Dr. Brubaker.

July 2-8.—PING TING HSIEN.

The first six requests for Liao Chou were given by Bro. Crumpacker, who says they are applicable to Ping Ting Hsien also.

Pray that the work at Ping Ting Hsien may move along nicely during the absence of Brother and Sister Crumpacker.

Be thankful for the good work done in the Girls' School.

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of the Church of the Brethren

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Wampler, Rebecca S., ... Ping Ting Hsien, Shansi, China

India.

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Arnold, Elizabeth, ... Anklesvar, B. B. C. I. R. R., India
Blough, J. M., ... Bulsar, Surat Dist., India
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1900	5,536.77
1901	7,111.92
1902	8,097.74
1903	10,204.24
1904	11,560.26
1905	12,871.08
1906	13,248.00
1907	15,073.63
1908	15,813.66
1909	15,802.93
1910	17,513.69
1911	19,255.82
1912	21,320.15
1913	23,621.71
1914	26,717.86
1915	31,360.72
Total	$265,583.04

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THE MISSIONARY VISITOR

CHURCH OF THE BRETHREN

New Workers for the Foreign Field

A group of the outgoing missionaries at Winona Lake, along with several connected with the General Mission Board.

Back Row: Left to right: A. R. Coffman, Mrs. Carrie Coffman, Goldie Swartz, H. C. Early, J. H. B. Williams, D. L. Miller, Jennie Mohler, Andrew T. Hoffert.

Front Row: I. E. Oberholtzer, Mrs. Elizabeth Oberholtzer, Laura J. Shock, Mrs. Kathryn Garner, H. P. Garner, Galen B. Royer.

Because of illness Brother and Sister Arthur Sellers who are to go to India could not be present in the picture.

Vol. XVIII
No. 7

JULY, 1916

The Missionary Visitor

PUBLISHED MONTHLY BY GENERAL MISSION BOARD
CHURCH OF THE BRETHREN

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The Missionary Visitor

Volume XVIII JULY, 1916 Number 7

EDITORIALS

Manchester College holds the banner for mission study graduates from our seal course. Sixty-six have studied "Christian Heroism" there this winter and have been recently awarded certificates. The secret: a live missionary committee pushed the work.

Next to Manchester comes Blue Ridge College, Md., in the number of mission study graduates. Twenty-nine have received certificates from that school. A splendid record!

A good brother in Pennsylvania recently has given the Board $5,000 as endowment to the memory of his departed companion. Five thousand dollars would erect a marble mausoleum to hold the ashes of a loved one, but in view of the world's great need, this brother has chosen the good part. His means will go far towards enshrining the name of Jesus Christ in the hearts of some who still sit in inky darkness.

The Christian Workers' Societies of Idaho and Montana are ready to assume the support of a missionary on the field. The money for the first year's support has been raised.

The churches that gave the most per capita last year were those which have their own missionary representatives on the field. Do you desire to do big things in missions? Then in this fact of missionary support there is food for much reflection.

Missionary committees have been wondering what they might do as a committee. Some committees have really "died" from inactivity. Others have made a splendid showing. Here is Painter Creek church, Southern Ohio, that has pledged the support of Bro. H. P. Garner in India. Reason why: they had a live elder and a live missionary committee. We venture to say that there are a hundred churches in the Brotherhood as well able to support a missionary on the field. And many of them have missionary committees wondering what they can do, or saying there is nothing they can do. "Lift up your eyes and look," and write to the General Board for a prospective assignment of a missionary for support.

Sterling church, Colorado, with thirty-three members, reports that their missionary offering this year is nearly $90—not far from three dollars per member. Many churches could do as well without serious inconvenience.

We are thinking of missionary giving at this time of year more generally, possibly, than at any other like period. Our minds are centered on the Conference offering. And what a representative offering pennies and nickels and dimes and half dollars and dollars it is! The pennies of the children, who are being taught the grace of giving by their parents; dimes earned by sturdy boys, who are developing the sense of independence; egg gathering on Sundays by the

girls; the dollars of parents, interested in the propagation of the Blessed News. Truly, if such an offering as this is seasoned and watered with the prayers and tears of willing hearts its influence will be beyond measure. Let us thank God for the splendid offering that we have been able to place in His treasury.

According to the advertisement on the fourth cover page of this issue of the VISITOR, this is "*Gospel Messenger* Year." Special effort is being made to introduce the *Messenger* into every home in our Brotherhood. We trust there is not a VISITOR reader who does not have access to the *Gospel Messenger;* but if there be one, we hope that the advertisement will appeal to him sufficiently to give the *Messenger* a year's trial. It is more than bread and butter to thousands; it is their comfort; it affords them an inspiration; you should be in that class, and you will be if you will read it for one year.

We heard the other day of a church of more than 200 members where "only five or six" receive the VISITOR. The VISITOR editor's great comfort in reading of such churches is found in the fact that we do not have many of that kind. A few, however, are too many. Consider, brother, for a moment whether the lack of interest in missions in your church is not a result of the failure to read of our missionary enterprise in all the world. If such be the truth help us to change it by writing to us confidentially of your missionary troubles and difficulties, and see if we can not help you to change the conditions.

All the millions of men in the armies of Europe, and all the wealth of the world—without God—are unequal in power to one weak, penniless man with God.—*Robert E. Speer.*

Alaska presents a home missionary opportunity that can well challenge the attention of those who have the cause of missions at heart. It has been estimated that inside of five years the whole territory will have a population of 500,000 people. Only 200 people lived there less than forty years ago.

A movement fostered by the Armenian and Syrian Relief Committee, with whom is coöperating the Laymen's Missionary Movement, is endeavoring to raise $5,000,000 for the suffering Christians of the Near East.

A little "History of the China Mission," profusely illustrated and printed on enameled paper, containing seventy pages, has been prepared and printed at the instance of the China missionaries. This attractive booklet can be secured from the General Mission Board for 15 cents, postpaid, or two for 25 cents. Send in your order to us and it will be filled at once.

Eliza B. Miller went to India as a missionary in 1900. She has spent two terms on the field and knows the field and its needs as thoroughly as any of our workers. She is now at home on furlough. She has felt the need of larger preparation for work in India, and when a special opportunity was voted her by the Philadelphia School of Nurses to take a course in nursing she secured permission and entered upon her duties on June 8. It will take her two years to complete the course, having had some previous training. She is doing it at her own expense.

Her action lays special stress on thorough preparation. The ideal is a liberal college training, to which should be added a thorough biblical course and such other special acquirements as are adapted to the individual. It costs no more to support a well-trained worker

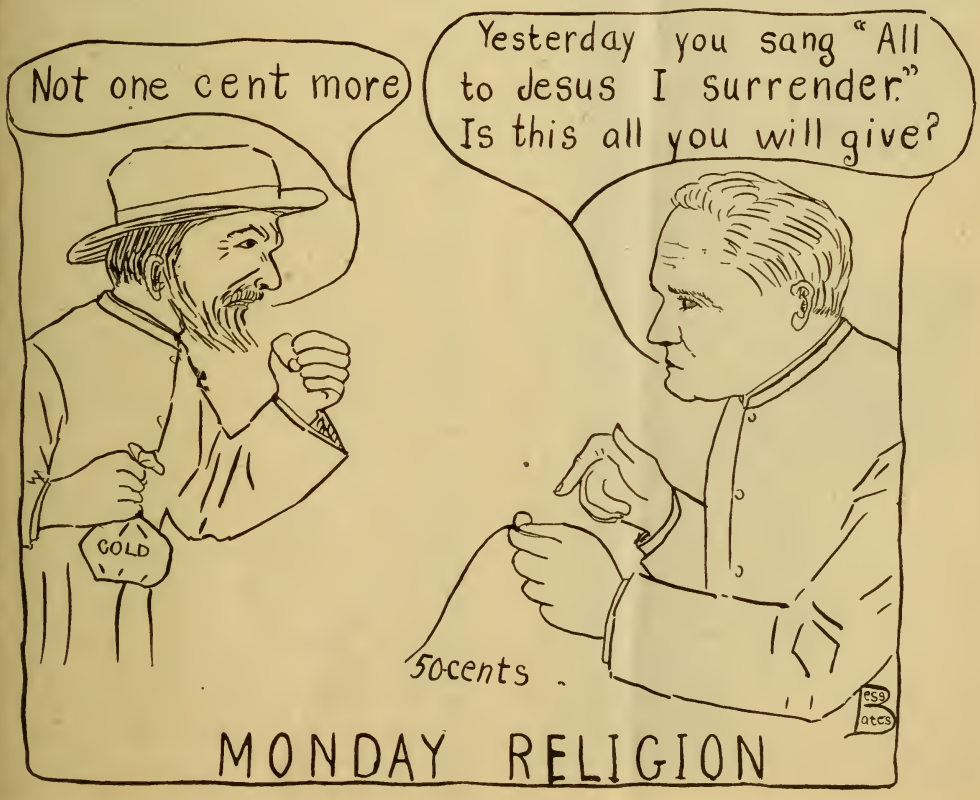
than one not well trained, but the rule is that the well-trained can and does do more and better work. The trained worker, acquainted with science, language, literature, etc., commands a respect which is to every missionary an untold asset for success in his work.

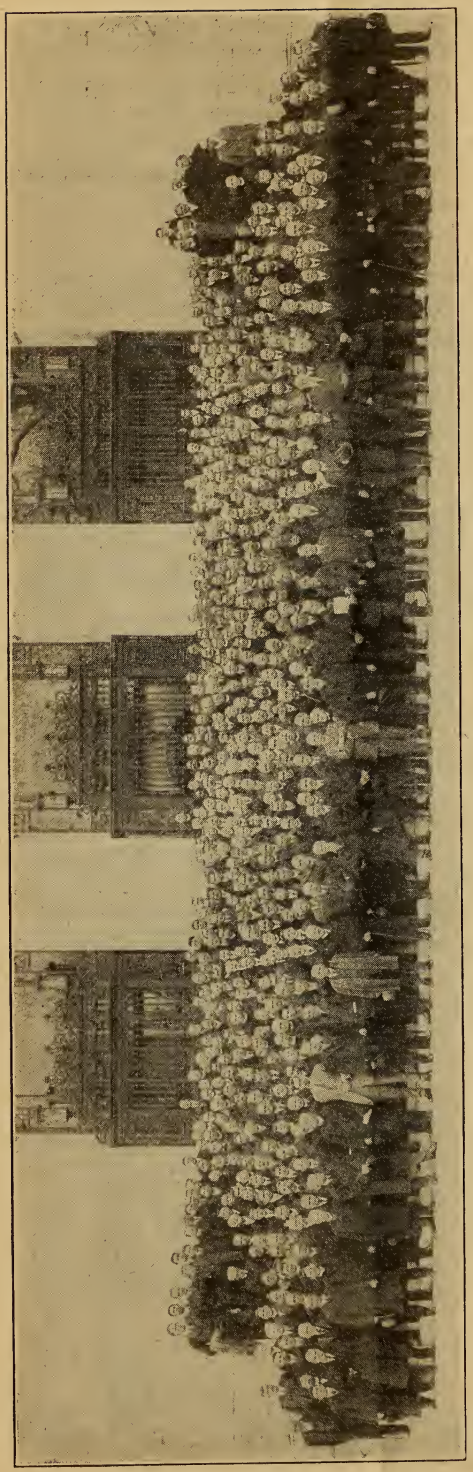
One should not conclude that, since Sister Miller is taking a nurses' course, every single sister should be a nurse. To be sure it is a wonderful advantage to be a nurse in heathen lands. But it will hardly pay one who is not naturally adapted, to train for nursing. What is needed on every field are strong men and women, well trained and deeply spiritual, to do great things for the Lord. We believe that Sister Miller will greatly increase her usefulness and in the long run the blessing will be the larger for India.

It should awaken the shame of all Christians to think of the immense liquor traffic that is being carried on with the ignorant heathen peoples of Africa. *The Missionary Review* says that the amount of liquor passing Madeira, a post of registry for the coast of Africa, is reported as follows:

28,000 cases of whiskey.
30,000 cases of brandy.
30,000 cases of Old Tom.
36,000 barrels of rum.
800,000 demijohns of rum.
24,000 butts of rum.
15,000 barrels of absinthe.
960,000 cases of gin.

Why should not all Christians protest to the national government against our share as a nation in this abominable traffic?





Some of Those in Attendance at the Laymen's National Missionary Congress, Washington, D. C.

THE LAYMEN'S NATIONAL MISSIONARY CONVENTION

Galen B. Royer.

THERE is not a more far-reaching gathering of men anywhere through the years than the one held at Washington, D. C., April 26 to 30, 1916. There are conventions at which great questions, turning the tide of affairs of men, are settled; but this convention is different in this, that it did not have to settle the great question of man's redemption, but simply to provide ways and means for bearing the good news to all the world as the Lord commanded.

The convention stands above all others, too, in this: But few others bring together all Protestantism in one mighty purpose, the evangelization of the world. Student missionary conventions reach far in gathering forces of men for the fray. This one reaches farther, as it musters men of wealth today, to give both means and life for the conflict. It deals not with the morrow, but the today, the living present, overloaded with responsibility and opportunity. And while in Europe men of brains and large capital are not sparing themselves from the carnage of blood, in this movement men of brains and means are consecrating themselves heroically to the task of saving the world for Christ.

When John R. Mott stepped upon the platform of the convention he had a splendid audience. In the galleries were friends of the movement, men and wommen, who had come, though not as delegates. Before him, on the floor of that splendid Woman's Building of beautiful marble, sat over a thousand men, all delegates, gathered from every State in the Union; men of large resources, men of great hearts, men who have touched the world with their pens; great, strong,

vitalizing men, eager to listen and then ready to do. On the platform sat the President of the United States, overloaded with care of state and nation, yet an eager listener. It was an auspicious hour indeed, but the speaker was more than equal to the occasion as he spoke on "The Added Missionary Responsibility of American Laymen Occasioned by the War." It has been the speaker's rare privilege, through the courtesy of men of rank on both sides of the European conflict, to visit the trenches, to see the wounded and dying, and to pass through the never-ending corridors of suffering on both sides. He simply used such material by way of illustration to sustain the points he drove home to his audience as he said it is upon the Christian people of America to release large financial help, hearty sympathy and the gospel message. His compilation of figures on the costs of the war, with the accruing interest, clearly showed a war debt which Europe alone will not be able to pay. America must help and will help to pay the debt. He spoke of the soldiers suffering from all kinds of wounds, and yet never murmuring because of the pain, but "dying for a little bit of love." He pictured the great need of the Words of Life, not so necessary among the English and German ranks, but among Russian, Turkish and similar ones. The appeal was a strong one, and no one could listen without feeling that as the years go by America will help pay the debt of this awful struggle in blood unto the death.

The movement is peculiar in this, that it has been sending out laymen to study the mission fields and bring back reports. These men are from the class who have made large financial successes at home, could bear their own expenses and return and give the messages, untrammeled by any other than their own convictions. The appeals from the Moslem world, the Hindu world and the Buddhist world by men who knew, made one feel the task was too great. But it is not, was the argument which followed by three other speakers, as they showed first by the Gospel the purpose of God and how readily this could be done if Christians alone would become unselfish and live for Christ and His purposes as the Bible teaches they should. "Christians must become Christian before they can Christianize." This was greatly strengthened by the fact that for the little effort made the masses of heathen lands are pressing into the kingdom faster than the forces are able properly to care for them, and from the further fact that the educated of unchristian lands are giving large attention to the movement towards Christ in the respective lands.

The plea to make America Christian was a theme for one session. The church seems to lack in an adequate plan. One speaker said that in his denomination it took eighteen strong men and women to bring one soul to Christ each year, and the one brought was often a Sunday-school scholar reared in a Christian home where the mother was the largest factor in the victory. Is not almost the same thing true in the Church of the Brethren? Our membership is about 100,000; our accessions run about 6,000 per year, or a little better, which means that for every sixteen members one is added annually to the kingdom. If the laymen and laywomen of the church could get a vision of what it would mean to have America Christian, to have every one live a life of purity, uprightness and Christlikeness, what a change! The fault is not wholly with the unchristian neighbor, but too largely with the faulty Christian by his side. If America were to become Christian the world would be won to Christ in this generation. The denominations have been powerless in this great purpose because they have emphasized too

much the shell of religion rather than the life.

The movement is the originator of the Every-member Canvass for the support of the church and her missions. The results where the plan has been tried have been surprisingly good. But the fact was clearly brought out that in many instances the pastors would not permit the plan to be tried. One speaker reported that their pastor went to California to rest and recuperate. He was gone three months. During his absence the deacons of the church concluded to work up an every-member canvass and make the pastor a present of the results when he returned. It was great. The subscriptions to foreign missions were three times larger than ever before for the year, the church was nicely repaired and provided for, and they were able to increase the salary of the pastor $300 per year. The suggestion was offered that it might be a good thing to have a number of pastors take a vacation, so the church can do the Lord's work.

God is looking for the heroic in service—not the common, half-hearted service. One said, "In Africa a savage chief declared that he was going to kill a certain missionary . . . the next time he met him. The missionary, hearing of the statement, said he was going to see the chief at once. When he came into his presence and said he had heard the report and was ready to be killed, the chief turned aside. When asked why he did not proceed to do what he had said he would do, the reply was, 'I am looking for fellows who are afraid to die.' " This same kind of heroism is what Christ needs; not afraid to die, to suffer for His name.

The matter of property and our relation to God was brought to the audience fresh and crisp and wholesome. One person tried to stimulate trust in God by this simple illustration: Suppose the hand could talk back to the person. It held a beautiful orange. The person asks the hand, "What do you want with that orange?" The hand replies, "I want to hold it." Suppose that to one finger is tied a farm; to another is tied large social interests; to another finger large pleasures. The person asks the hand, "Why have you all these things tied to yourself?" And the hand replies, "Oh, some rainy day I may need them, and so I have them tied on, even though they make me very weary and strain all my strength to keep them." Then said the person, "O foolish hand! Give the orange to me to eat and you will get some of its sweet juices through the arm to sustain you." A striking illustration of the folly of holding on to everything and not giving all to God so that He may give back according to His will and purpose. "Seek ye first the kingdom of God and His righteousness and these things will be added unto you."

In 1747, Edwards, overwhelmed with the awful corruption of the church in England and America, sent forth his bugle-blast from Northampton, New England, calling all God's people to a visible union of prayer for a speedy and world-wide effusion of the Spirit. That clarion call found echo across the sea in Northampton, in Old England, and was heard by William Carey, at his shoemaker's bench, and he resolved to undertake to organize mission effort. It was also heard by Olney and Sutcliffe and their fellow-workers, reissuing the pamphlet in 1784, and setting up the monthly prayer service for the conversion of the world. Sound it out and let the world hear: Modern missions came of a symphony of prayer! And at the most unlikely hour of modern history God's intercessors in England, Scotland, Saxony, and America repaired the broken altar of supplication, and called down anew the heavenly fire.—Pierson.

A MISSIONARY'S LETTER TO HER BROTHER IN SCHOOL

Letter No. II.

My dear, dear Brother John:

How glad, oh, how glad I was for your last letter! You know how I, your biggest sister, used to spank you when you were naughty, love you when you were good and when you were naughty, too, and rock *you* to sleep while mother rocked Betty. Then when I came over here I used to look ahead to the time when you would come, too. How fast the years have flown! For awhile I was afraid you would not come, and yet I did not want to persuade you. I wanted you to decide it for yourself. Of course I could not help letting you know that I was expecting you.

Now you have said you want to come and you seem so anxious. You have asked me the question, "Shall I go this fall?" I wonder if you may not be surprised at my advice. I have prayed over it and I feel I am answering as the Lord directs.

You say they tell you you have good preparation. You finish your college course this spring. I can scarcely realize that the sturdy little youngster, who would take a paddling or stand up by my desk for an hour rather than take his lesson over, is soon to be an A. B.

Yes, your education is up to the average missionary on the field. If you were twenty-four or twenty-five I would say "By all means come this fall." But, John, I think twenty is a little too young for a young man to go to the foreign field, unless he was born and partly raised there as some of the missionary children. You can not understand, can you, after my last letter, why I am not begging you, by all means, to come in the autumn?

You have your bachelor's degree; now go on and get your master's degree. Do more Bible work, and if you can get the doctor's degree so much the better. You have four years ahead of you, and what a lot of preparation you can make in that time! I want you to read the personal life of Livingstone. Read Henry Martyn, and Morrison. Oh, there are so many biographies one can find that will be helpful! You need to read how these heroes prepared for their work. Had I read them before I came out I would have had a better preparation. Because I am not well prepared I am able to see the need of preparation perhaps more than some others. If you were older I would say to you come anyway, for the reading you could do between now and the time you reach here.

Being only twenty, there is something else you need—more of a brushing up against other people, a little more experience among men. I shall tell you why later on when you are about ready to come.

Yes, I know you will say, "Most of the men have done but little more work in school than I." I will admit that, but they were older than you when they came out. They had more experience. This you will get, and while you are getting it you can at the same time be getting a better education.

Let this be your aim—to be prepared for the biggest place on the field and humble enough to go to the very smallest and most obscure if the field committee sees fit to send you. (But, dear boy, I couldn't say which is the biggest or which is the least over here.) Some one, in speaking of a friend said, "He was so well educated that he was real common." The best of preparation with the meekest of spirits is what you want.

One of our best educated men here uses the simplest of language and is the meekest kind of a man—"educated enough to be real common."

It makes work so much easier if one is bigger than his job. When the job is too big for us it is uphill work.

I always wished you had cared to study medicine. I guess if I had to say which is the biggest job on the field I would say *the doctor's.* He can get closer to the heart of these people than any one else. When he is healing their bodies he can direct them to One Who can heal the soul. A medical missionary at every station would be a splendid thing. We need men to direct school work, to teach the catechists, to look after the industrial work. Our men need a rest once in awhile, and so often there is no one to take up their work and carry it on while they get a rest, so usually they take no rest until health breaks and they are compelled to leave it.

You say, "Bro.——— had had no special college training, and yet he had the language well, I hear, so surely I could get it, since language has been easy for me." Yes, he did have it well. A noted native Christian, one of whom all the Christian world has heard and read, said, "You speak like our educated men." This was a great compliment to Bro.———, but suppose he had had a better preparation, what a still better work he might have done. It is true that some college men have greater difficulties with the language than those who have not been so well educated. But you know some people can learn a language better than others. They have a natural gift that way—born linguists. Well, without his language work in college the college man may have failed utterly and the lesser educated man, had he had more training, may have accomplished wonders with his "gift of tongues."

Get the best preparation you can until you are twenty-four or five, and remember with all your getting to keep well stocked up on good common sense. We can not get too much of that, and if ever it is needed it is here, among the heathen.

God bless you in your work and keep you humble. It is only the humble man and woman God can use successfully in this great work.

Oh, yes, before I close I want to say this: Some of our missionaries came out when quite young. One was younger than you are now, but she is a woman, and you know women are more grown-up at twenty than men are. You don't believe that, do you?

Ever your loving sister,

———

P. S. Is that little girl of yours willing to come? I hope so.

ALASKA, OUR NORTHWESTERN EMPIRE

S. Hall Young.

THE purchase of Alaska by Secretary Seward in 1867 for $7,200,000 had scarcely a friend in the United States. Alaska was called in derision, "Seward's Folly," "Uncle Sam's Ice-box," and other such names. It was considered a land of ice and snow, without any possible money value except the fur seals of the Pribylof Islands and other furs from the interior and perhaps a few fisheries along the coast.

When I first went to Alaska in 1878 there were not 200 white people in the

territory, and not a gold, or copper, or coal mine discovered; only one salmon cannery, and one or two small sawmills. The 35,000 natives were practically all in a savage state, and the few whites mostly "squaw men," living like the Indians and with them.

Pioneering.

The only Christian missions in Alaska up to 1877 were those of the Russian-Greek Catholic Church, scattered at wide intervals along the shore of the Pacific Ocean and Bering Sea. During the ten years that had passed since the Russian occupancy had ceased, these missions had largely fallen into decay and disuse. Practically nothing was done to uplift the natives. The first Protestant mission was started at Fort Wrangell in the summer of 1877 by Mrs. A. R. McFarland, a Presbyterian woman, who was accompanied to her field by Dr. Sheldon Jackson. She bravely undertook the protection of the native girls, the establishment of schools, church services, etc., becoming in the largest sense a mother to these savage children of the forest.

In 1878 Rev. John G. Brady (afterwards governor of the territory), and Miss Fannie E. Kellogg (afterwards Mrs. Young), were sent by the Presbyterian Board of Home Missions to Sitka, and I was sent to Fort Wrangell. In 1879 it was my privilege to build and organize the first American Protestant church in Alaska, at Fort Wrangell, with a mixed membership of whites and natives. For ten years I was explorer and founder of missions for that board among the fourteen tribes of Thlingets and Hydas inhabiting southeastern Alaska, traveling that time by native canoe over 15,000 miles. As a result of these trips, missions were established in all the tribes and principal villages of southeastern Alaska.

Training schools for the native youth, where the boys were taught in useful trades, the girls in housekeeping, and all the principles of an English education and the religion of Christ were established in Wrangell, Sitka, Howcan, Juneau and Haines. Eventually these training schools were all merged into one, the Sheldon Jackson Institute at Sitka, which is still doing a splendid work in the higher training of the native youth.

Days of Expansion.

Other churches took up work in different parts of the territory, schools and missions being established by the Methodists in southwestern and northwestern Alaska, the Baptists at Kadiak, the Episcopalians throughout the great Yukon Valley, the Swedish Evangelical, Norwegian-Lutheran and Friends at various points along the coasts of Bering Sea and the Arctic Ocean, and by the Presbyterians again at Point Barrow, the northernmost point of the continent, and St. Lawrence Island, the westernmost mission, and later at the head of Cook's Inlet.

The progress of all these missions has been very encouraging, and it is doubtful whether the same amount of money, time and labor expended has brought a larger return in Christian civilization in any other part of the world than in the territory of Alaska. The natives of Alaska are a transformed people, living after the white man's fashion, and in nearly all the tribes of Alaska the younger generation speak, read and write English, are members of the various churches, and many of them, both men and women, are voters with the same civil rights as the whites.

A Vast Eldorado.

But Alaska has become in later years preëminently a white man's land. In 1881 gold was discovered at what is now Juneau, and soon large quartz mills were erected. Until now that region has been one of the greatest gold-mining

centers of the world, producing annually some $18,000,000 of the precious metal. In 1897 occurred the great stampede into the Klondike region in the Yukon Valley, near the borders of Alaska. Nearly 50,000 people, most of them from the United States, found their way to this new Eldorado in 1897-8; $20,000,000 in gold was gotten from the ground the first year. The majority of this army of gold seekers soon turned back defeated, but the rest spread all over the north, especially in Alaska, hunting for gold. In 1899-1900 the great Nome stampede, almost as large and wild as that into the Klondike, occurred, and 1903-4 a scarcely lesser stampede into the Tanana region of the interior. In addition to these excitements, hundreds of other gold camps were established in the interior and along both the southern and western coasts.

Presently these great interior valleys were found to possess fine climates and good soil, and it gradually dawned upon the consciousness of the people of the United States that the empire of the North could furnish profitable farms for millions of settlers. The gold seekers also found great deposits of copper, tin, silver, antimony, and especially of coal, oil and marble. The interior and the southern coast were heavily forested with valuable timber, inviting the lumberman and paper-maker, and the thousands of streams in southern and western Alaska teemed with salmon and trout, while codfish, halibut, herring, mackerel and many other sea-fish abounded. These vast resources of Alaska as they unfolded one by one to the knowledge of the world attracted capital and labor.

The ignorance and scepticism of Congress, the greed of selfish syndicates and of still more selfish politicians, and other causes, have combined to make the progress of Alaska comparatively slow. However, the territory has already produced about $600,000,000 in different kinds of treasures, $260,000,000 of this being gold, over $200,000,000 canned salmon, and the copper product is rapidly overtaking in value the two great assets mentioned. The coal fields of Alaska are the largest and richest of the North American continent. Congress has appropriated $35,000,000 for a railroad which will lead to the development of these coal fields, copper fields, and especially the great agricultural valleys of Alaska.

Capturing the Future.

The Presbyterian and Episcopal Churches were the pioneers in Christian work among this teeming white population, as well as among the natives. A few superintendents of the leading denominations represented in Alaska have tried to keep in the van of progress and to organize missions at gold camps, fishing towns and copper centers wherever the population promised permanency. The present white population of Alaska is estimated at about 60,000, some 15,000 of these having come to the territory during the year 1915. Just now, along the line of the government railroad and in Susitna, Tanana, and Kuskokwim Valleys, many settlers are taking up homesteads, and the missionaries are planning to erect churches wherever these men are found.

This new work among this typical American population is one of the most interesting and inspiring Christian enterprises of the whole world. According to the activity of the Christian Church in this great northern territory within the next few years will be the godliness or godlessness of its future.—*Men and Missions.*

IF CHRIST BE LIFTED UP

A Message Delivered by John R. Mott, at a Recent Conference on Missions.

I THINK the secret of getting all the men and women we need and all the money we need, no matter what the country is, no matter what the age of the workers, no matter what the size of the gifts, lies in the manifestation of the presence and working of the living Christ. Wherever Christ looms large as the great central reality, men and women fall down before Him and do what is logically implied. Wherever the living Christ breathes out in a little company or a great company, the right motives assert themselves and dominate—such motives as gratitude to Him, for what He does on those occasions when they come face to face with Him as a living Christ, with all that this logically implies. The motive of the leadership of Christ! Wherever He stands out as He is, the living Christ, people see that it carries with it the fact that He has right of way to themselves and all they possess or ever may possess. Likewise the motive of obedience to His beckoning hand. I repeat it, the *living Christ.* It is inconceivable that the Christ Who rose from the dead should stand out before any individual who acknowledges Christ, or in any company, and not accomplish marvelous things. I mean things that transcend all other experiences and sufficient to meet every need that he has in mind.

This I put in the briefest manner as my interpretation of the offering, the wonderful offering of lives which I have found in different nations, not only here in this country and in Canada, but in the British Isles and in certain parts of the continent of Europe, and in Oriental countries.

Why is it that in some of the colleges and some of the seminaries, and in certain homes and in certain conventions, lives have risen up in sufficient numbers, and the kind of lives that we are never disappointed in, whereas in other colleges and other homes and in other conventions we have not had these offerings? The more deeply I have gone into it in all these cases the more fully I have been convinced that the secret was right here where I have pointed it out; in some places Christ was lifted up in answer to prayer, in response to faithful presentation of Him and His claims; the conditions were complied with, and He manifested Himself. Old things passed away, all things became new; the right motives asserted themselves; they dominated. The men and women were forthcoming.

So it is with money. I have found that Mr. Moody had no difficulty whatever in getting money in large sums. He did not spend many minutes talking about money. He spent days talking about the living Christ and giving opportunity for Christ to do His wonderful works, until from gratitude and from recognition that here was a Lord That was dominating things, they must bow down before Him and follow in His steps. He had no difficulty in getting the money from rich or poor; and wherever I go in Scotland or England I find that the workers who have stayed, and who are the outstanding leaders in Christian work, are those who offered themselves in the pathway of those marvelous times of refreshing from the presence of the Lord.

Hudson Taylor had no difficulty in getting money, but I never heard him make one appeal for money, either publicly or privately. I have heard him talk by the hour about the living Christ; and one was conscious that Christ was living in him, and there came this con-

tagious touch, and people offered their money, and they offered their lives and they offered their spare time.

The Church Missionary Society recently had a steadily accumulating deficit until it reached large proportions. They had spent many an afternoon conferring as to how they could improve their system of finance, but it didn't remove their deficit. It was not until the other day their district secretaries went apart—their headquarters' secretaries, their lay workers, their lay women—and on a long retreat Christ came out into His central place. And how it did change the whole situation! They did not spend much time talking finance on that occasion, but Christ did what He always does without any exception when He is given His rightful place—He touched springs that before were not moved, and the fountains of benevolence gushed forth. I was not surprised to find that the deficit was removed—that vast deficit—and that large sums of money were offered for forward movement; and what interested me still more, that lives, too, were offered on a scale not known in recent years.

So whenever I have found individual workers, not so well known as some of these I have named, but who seem to be God's media through whom He communicates His impulses which result in the offering of lives and the offering of money, I find the secret lies in this fact, that they are the lives in which the living Christ is given His opportunity.

Dr. A. J. Gordon, of Boston, who had a wonderful church, bore testimony near the end of his life, that having spent much attention upon improving the organization of his church and upon making financial appeals in the interests of the missionary cause, he had come to see a more excellent way. He laid chief emphasis upon the deepening of the spiritual life of his people, with the result that there was an increase in the offering of lives and also in the financial gifts of his church.

This is to my mind the short cut, the only cut that is absolutely safe, that will give workers who will stand, and who, having done all, stand in the day of trial and temptation; who recognize that they receive their call not from man, and not from a dead Christ, but from a living Christ. The only way that we are going to get these large sums of money that we want, in a way that will be absolutely safe for us, and not bring greater dangers than we are now surrounded with, is going to be by this holding up of Christ, in our own lives primarily, in our conventions and conferences, in our board meetings and committees, saying less perchance about the motives and about the methods, and more about Him, and having His free working. Then these motives will assert themselves.

"I have no doubt about the outcome if we will set these fountains gushing in the only way they have ever been set gushing—by letting the living Christ stand out in the central place. Then we shall have from His presence times of refreshing."—*Selected by J. M. Blough, India.*

In 1839, the Sultan of Turkey passed a decree that not a representative of the Christian religion should remain in the empire. Doctor Goodell came to the house of Doctor Hammond with the sad news, saying: "It is all over with us; we have to leave. The American consul and the British ambassador say it is no use to meet with antagonism this violent and vindictive monarch." The reply of this noble missionary of the Cross, Doctor Hammond, was, "The Sultan of the Universe can, in answer to prayer, change the decree of the Sultan of Turkey." They gave themselves to prayer, and the next day the Sultan died and the decree has never been executed.

NOTES FROM INDIA FOR MARCH AND APRIL

Q. A. Holsopple.

THE church at Ahwa held their love feast on the evening of February 1. Since a number of our Christian workers there have been Christians from other missions, and have not become one with us in faith and baptism, it was rather a perplexing problem. After explaining the import of the meeting, as we believe it to be, such were willing to be present and partake of the supper while only those who are one with us partook of the sacred emblems. Altogether it was a very pleasant feast.

Since missionaries have again gone to Vada they have been able to open two new schools in the villages. At another place, where much opposition was exerienced a year ago, the school is now in a flourishing condition. It is felt that several more schools could be opened if teachers were available.

With a view to having more and better qualified workers for our Marathi field it was decided recently to endeavor to get a number of young men who have had teacher-training preparation in another mission school, and have Bro. Kaylor teach them in Bible for a number of months before starting them in work in the District. May this work have your special prayers.

The District Meeting was held at Vali March 13 to 16. Four sessions were held on the 14th, devoted to Christian Workers, mission workers, Sunday-school and educational meetings. In the evening preaching service was held. In all four meetings, save the educational meeting, an Indian brother presided over the work, while there were at least two Indian speakers and one missionary speaker on each program. The District Meeting business session was held on Wednesday. Five queries were presented and, after some discussion, were placed in the hands of committees for further consideration.

We are glad to report that in spite of adverse financial conditions the annual offering for District Mission work was rupees 1,285, about $428. This is the largest offering yet taken, and is cause for real joy. It is hoped that more workers may be found who will volunteer for service under the District Board.

Following the District Meeting the regular meeting of the field committee was held. Bro. Blough was reëlected to serve as committee member. The usual amount of business was up for consideration. We were pleased to have the presence and help of Brother and Sister M. C. Lapp, of the Mennonite Mission. Brother Lapp preached to our people on Tuesday evening.

Sister Anna Blough was not able to come to the meeting because she was suffering from her first attack of malaria. Bro. Arnold and daughter also were kept away because of the same disease. Present reports are that they are getting along nicely.

Hot weather is with us now and in full force. Quite a number of our missionaries are taking a rest at hill stations, Landour and Panchgani. Those at the former place speak of the cool breezes and beautiful scenery. Panchgani is not so high nor so cool, yet it affords a pleasant change. We trust that all may return with even greater faith and courage because of these days spent at the hills.

Bro. Stover spent about ten days at Anklesvar recently, at which time baptism was administered to a number of applicants. Communion service was also held at the same time. Bro. Emmert also came to Jalalpor to look after his work at that place. One advantage which Panchgani offers is the fact that missionaries are able to come to their stations readily if necessary.

We were permitted to spend Sunday, April 30, at Bulsar. It was a pleasure to worship there after an absence of more than one year. There was a fair attendance at the English preaching, at which time the railway chaplain conducted the service. The B. B. & C. I. Railway is putting up a large number of bungalows at Bulsar, and it is likely there will be still more opportunity for English religious work at that place.

The mission compound presents some busy scenes. The new dispensary building, as well as a line of rooms for in-patients, is nearing completion. Two Christian families are erecting imposing-looking bungalows on their own compounds. This begins to add to the appearance of stability in the Bulsar Christian community.

About two weeks ago notice was received that the mission was permitted to build on land recently acquired at Dahanu. The building season is not long; nevertheless, Bro. Ross, chairman of the building committee, with his characteristic optimism has undertaken to put up a line of rooms which will offer more comfortable quarters to the sisters now living at Dahanu. A force of carpenters, masons and other laborers is already pushing the work forward.

Already the Sunday-schools are beginning special preparation for the examination to be held in July. The fact that a fee is charged deters some candidates from entering the examination, but those who do "sit" prepare with a greater determination to make a good mark. Classes in teacher training are being conducted at several of our stations. This is a line of work that can not fail to bring forth fruit.

Our new viceroy, Lord Chelmsford, arrived in India April 4, just a few hours before the departure of Lord Hardinge, the retiring viceroy. Lord Chelmsford has visited many parts of India and is now at the seat of government. It is hoped that he may be as successful and respected as was his worthy predecessor.

Umalla Village, via Anklesvar, May 5.

A COAL OF FIRE

Fred J. Wampler, M. D.

SOAFANG is a village of several thousand people, about five miles from Ping Ting Chou. In it we have a small chapel. The chapel is ill-conditioned, so we had hoped to rent another. We found a suitable building, but the owner would not rent to us because it was to be used for foreigners and a foreign religion. This is Chapter No. 1.

Months later. A daughter-in-law was in labor. The Chinese midwives said the woman was going to die. Three days had elapsed. There was a foreigner at Ping Ting who had helped other women when their neighbors said they would die. Should they call this foreigner? After much discussion they finally decided to see if he would come and help. The husband of the woman was sent to Ping Ting. The foreigner went to see the woman. She would

have to go to Ping Ting to the Woman's Hospital, where there would be some hope that she would get well. To stay at home meant death. They finally decided to take her to Ping Ting. This was Sunday, March 5.

We are profoundly grateful that the Master Physician gave us the life of the woman in labor. More than this, the mother-in-law (wife of the man who wouldn't rent the house to the foreigners) has come in for treatment, and she told me this morning she was much better. This is the second chapter.

Do you think this man would refuse us the rent of his house now because we are foreigners? Do you think this second chapter will close the event?

Ping Ting Chou, Shansi, China.

NOTES FROM CHINA FOR APRIL

Winnie E. Cripe.

A MR. ROSS, a cotton expert from the States, who has been chosen to act as adviser to the ministry of agriculture and commerce in China, has arrived and proceeded to Chang Te Fu, Honan, to start the experimental cotton plantation on the private property of the president.

China seems still to have a desire to boycott Japanese goods. Rather than use matches of Japanese make there are now many places where they have reverted to the "flint and steel," and many shops and pedestrians are making a livelihood by their sale.

These are busy days among your forces in China. At both stations work is being pushed rapidly on the construction of walls around and dividing the mission compounds at both places. We eagerly await the day when these necessary material things will not need to detract so much from the real efforts for the souls of men and women. God's Spirit and His work must have a tabernacle in which to dwell on earth, and while the building up of compounds is far from the true purport of mission endeavors in foreign lands, it must rank among the first things to be done, that the cause be not hindered and the health of the workers be safeguarded.

During the forepart of the month Sister Anna Blough, attended by a Bible woman and native Christian, took a trip of about two weeks to Le Ping and Kao Lao, out-stations from Ping Ting. The former was our first out-station and the work is being rather well established there. The latter was opened only a little more than a year ago, but already has a mission and Boys' School and the work seems prospective. Sister Blough reports that she found the people very friendly, and she had the privilege of getting into quite a few homes and teaching many. Village work has not yet been pushed in our territory in China, especially among women, but we hope to do more along this line as soon as we have those ready to engage in it.

Dr. Brubaker, in company with a native helper, made a trip to Yu She Hsien, the out-station that has just been opened west of Liao Chou. Property has been rented and chapel and opium refuge work has been opened with three Christian men in charge. This place seems to have suddenly opened up and made its own call, and now a number of men are breaking off opium and daily hearing the Gospel.

Bro. Bright recently made a trip to

He Shun. A Boys' School has just been started here, with twelve in attendance. Already there are several inquirers, and it looks as though some are really becoming interested in the true doctrine.

Miss Kao, the native teacher in the Girls' School at Liao Chou, was trained in Christian schools and has taught both in mission and government institutions, but had never been more than a believing Christian. She has been with us for more than a year, and being under the influence of daily Bible teaching was impressed with her duty to become a full follower of Christ. Accordingly she asked that she and her mother might be baptized on her birthday, April 28. A few periods were spent with them in explaining essential doctrinal truths, and it was with joy, both to them and us, that they received the rite of baptism. It was a joy to the pupils, two of whom are Christians, to stand by and witness the putting on of Christ by their teacher, whom they all love. It made them want to follow her example.

At about the same time the splendid news reached us of a sister in Iowa having decided to erect a Girls' School building at Liao Chou as a memorial to her husband, deceased. Only the day before, we had met in station meeting and discussed the advisability of calling for an appropriation for this very building. The letter enclosing the call, which we hoped would reach the Mission Board, had not been posted when the news came, saying the money was donated and would soon be ready. Surely the Father knoweth our needs and our hearts, and His promise, "Before they call I will answer," is true. Some of us have been praying about this matter, and the Lord surprised us when He answered so quickly. May He bless the beloved sister and use her deed to inspire others to so act that they too may receive as great a blessing.

Three girls recently have come into the school at Liao Chou, but one was allowed to remain with us only six days. She is ten years old, but is betrothed to a man more than twenty, and as his family wish him soon to marry her, and are not friendly toward Christianity, they threatened to prosecute the girl's parents if they left her in school. They say they, as a family, are illiterate and they don't want a daughter-in-law who can read. It wouldn't do. It was most pathetic to see the girl's own mother come to us, with chin quivering, tears rolling down her face, and say, "I am learning to love the Gospel and have but one child, and she can't have a chance to hear."

Easter Day was observed at both stations. It was a beautiful day, and as the pupils of the schools and men and women sang and worshiped they seemed to have caught something of the meaning of the day that brings so much life and joy to all who have heard the Story.

Notes for March.

Just two days before Bro. Crumpackers sailed from Shanghai the new sisters, Rider and Senger, came into port. Sister Anna Blough was there to bring them interior, and after a day's waiting to attend to necessary business they turned their faces toward Shansi, arriving at Ping Ting March 3. They report a very stormy voyage, and arrived at Ping Ting in the worst dust-storm of the year, but we hope their stay with us will not be stormy all the way. They are, for the present, being accommodated in the new Ladies' Home at Ping Ting. After our Annual Meeting, to be held there in May, they plan to spend the summer at Liao, after which they are to attend the Language School in Peking.

They have already begun study under local teachers and are finding plenty for a missionary to do during his first year on the field.

March 21 Ernest Carol Vaniman came to gladden the home of Brother and Sister Vaniman, and has probably decided at an early age to become a missionary, at least for a while, and we hope for always. The presence of the little ones in our mission family lends much encouragement to our work, both from the foreigners' and natives' viewpoint.

In the latter part of February a Women's Station Class was held at Ping Ting, where for two weeks women were taught daily to read the Bible. On account of much sickness in the community and the New Year festivities the attendance was not large, averaging from eight to fifteen. Three evening sessions were held, when pictures of the life of Christ, and other pictures, were thrown on the wall through the reflectorscope. Since such a large percentage of the Chinese, especially of women, are illiterate, any means by which they may obtain knowledge of the Gospel through eye or ear is a great asset to our work.

Sunday afternoon village work has been organized at Liao Chou, and two Sundays each month a band of workers will go out to surrounding villages. These bands will be composed of our Christian teachers and helpers, schoolboys who can sing well, and one or two of the foreigners. A number of the near villages have also been visited by Sister Hutchison in company with her Bible woman. The villages are open and ready for the teaching, but as yet there has been no one who can give much time to them. With the new workers for Liao, who are in language study, we hope ere long to push out more.

Since completing the buying of the mission compound, just outside and east of Liao Chou, plans have been made for the building of the *indispensable* wall to enclose it. Dr. Brubaker has this work under supervision and finds that the overseeing of nearly a hundred men, along with daily dispensary work at both the men's and women's dispensaries, and language study, provides ample occupation of his time.

Since the Chinese New Year the Girls' School at Ping Ting has occupied the new buildings and compound. It is needless to say that both pupils and teachers are enjoying the spacious, sanitary new quarters, and finding them a comfortable improvement over the old place they were in. They truly feel grateful to the kind hearts at home who have made their present school home possible.

A new feature of work has been opened at Ping Ting in the form of gatehouse meetings at the main entrance to the mission compound. Men have become accustomed to dropping in at the gatehouse to talk awhile in the evenings, and Bro. H. C. Yin, who is assisting in the evangelistic work during Bro. Crumpacker's absence, conceived the idea of dropping in, too, and directing the conversation and discussions. Men are being invited to spend their evenings there, and it is hoped that this will prove a novel plan to strengthen the local brethren and reach others.

Yu She Hsien, a market town thirty miles west of Liao, is being opened up as an out-station from Liao Chou. Efforts had been made before to open this place, but not with much success. Only now does it seem the time has really come, and we are glad. Our colporteurs have been visiting the place and quite a few Gospels and tracts have been dis-

tributed there. Recently several calls have come for us to open opium refuge work, a number of men having sent word that they have secured guarantors and are ready to break off the use of opium. Brethren Bright and Flory made a trip to investigate, and arranged for the renting of property and locating two Christian men there. Dr. Brubaker plans to go soon to open the refuge.

A Boys' School has just been opened at He Shun, the out-station from Liao, east, with twelve boys enrolled at present. All our Boys' and Girls' Schools are starting out with new vigor since the opening of the new term.

Bro. Florys are making splendid progress with the language. He recently preached his first sermon in the vernacular, and did it so commendably that we are assured he has not been idly using his time while at study.

BANELI BINAO

Incidents from Prakash Patra, our India paper, Edited by Bro. W. B. Stover.

A Fight Within. An American Indian once borrowed some clothing from a white man who was his neighbor. In the pocket he found a coin. Next day the Indian returned the coin. The white man asked him what made him bring it back. He answered: "I have two within me, one is good, one is bad. I lie down to go to sleep, and sleep not come, for good one say, 'Take it back, it is not yours.' Then bad one say, 'Keep it, he will never know.' And so this fight go on all night. Here, sir, I obey the good one, and bring it back." How different was that man from those who say it is their nasib and never hear the voice within of the good one.

Negro Preacher. In slavery days, a negro preacher was forbidden by his master to go to the missionary meeting. The master said, "Rastus, if you go to that missionary meeting, I will beat you." Rastus said he would tell the Lord about it, and went off to himself and prayed under a tree. The master followed and listened at a distance. Towards evening, the master said, "Rastus, you may go to the meeting." He answered, "Hallelujah! I will tell the Lord how you is good to me," and went off and prayed again. It never is wise to meet an enemy on his own grounds, unless you are prepared to fight. "A soft answer turneth away wrath.

Bravery Pills. It is reported in Russia that Germany and Austria give to their soldiers two pills a day to induce bravery, in time of battle. The pills are said to destroy hunger and create bravery, but other people know that such pills contain drugs and such stimulants which may rouse one for an hour or two, but the reaction is worse than the action caused by them. The best bravery pill ever made in this world is found in the New Testament: "Believe on the Lord Jesus Christ, and thou shalt be saved."

Temperance. To us who live far away, stories of temperance in Russia and America come as a surprise sometimes. Russian officers say that after the war there will not be a return to the old drinking habits of former days. On the first of January, 1916, seven States were added to the list of those which by law are now absolutely prohibition.

Self-abnegation. Those who are always thinking of what they want, and what they earn, and what they ought to

have, never can quite understand the joy and the life of those who are free from such impulses, and who live for the good of others. A nurse not long ago, named Maria Cattaneo, allowed a piece of flesh to be cut from her body that it might be inserted in a dangerous wound of a dying soldier, and thus saved his life. She is getting well, too!

Result of Prayer. In 1799, when Napoleon and his armies were pervading Europe, 18,000 soldiers appeared on the hills outside the little town of Feldkirk. The people were terror-stricken, when one said, "This is Easter Day. Let us not rely on ourselves but upon God." So the church bells were rung, and all the people began going to church! The army outside, seeing what was happening, decided that there must be great cause of rejoicing, that an army for deliverance must be known to them, and so the invader hastily withdrew! The only army of deliverance was the angel of God. Truly, "Not by might, nor by power, but by My Spirit, saith the Lord."

At the Point of Death. A Christian was riding on a hospital wagon, when one of the four wounded soldiers within began singing hymns. After a while he said earnestly, to the Christian, "I am going to die; have you got a Bible?" The brother said yes, and handed him a copy of the New Testament. He received it into his hands, his eyes closed, and his spirit took its flight.

A Faithful Wife. One of the soldiers in the British army told a dream he had, which was as follows: "I dreamed I was in the thick of battle, but every time I made a thrust forward, my wife appeared, and turned my sword aside, so that I could not strike the enemy. Then I thought I sure would be killed, but in the same way, when the enemy seemed about to hit me, she turned his sword aside and so I was safe. I asked her what it all meant, and when she spoke, she said that no one ever can make any real success who does not pray earnestly first. Then while the others were fighting, I prayed, and after that I saw her face no more, but won the victory!"

Volunteer Band of Bethany Bible School.

An Annual Meeting Scene, Winona Lake, Ind.

CONFERENCE MISSIONARY NOTES

Our missionary exhibit this year was the best that we have yet had at Conference. We hope, with the passing years, to improve on this exhibit, making it a splendid educative factor in our Conferences. Much credit is due the College Volunteer Bands for their efforts in preparing charts and mottoes for this exhibit, and to Brother and Sister Crumpacker who brought many curios from China for this purpose. India, Denmark and Sweden also were represented by maps, pictures and curios.

A very splendid audience filled the auditorium on Saturday morning for the missionary program. Addresses were given outlining the advantages derived from mission study by the young people of a congregation. No church can be a live church without some knowledge of missions and yet many are giving this subject no serious thought.

We shall not attempt to mention the speakers in the Saturday program by name. However we wish to say that nearly all of them have not appeared on the Conference program before. The splendid way in which the new speakers acquitted themselves shows that the Church of the Brethren is developing a splendid force of young men and women who are equipped for strenuous Christian service.

It was announced at this meeting that more than 2,000 copies of Christian Heroism in Heathen Lands have been sold since the book was printed. There were 326 graduates of our mission study course in 1915 and 255 so far in 1916. These graduates are found in fourteen States and in Canada.

We must not get the idea that these are all the students in the Brotherhood that are studying missions. Missions are studied at all of our colleges. Some have a very large percentage of their students engaged in this work. However, Manchester, with its 66 graduates, holds the record for our own study course.

Some people are inclined to give a church or school credit for all the work that is done along mission study lines. This is perfectly proper, but if we peer closer into the work we discover that any outstanding success along Christian lines, in any Christian organization, is largely the work of one person who has caught the vision.

There are a lot of young people who want to do things but they are always waiting for some higher power to step to the front and blow the bugle. Consequently many wait a long time, become old, do nothing, and all the time are wondering why their church has made no advance along mission study lines. The blame rests with the individual oftentimes more than with the church. Moral: when you see a need for a mission study class get at it and

stay at it and organize it. If you have the will and the spiritual backbone you can eventually have a very successful class in missions. Try it and prove this statement false before you refuse to believe it.

One of the best things in missions this year was the splendid address on Saturday forenoon by Bro. F. F. Holsopple, of Harrisburg, Pennsylvania. His masterful appeal for volunteers who would return to their homes and do all in their power to start mission study classes brought forth pledges from three hundred and eighty-one of his listeners. Cards were distributed through the audience for pledges from those who will undertake systematic giving to missions during the coming year. Slightly more than $2,000 was pledged for the year. Considering the fact that this was the first attempt in this direction, at Conference, and remembering, too, that no one knew before Bro. Holsopple began speaking that this was a part of the program it was wonderfully successful.

Saturday afternoon the Volunteer Bands, through well chosen speakers, gave the audience an insight into their ideals and missionary aspirations. There are more than 350 students and a few others, who have signed the volunteer pledge to serve the Lord anywhere, wheresoever they may be called.

Sister Crumpacker from China brought the audience to tears many times through her appeals for the women of China. Her address was a fitting climax to the efforts of the day.

Monday proved to be a splendid climax for the missionary enthusiasm of the entire Conference. At 8:00 A. M. the General Mission Board went before Standing Committee with a splendid corps of young people who are dedicating their lives to the service of the Lord on the foreign field. There were present: For India, Bro. Aubrey R. Coffman of Virginia, Sister Carrie Cassel Coffman of Pennsylvania, Bro. H. P. Garner of Maryland, Sister Kathryn Barkdoll Garner of Illinois, Bro. Andrew T. Hoffert of Nebraska, Sisters Jennie Mohler of Missouri, and Goldie Swartz of Ohio. Brother and Sister Arthur Sellers of Indiana were absent but approved with the others. For China: Bro. I. E. Oberholtzer of Pennsylvania, Sister Elizabeth Weybright Oberholtzer of Ohio and Sister Laura J. Shock of Indiana.

Each of these applicants was introduced to Standing Committee and made short statements outlining their call to the field. The scene was impressive. Tears flowed freely as these young people spoke and as members of the Standing Committee voiced their approval of their work. They were unanimously approved for the field.

Our New Recruits for India.

Back Row, Left to Right: A. R. Coffman, Mrs. Carrie Coffman, Goldie Swartz, Andrew T. Hoffert. Front Row: Jennie Mohler, Mrs. Kathryn Garner, H. P. Garner.

Brother and Sister Arthur Sellers are not in the picture, Sister Sellers being sick.

Our New Missionaries to China.
Left to Right: Mrs. Elizabeth Oberholtzer, I. E. Oberholtzer, Laura J. Shock.

If any one harbors a notion that the Church of the Brethren does not believe in missionary work it is well for him to dispel that notion here and now. Had he made an effort to get into the auditorium a few minutes after the missionary meeting of Monday afternoon opened he would have discovered that there was no standing room left for him. The house was packed. Thousands could not get in. Brother F. H. Crumpacker, fresh from our missionary frontiers of China, delivered the address of the afternoon. As he vividly outlined conditions on the field, the nature of the call to service, and defined the true missionary, impressions were made that will never be forgotten. The call from one who has seen years of service on the field, the appeal for workers, for consecration on the home base and for finances melted our hearts into one and the very soul of the Church of the Brethren caught fire for lost souls.

Immediately after his address the offering for missions was lifted, and money from thousands of homes was cast into the Lord's treasury. The offering will total more than $25,000—the largest in our history.

The missionaries were then presented to the audience, and at the close of this impressive scene Bro. J. W. Lear led us in the consecration prayer. All hearts were joined together in praising the Lord for the workers and in praying His blessing to abide with them.

Several overflow meetings cared for the crowds that could not get into the auditorium, and the spirit of missions was upon all present. Many who turned away from the packed auditorium with disappointment written in their faces were abundantly cared for by strong speakers in these open-air services.

The personnel of the Board was changed somewhat at this Conference. Bro. A. P. Blough of Iowa succeeds Bro. Charles D. Bonsack of Maryland. Bro. H. C. Early was reëlected for a term of three years.

Bro. Charles D. Bonsack has been a member of the General Board since 1906. He has rendered faithful service during all these years, giving his time freely and willingly. He has labored and studied and wept and prayed with the other members of the Board as perplexing problems were presented for solution. Patient to the extreme, cheerful amid trials and optimistic always, his presence has helped to make Board meetings pleasant and spiritual. His sane counsel will be missed in Board sessions.

Bro. A. P. Blough, of Waterloo, Iowa, is the successful pastor of our largest congregation west of the Mississippi River. The Waterloo church is known far and wide as an aggressive missionary congregation. A number from its ranks have gone to the foreign field, four of them now being in service: Sisters Eliza B. and Sadie J. Miller

and Bro. D. J. Lichty serve in India, and Sister Anna V. Blough in China. Bro. Blough's qualifications for the important work now entrusted to him are best expressed in these terms of what his church is doing. We know full well that his presence in the Board room will add strength to the deliberations and emphasis to the constructive policies of the Board.

It is impossible to convey anything like an adequate description of the missionary spirit of our Winona Conference, on paper. Some things must be experienced before they can be understood. We can only say that it was intense, and that we only wish that all could have been present.

Conference this year only added emphasis to some that have preceded it. The spirit of a religious convention is growing with us. Missions, Sunday-schools, education this year received marked attention. First things are being placed first, and with the placing of the proper emphasis on them, we shall discover as we travel along from year to year that they hold the solution for many problems now outstanding and perplexing. As our interest in these three great movements increases, we shall see all other constructive movements of our church life relating themselves to each other wisely and satisfactorily. Truly in spite of ebbs and flows the outlook for our church is most optimistic and any young man can well afford to invest his life in her work.

THE LEWISTOWN (PA.) MISSION STUDY CLASS

On the evening of Sept. 19, 1915, at the close of the meetings as held by Bro. R. D. Murphy, in the interest of missionary education, our Mission Study Class was organized with much interest and enthusiasm. There was an enrollment of about twenty-five. Of this number seventeen completed the course. Those who dropped out did so for good reasons; most of them are now enrolling in our new class.

The course was found intensely interesting from beginning to end. Because of the makeup of the class, the Christmas season, love feast, etc., it took a longer time to finish the course than it otherwise would have taken. At these times the study was suspended.

At the completion of the course a program of appropriate exercises was arranged for. It was our commencement occasion. All of Sunday evening was given over to it. Quartets, readings, short addresses, presentation of diplomas, together with the principal address made by Sister Ida Himmelsbaugh, were special features of the program. The exercises were very impressive and were greatly appreciated by an audience which packed the house almost to its limits.

Sister Himmelsbaugh's address in the morning, as well as that in the evening, was exceptionally interesting and helpful to all. It was evident that God had answered our prayers. We felt an outpouring of His Spirit, and that He used the occasion to His glory. As another result the missionary cause has received a great impetus in our midst.

A new class is being organized and its prospects are bright.

THE STUDENT VOLUNTEER

A WORK WORTH WHILE.

Esther Beahm.

GOD is growing more precious to us day by day. He has been so very generous in His blessings to us. Our band at Hebron numbers fourteen—over twice its size at organization just seven months ago.

During the winter a Bible class was conducted, in the Cross Roads neighborhood, about three miles from Nokesville, by some members of the band. In a schoolhouse in this same neighborhood, Bro. H. S. Randolph, one of our band, preached once a month. On the 15th of April a series of meetings, under the auspices of the band, was begun in this schoolhouse. Bro. Randolph threw his soul into the work and labored almost to the limit of his strength, but he did it willingly and his efforts bore fruit. Special music, song services, the inspirational and heart-searching sermons, plus prayer and personal work, created a great interest and brought splendid results. The meetings closed the first of May with twenty-three conversions.

It took time and strength for these meetings, but they were vastly worth while. We are so thankful for the results, but realize that the work is not complete. Teaching and encouragement are needed. We need more workers. On every hand there is a call for more. Why are not more people interested in this work to the extent of the fully surrendered life? We are striving and praying for more workers and are thankful that our God is a God Who answers prayers.

Nokesville, Va.

THE ELIZABETHTOWN COLLEGE VOLUNTEER BAND.

By a Volunteer.

FOR a number of years the thought of having a Volunteer Band was agitated at Elizabethtown College; but because our student body, as a whole, was rather young then, and therefore did not deem it advisable to take such a step, which requires keen insight and vision, the matter seemingly did not come to fruition. However, to foster that missionary spirit which every true Christian should possess, we have always conducted classes in our Missionary Reading Circle. As a result of these classes and through the personal influence of certain students and an increased devotion to the Master's cause, a Volunteer Band was organized March 16, 1916, after careful and deliberate consideration and much prayer.

The band started with an enrollment of six members. Within a short time it had increased to sixteen, and now numbers twenty-five. We have monthly business meetings, and every Saturday evening we hold a consecration service where missionary news is reported, and where any one has the opportunity of giving thoughts and suggestions for the mutual benefit of the members. These meetings have been the means of helping us attain a higher degree of spirituality, a broader vision for service, and a deeper consecration. A public program was recently rendered which had much influence in promoting and advertising the good work of the band. Many expressions of commendation and encouragement were given us by those who have the welfare of the church at heart, and who are interested in implanting the kingdom of God into the hearts of men. This also is our earnest desire.

Then, too, some of our members have a keen interest in one of the Sunday-schools where they take the good news, especially to the boys and the girls in whom we have much faith. Here we visit the homes, bringing joy and happiness to those who are not blessed as we

are. We also have many opportunities of cheering and comforting the sick and the aged through song, prayer, and the presentation of flowers. The interest in all forms of Christian activity has been increased as a result of our weak efforts. But we desire that the Gospel may come more fully into the lives and hearts of men; and to this end we are striving. All the praise and thanksgiving for our successes we ascribe to the Lord Who is worthy of all honor, and Whom we deem it a joy to love and to serve. We trust and pray that every volunteer may remain true to the Master Who has chosen us to serve Him.

REPORT OF MISSION BAND OF DALEVILLE COLLEGE.

Bessie E. Barnhardt.

OUR Mission Band was reorganized early in this school year with a good enrollment. During the months that we have been quiet we have not been idle. We have completed the text, "Christian Heroism in Heathen Lands," and are ready for another text.

In lines of personal work the band has done some valiant service in supporting a mission Sunday-school, in making home-to-home visits among a class of people that can only thus be reached, and in rendering public programs.

The band was very glad to have a visit from Dr. Howenshell, secretary of the International Students' Volunteer Movement, formerly a missionary in Korea; also Eld. G. B. Royer, who gave us much encouragement and inspiration.

Our motto, "Saved to Serve," is a daily reminder of our duty.

Nothing But Leaves.

During the Passion Week, as Jesus was going from Bethany to Jerusalem, He was hungry, and seeing a fig tree He went to it, but found no fruit—nothing but leaves.

It was the purpose of the Master in the distribution of talents, abilities, powers and possibilities, that every individual should bear fruit. It is the Christian's business. He owes it to himself, to his fellow-man, and to God.

When temptations are strongest, when clouds of stress and storm hang low, when doubts and perplexities enshroud us, how disappointed we feel on searching our own resources to find—nothing but leaves—a broken will, a faithless faith, and an aimless life instead of a life that has been founded on truth and pledged to the Master and grafted into the True Vine—a fruit-bearing branch, thus to be drawn nearer by the power of prayer to the Source of power, where we receive strength to perform the functions we owe ourselves.

In that we are a part of all we touch we have a sacred duty; we owe something to others. The lives that come in contact with ours have a right to expect something, as they receive the touch. Will the atmosphere in which we live inspire higher thoughts? Will other lives feel the impulses involving the true principles of life? Will they strive to attain higher ideals? Will they see that ours is a fruit-bearing life? or will they be disappointed and have to say, as they view our lives, "Nothing but leaves"?

When the opportunities for development of our talents are past; when we are judged according to our deeds, when the records are searched for the fruits we have borne, will we hear the, "Well done," or "Nothing but leaves"?

Daleville, Va.

THE BETHANY VOLUNTEER BAND.

Roy A. Frantz.

THE members of the Volunteer Mission Band at Bethany wish to rejoice with the other bands, in that she also has had an increase in numbers during the past year. When school opened last fall there were about sixty-

five in the band, but through a widening of the vision of the students, through prayer and through the Spirit's guidance, 120 have joined our ranks. We certainly are glad for so many lives added to the Lord's service, and hope that each one may sincerely live up to his or her purpose.

Of course it would hardly be possible that every one of these 120 should be called to the foreign field, but we are glad to say that forty-two have definitely signified their purpose to work for their Master in such lands.

We have meetings of the band every week. Every second week the Foreign and Home Volunteers hold separate sessions, at which time topics of interest peculiar to the chosen fields of labor are discussed and taken to the Lord in prayer. These gatherings have proven very helpful to all the volunteers. For the intervening weeks we have meetings of the entire band. At these times the work is discussed, business transacted and devotional services engaged in. But this not seeming sufficient to fill all of the needs of the work, a prayer meeting of the foreign volunteers has been organized. We meet for thirty minutes, five mornings of each week, for the purpose of giving ourselves over to intercessory prayer. These little prayer services have been greatly enjoyed by all. We believe that prayer should hold a very large place in the life of every volunteer. Last of all, we might mention the monthly meetings which we have held throughout the entire year. These were held before the student body at the chapel hour, and consisted of definite programs arranged by a program committee.

Aside from these meetings, the band has been particularly interested in different forms of deputation work. She has also taken an active part in the volunteer movement work of this city. The band has been represented in several large missionary conventions during the past year, at which much missionary enthusiasm has been aroused.

We are especially glad for the fact that Sisters Bessie Rider and Nettie Senger have been called to the field of larger service in China. There is nothing which gives us greater earnestness than to see our fellow volunteers going to the field.

We are thankful to our heavenly Father Who has so abundantly blessed us this past year, and hope that He has just as richly blessed each of our sister bands.

THE NINETY AND NINE.

A New Version.

1. There was one fair lamb that safely lay
   In the shelter of the fold,
   But ninety and nine were lost—away—
   Far off from the gates of gold—
   Away on the mountains wild and bare,
   Away from the tender Shepherd's care.

2. "Lord, I am here, this lamb of Thine—
   Am I not enough for Thee?"
   But the Shepherd made answer: "Ninety and nine
   Are still far away from Me,
   And altho the road be rough and steep,
   I go to the desert to find each sheep."

3. But little that ransomed one ever knew
   How deep were the waters crossed,
   Nor how dark were the nights that the Lord passed through,
   Ere He found His sheep that were lost.
   Out in the desert He heard their cry—
   Sick and helpless and ready to die.

4. "Lord, whence are those blood drops all the way
   That mark out the mountain's track?"
   "They are shed for all who have gone astray
   Ere the Shepherd can bring them back."
   "Lord, whence are Thy hands so rent and torn?"
   "They are pierced tonight by many a thorn."

5. But all through the mountains, thunder-riven,
   And up from the rocky steep,
   Will arise a glad cry to the gates of heaven:
   "Rejoice; I have all My sheep."
   As the angels echo around the throne:
   "Rejoice; for the Lord brings back His own."

—The Helping Hand.

THE WEEKLY PRAYER HOUR

C. A. Wright.

July 9-16—BULSAR, INDIA.

I Our needs at Bulsar:
1 More native workers to evangelize the field round about.
2 More hospital buildings.
3 A nurse for the hospital.
4 More money for evangelistic work.
5 A Christian library in the town which would also be used for services.

II Requests for Prayer:
1 That Drs. Cottrell may be strong and wise for their daily service, so the sick may know the Great Physician.
2 That Sister Shumaker may be strong to continue her splendid work among the girls and children.
3 That Bro. Ross may be kept in the stress of many and continuous duties.
4 That Bro. Blough's health may be completely restored so the Bible School course may be finished.
5 Pray for the village work which has just been opened; and for the workers.
6 Pray for the Bible students that they may be filled with the Spirit.
7 Pray for the boys and girls in the Boarding Schools.
8 Pray for the sick people who are treated at the hospital.
9 Pray for the church of 160 members.
10 Pray for Sister Blough's work among the Christian women.
11 Pray for the non-Christian children in the schools.
12 Pray for the industrial work.
13 Pray for the colporteur and those who read Christian books and Bibles.

July 17-24—VYARA, INDIA.

Pray for
1 The boys and girls in the Boarding School, that they may grow to be earnest leaders for spiritual help to their parents and all people in their villages.
2 The village women and girls who have become Christians, that they may grow in grace and be faithful.
3 The several hundred people who have become followers of Christ.
4 The workers who live and labor for these illiterate and superstitious people to bring them to Christ.
5 The village night schools wherein the Word of God is taught, that it may fall in good soil.
6 Pray for a spiritual awakening for all workers and Christians.

July 24-31—JALALPOR, INDIA.

Pray
That we may have more able and devoted Indian workers. That two evangelists and a bookseller may be led to open hearts and be able to resist the constant opposition which they meet.
That the eight Christian teachers instructing 250 non-Christian pupils may rightly appreciate their opportunity and through the help of the Spirit be able to lead them into truth and finally to Christ.
That three young teachers who have applied for baptism may be given courage to endure the persecution and boldly accept baptism.
That five new schools recently opened in a new part of our territory may prosper and that the people of the five villages may be led to the Lord.
That the territory of an Indian prince may be opened for evangelistic and school work. The territory is included in what is termed the Jalalpor field.
That the missionaries may be able to know the will of the Lord as it regards their work and be able to submit to it and follow His leading.
That the health of the missionaries may be preserved so that full time and strength may be given to the work.
That the translation work done at Jalalpor may be done in such a manner that it may accomplish much good throughout the Gujarati speaking Christian community.

August 1-8—ANKLESVAR, INDIA. (Sent by Bro. S. Ira Arnold.)

For new converts and older native Christians, that they may truly be faithful, you should pray. Many of our Indian Christians who are capable are used as teachers, preachers, etc., and are paid wages according to the time they put in, and the work they are able to do.
The mission at Anklesvar has been almost unavoidably drawn into a lawsuit against the Mohammedans who beat the Christian teacher and caused a riot in one of the villages. That this may result in good and that we may be able to avoid such steps in the future, for this you should pray.
I have been invited by the school board of Anklesvar to take charge of the science classes in Anklesvar High School. This I have accepted, giving four hours each week in the teaching of physics. Excepting myself, Bro. Stover on the school board and one Christian boy in school the entire student body, teaching force and management is of non-Christian people, high caste Hindus, Mohammedans and Parsees. That I may be able to improve this opportunity of associating with and teaching non-religious subjects to non-Christian people for good and glory to the name of the Lord, for this I beg you to pray earnestly.

SWEPT IN BY THE TIDE

J. Hudson Taylor, the well-known founder of the China Inland Mission, was converted through a little tract he found in his father's library. This mission has carried the Gospel into eleven immense provinces in the interior of China, and sustains over six hundred missionaries. Richard Baxter was converted through reading a tract. He wrote, "A Call to the Unconverted," which fell into the hands of Philip Doddridge, who became a preacher, hymn writer, and president of a theological academy. He wrote a book which influenced the life of William Wilberfore and led him to Christ. One of his books, "A Practical View of Christianity," was read by Leigh Richmond, one of the greatest tract writers the world has ever known. One of his tracts, "The Dairyman's Daughter," was translanted into over fifty languages, and before 1849 more than four million copies had been circulated. A copy of it was presented to the Czar of Russia, who handed it to his daughter, and she, through it, was converted to Christ. She had it translated into the Russian language and scattered over the Russion empire. What a wealth of testimony to the giving of the first tract!

If you want to be rich, Give! If you want to be poor, Grasp! If you want abundance, Scatter! If you want to be needy, Hoard!

IS AFRICA SETTING TOO HIGH A STANDARD FOR AMERICA?

A negro Baptist church located at Wathen (Ngombe) on the Kongo River established last year fifty-two new out-stations —one a week on an average. It maintained 196 evangelists, ninety-two being supported by the congregation, and 104 being voluntary workers. One out of ten of the 1,995 members is an evangelist.—Missions.

A SCOTCH BLESSING.

If after kirk you bide a wee,
There's some wad like to speak to ye.

If after kirk you rise and flee,
We'll all seem cold and stiff to ye.

The one that's in the seat with ye,
Is stranger here than you, maybe.
All here hae got their fears and cares,
Add you your soul unto our prayers.
Be you our angel unawares!
—From an Old Manuscript.

STRIKING FACTS ABOUT AFRICA.

Africa comprises nearly one-fourth of the earth's land surface.

Africa is four times the size of the United States, and ten thousand times as large as the State of Rhode Island.

It is as great a distance around the coast of Africa as it is around the world.

Every eighth person of the world's population lives in the Dark Continent. The blacks double their numbers every forty years and the whites every eighty years.

If the population of Africa were to be represented by the letters contained in the Bible it would require forty Bibles to set forth the number of this vast multitude.

There are 843 languages and dialects in use among the blacks of Africa. Comparatively few of these languages have been reduced to writing.

The coal fields of Africa aggregate 800,000 square miles; its copper fields equal those of North America and Europe combined, and its undeveloped iron ore amounts to five times that of North America.

Its forests would build a board walk, six inches thick and eight miles wide around the globe. It would be made of ebony, teak, rosewood, mahogany and almost every known kind of timber.

Africa has forty thousand miles of river and lake navigation, and water power aggregating ninety times that of Niagara Falls.

In the interior of Africa the black man is the freight train. Each man carries about sixty pounds. To carry the load drawn by an American freight engine would require an army of 125,000 blacks.

If Africa had the same proportion of railroad mileage as the United States according to its size, it would have a million miles of track instead of the 25,000 miles now in operation.

The Africans are eager for education, for this means wage-earning power. It is a common sight in the railroad yards during the lunch hour to see a group of natives conning over the spelling-book.

One area in Africa unoccupied by missionaries is three times the size of New England, a second would make four States like New York, a third would cover eight Iowas, and a fourth is eighteen times the size of Ohio. Throughout Africa there is only one missionary for every 133,000 souls.

It is probable that as many people are killed in Africa every year as a result of witchcraft as were killed in all the armies of Europe during the first year of the present war.

Africa is the land of the "open sore." The ravages of disease are in evidence on every hand. In some parts of the continent there is no isolation of leprosy cases, nor any restriction of their movements. Venereal diseases are well-nigh universal.

Almost the entire continent is now under European flags. France has a colony in Africa twenty times the size of France itself. The British flag flies over a territory as large as the United States, and extends almost without interruption from the Cape to Cairo, a distance of six thousand miles.

Mohammedanism is spreading very rapidly throughout the entire continent. Every third person in Africa is a Mohammedan. There are over 4,000,000 of them south of the equator. Within the next twenty years millions more will have gone over to Islam unless the Christian Church bestirs herself.—Rev. J. E. Crowther, in Men and Missions.

Is there some desert or some pathless sea
Where Thou, good God of angels, wilt send me?
Some oak for me to rend; some sod,
Some rock for me to break;
Some handful of His corn to take
And scatter far afield,
Till it, in turn, shall yield
Its hundredfold
Of grains of gold
To feed the waiting children of my God?
Show me the desert, Father, or the sea.
Is it Thine enterprise? Great God, send me.
And though this body lie where ocean rolls,
Count me among all Faithful Souls.
—Edward Everett Hale.

PAINTING NOT ENOUGH.

A young artist named Tucker painted the picture of a forlorn woman and child, out in the storm. This picture took such a hold upon him that he laid by palette and brush, saying, "I must go to the lost, instead of painting them." He prepared for the ministry, and for some time worked in the city's slums. At length he said, "I must go to that part of the world where man seem to be most hopelessly lost." That young artist was none other than Bishop Tucker, of Uganda, Africa.—Record of Christian Work.

"What can we do to work God's work, to prosper and increase
The brotherhood of all mankind—the reign of the Prince of Peace?
What can we do to hasten the time—the time that shall surely be,
When the earth shall be filled with the glory of God, as the waters cover the sea?

"March we forth in the strength of God with the banner of Christ unfurled,
That the light of the glorious Gospel of truth may shine throughout the world:
Fight we the fight with sorrow and sin, to set their captives free,
That the earth may be filled with the glory of God, as the waters cover the sea."

PETER'S LOAN

Lend Me thy boat, the Master kindly said
To Simon, wearied with unfruitful toil.
He lent it gladly, asking but the smile
Of Him Who had not where to lay His head.
But Jesus knows our need of daily bread,
And will be no man's debtor. If awhile
He uses Simon's boat, in kingly style
He will repay—a hundredfold instead.
And Peter's Lord, as yesterday the same
Walking, though now unseen, among His own,
Still condescends to ask from each a loan.
O humble toiler, when He calls thy name,
Lend Him thy all. The Master ne'er forgets
Discouraged fisherman or empty nets.
—Selected (Luke 5).

A BETHANY VOLUNTEER PETITION.

Ezra D. Kinzie.

Written for Sister Bessie Rider, on her departure for China.

Four hundred million souls benighted
In Cathay's ancient wide domain,
Now call to us whose souls are lighted,
From mountain crest and level plain.

Their call comes loudly o'er the waters,
To those whose souls are tuned to hear.
Dear Father, help Thy sons and daughters,
Thy precious message to them bear.

We long have known Thy great salvation.
Yes, long we've known Thy truth and love.
O help us haste to every nation,
To bear the tidings from above.

Sometimes the tempter whispers to us
Of many comforts we'll forego.
He points out dangers and privations;
He tells of sorrows we will know.

O help us then, dear Lord, remember
That Thou wilt ever with us be;
And in every time of danger,
We shall Thy faithful promise see.

O precious Savior, blessed Master,
O Thou Who died upon the cross;
Thou Who didst leave Thy home in glory,
Suffered so much pain and loss;

We come Thy help, O Lord, imploring.
O make us strong, we now beseech,
To brave wild mobs or tempests roaring;
And suffer pain the lost to reach.

Yes, help us Lord to love our neighbor.
Thus help us show our love to Thee.
O may we never cease to labor,
Till Thou shalt reign from sea to sea.

3435 Van Buren St., Chicago.

FINANCIAL REPORT

CORRECTIONS.

In the March Visitor the $20.00 that was credited to Kathryn Burkholder, Nebraska, under India Orphanage, should have been credited to Octavia Sunday-school.

During the month of May 39,181 pages of tracts were sent out.

The General Mission Board acknowledges with pleasure the receipt of the following donations to her funds during the month of May:

WORLD-WIDE.

Maryland—$493.00.

Middle District.
Bequest of Susan B. Martin, ...$ 475 00
Eastern District, Congregation.
Frederick City, ... 1 00
Sunday-school.
Union Bridge, Pipe Creek, ... 5 00
Students of Blue Ridge College, ... 12 00

Pennsylvania—$308.39.

Western District, Christian Workers.
Montgomery, ... 1 90
Estate Mary Bowers, ... 30 55
Individuals.
W. G. Shrock, $5; A Brother and Sister, $6; J. W. Fyock (marriage notices), $1; B. B. Ludwick (marriage notice), 50 cents; J. Lloyd Nedrow (marriage notice), 50 cents; Galen K. Walker (marriage notice), 50 cents; J. W. Wegley (marriage notice), 50 cents; W. M. Howe (marriage notices), $1; M. J. Brougher (marriage notice), 50 cents; Rachel Christner, 50 cents, ... 16 00
Middle District, Individuals.
Sister J. C. Miller, Tyrone, $4; Thos. Harden and family, $1, ... 5 00
Eastern District, Congregations.
Hatfield, $56.50; Norristown, $21.16; Akron, $5.82, ... 83 48
Christian Workers.
Reading, ... 2 50
Individuals.
A Sister, Springville, $75; A brother and sister, $17; Israel Etter, Spring Creek, $2.50; M. R. Bushong, $1, ... 95 50
Southern District, Congregation.
Falling Spring, ... 52 25
Sunday-school.
Mechanicsburg, ... 7 75
Individuals.
Lydia Hogentogler, $1; A Sister, $1, 2 00
Southeastern District, Congregation.
Upper Dublin, ... 3 00
Sunday-school.
First Philadelphia Primary, ... 6 46
Individual.
Mrs. Martha High, ... 2 00

Indiana—$88.87.

Northern District, Congregation.
North Liberty, ... 5 20
Individual.
A Sister, ... 5 00
Middle District, Sunday-school.
Sugar Grove, Prairie Creek, ... 5 17
Individuals.
Clemmy O. Miller, $5; Emanuel Leckrone and wife, $5, ... 10 00
Southern District, Congregations.
Beech Grove, $7.50; White, $1, ... 8 50
Individuals.
R. Cunningham, $25; D. E. Price, $25; Edith Gerhart, Allison Prairie, Ill., $5, ... 55 00

Illinois—$51.25.

Northern District, Congregation.
Pine Creek, ... 13 75
Individuals.
O. F. Shaw (marriage notices), $1; Alice Garber (marriage notice), 50 cents, 1 50
Southern District, Congregations.
Astoria and Woodland, $18.10; South Fulton, $1.20, ...$ 19 30
Sunday-school.
Woodland, ... 15 70
Individuals.
Lizzie B. Lam (marriage notice), 50 cents; Jacob Wyne (marriage notice), 50 cents, ... 1 00

Kansas—$50.15.

Northwestern District, Individuals.
Sarah Horting, $7; Geo. R. Eller (marriage notice), 50 cents, ... 7 50
Northeastern District, Individuals.
John Funderburg and wife, $25; Mr. and Mrs. J. F. Shoemaker, $10, ... 35 00
Southwestern District, Individuals.
Laura E. Folger, $1.65; M. S. Frantz, (marriage notices), $1; A Sister, $5, ... 7 65

California—$42.42.

Southern District, Sunday-school.
Hemet, ... 6 42
Individual.
Unknown, ... 36 00

Missouri—$39.41.

Middle District, Congregation.
Spring Branch, ... 26 00
Southern District, Congregation.
Cabool, ... 5 86
Sunday-schools.
Greenwood, Cabool, $2.95; Dry Fork, $2.28, ... 5 23
Christian Workers.
Dry Fork, ... 1 32
Individual.
John J. Bailey, ... 1 00

Ohio—$29.25.

Northwestern District, Individuals.
W. Stewart Cocanour, $5; C. C. Sperry, $1, ... 6 00
Northeastern District, Congregations.
Black River, $9; Chippewa, $2.25,... 11 25
Christian Workers.
Wooster, ... 8 00
Southern District, Individuals.
A Sister, $2; A Sister, $2, ... 4 00

Oklahoma—$23.47.

Congregation.
Washita, ... 17 16
Sunday-school.
Dover, Union, ... 125
Individual.
J. H. Morris, ... 5 06

Canada—$21.00.

Western District, Individuals.
Oscar and Della Mathias, $10; Mrs. Frank Armey, $9, E. R. Baker, $2, ... 21 00

Virginia—$18.55.

First District, Individuals.
Jennie Lintecum, $1; L. A. Bowman (marriage notice), 50 cents, ... 1 50
Second District, Individual.
S. N. Wine, ... 25
Northern District, Sunday-schools.
New Dale, $3.70; Mt. Zion, $4; Salem, $2.35, ... 10 05
Individuals.
Mary J. Hedrick, $2; Mary C. Miller, 25 cents, ... 2 25
Southern District, Individual.
Sarah J. Hylton, ... 1 00
Eastern District, Individual.
Julia Kauffman, ... 3 50

Idaho—$16.95.

Sunday-schools.
Weiser, $8.70; Winchester, $3.25, ... 11 95
Individual.
Alvin Hoover, ... 5 00

Minnesota—$15.00.

Congregation.
Minneapolis, ... 15 00

Tennessee—$13.90.
Sunday-school.
Meadow Branch, ... $ 13 90
Iowa—$13.00.
Middle District, Sunday-school.
Panther Creek, ... 13 00
Colorado—$12.50.
Northeastern District, Sunday-school.
Denver, ... 11 00
Individual.
W. N. Ort, ... 1 00
Southeastern District, Individual.
David Hamm (marriage notice), ... 50
Nebraska—$11.30.
Congregation.
Arcadia, ... 1 30
Individual.
P. A. Nickey (marriage notice), 50 cents. Receipt No. 29,971, $10, ... 10 50
Oregon—$5.20.
Congregation.
Mohawk Valley, ... 5 20
West Virginia—$4.04.
First District, Congregation.
Old Furnace, ... 4 04
North Dakota—$3.50.
Individuals.
Mrs. C. L. Graham, $3; A. H. Blocher (marriage notice), 50 cents, ... 3 50
Texas—$1.00.
Individual.
Maud Stump, ... 1 00
Michigan—$0.50.
Individual.
S. Bowser (marriage notice), ... 50

Total for the month, ... $ 1,263 15
Previously received, ... 1,715 55

For the year so far, ... $ 2,978 70

INDIA MISSION.

Idaho—$5.00.
Individuals.
Brother and Sister M. E. Bowers,.... $ 5 00
Illinois—$1.00.
Northern District, Individuals.
Mrs. M. R. Williams, ... 1 00

Total for the month, ... $ 6 00
Previously received, ... 104 74

For the year so far, ... $ 110 74

INDIA ORPHANAGE.

Iowa—$31.00.
Northern District, Individual.
Mary S. Newsom, ... $ 20 00
Southern District, Aid Society.
Libertyville, ... 11 00
Virginia—$20.00.
Second District, Aid Society.
Pleasant Valley, ... 20 00
Illinois—$10.00.
Northern District, Individual.
A Brother, ... 10 00
Indiana—$9.00.
Northern District.
Primary Class, English Prairie, ... 1 00
Middle District., Sunday-school.
Loon Creek Primary, ... 8 00
New Mexico—$5.00.
Sunday-school.
Sunshine, Yeso, ... 5 00
Pennsylvania—$5.00.
Western District.
Truth Seekers' A. B. Class, Elk Lick, 5 00
California—$5.00.
Southern District, Christian Workers.
South Los Angeles Juniors, ... 5 00
Oregon—$2.00.
Congregation.
Portland, ... $ 2 00
Miscellaneous—$5.00.
General Organization Aid Societies,.. 5 00

Total for the month, ... $ 92 00
Previously received, ... 360 54

For the year so far, ... $ 452 54

INDIA BOARDING SCHOOL.

Pennsylvania—$132.11.
Middle District, Aid Society.
Koontz, ... $ 25 00
Eastern District, Sunday-schools.
West End, Little Swatara, $12.58; Frystown, Little Swatara, $13.28; Merkup, Little Swatara, $4.53; Schuberts, Little Swatara, $2.23; Zieglers, Little Swatara, $12.17; Ranks, Little Swatara, $5.16; Mingo, $21.16; Middle Creek, West Conestoga, $36, ... 107 11
Illinois—$25.00.
Northern District, Christian Workers.
Sterling, ... 25 00
North Dakota—$12.50.
Sunday-school.
Ray Home, ... 12 50

Total for the month, ... $ 169 61
Previously received, ... 362 45

For the year so far, ... $ 532 06

INDIA NATIVE SCHOOL.

California—$14.10.
Southern District.
Sisters' Bible Class, Covina, ... $ 14 10

Total for the month, ... $ 14 10
For the year so far. 14 10

QUINTER MEMORIAL FUND.

Indiana—$10.00.
Northern District.
Helping Hand Society, Maple Grove,. $ 5 00
Individual.
Alice A. Kitson, ... 5 00
Illinois—$5.00.
Southern District, Aid Society.
Centennial, ... 5 00
Virginia—$5.00.
Northern District, Aid Society.
Timberville, ... 5 00

Total for the month, ... $ 20 00
Previously received, ... 68 50

For the year so far, ... $ 88 50

CHINA MISSION.

Indiana—$32.25.
Northern District, Individuals.
Ione H. Shively, $20; Alice A. Kitson, $5, ... $ 25 00
Middle District.
Joint Sunday School Association,... 7 25
Idaho—$38.10.
Congregations.
Boise Valley, $22; Nampa, $16.10, ... 38 10
Maryland—$16.00.
Eastern District, Congregation.
Washington, D. C., ... 16 00
Texas—$5.00.
Individual.
A brother, ... 5 00
Tennessee—$4.00.
Individual.
Mrs. D. T. Keebler, ... 4 00

Virginia—$1.00.
Second District, Individual.
Lucy Figgers, ... $ 1 00
Illinois—$1.00.
Northern District, Individual.
A Friend, ... 1 00

Total for the month, ... $ 97 35
Previously received, ... 139 08

For the year so far, ... $ 236 43

CHINA ORPHANAGE.

Ohio—$25.00.
Northwestern District, Congregation.
Eagle Creek, ... $ 20 00
Southern District, Individuals.
Brother and Sister John H. Rinehart, 5 00
Michigan—$10.00.
Sunday-school.
Long Lake, ... 10 00
Pennsylvania—$10.00.
Eastern District, Christian Workers.
Ephrata, ... 10 00
Missouri—$9.60.
Middle District.
Happy Hill Mission, ... 9 60

Total for the month, ... $ 54 60
Previously received, ... 146 61

For the year so far, ... $ 201 21

CHINA BOYS' SCHOOL.

Pennsylvania—$16.00.
Southeastern District, Individuals.
Individuals.
J. P. and Ida K. B. Hetric, ... $ 16 00
Miscellaneous—$37.75.
General Organization of Aid Societies, ... 37 75

Total for the month, ... $ 53 75
Previously received, ... 17 00

For the year so far, ... $ 70 75

CHINA GIRLS' SCHOOL.

Miscellaneous—$37.75.
General Organization of Aid Societies, ... $ 37 75

Total for the month, ... $ 37 75
Previously received, ... 15 74

For the year so far, ... $ 53 49

CHINA HOSPITAL.

Ohio—$33.50.
Northeastern District, Individual.
A Sister, ... $ 10 00
Southern District.
Willing Workers' Class, Poplar Grove, 22 50
Individual.
Sarah Bigler, ... 1 00
Indiana—$5.00.
Southern District, Individual.
Edith Gerhart, Allison Prairie, Ill., .. 5 00
Pennsylvania—$0.40.
Middle District, Sunday-school.
Tyrone, ... 40

Total for the month, ... $ 38 90
Previously received, ... 132 80

For the year so far, ... $ 171 70

LIAO CHOU HOSPITAL, CHINA.

Pennsylvania—$7.00.
Eastern District, Individuals.
A Brother and Sister, ... $ 7 00

Total for the month, ... $ 7 00
Previously received, ... 11 00

For the year so far, ... $ 18 00

PING TING HOSPITAL, CHINA.

Pennsylvania—$7.00.
Eastern District, Individuals.
A brother and sister, ... $ 7 00

Total for the month, ... $ 7 00
Previously received, ... 14 00

For the year so far, ... $ 21 00

SOUTH AMERICA.

Iowa—$10.00.
Northern District, Individual.
Unknown, ... $ 10 00

Total for the month, ... $ 10 00
Previously received, ... 1 00

For the year so far, ... $ 11 00

SEATTLE CHURCHHOUSE.

California—$10.00.
Southern District, Individuals.
D. H. Rittenhouse, $5; Peter F. Fesler, $5, ... $ 10 00

Total for the month, ... $ 10 00
For the year so far, ... 10 00

ITALIAN MISSION, BROOKLYN.

Kansas—$17.11.
Northeastern District, Sunday-school.
Holland, Abilene, ... $ 5 11
Southwestern District.
Pioneer Class, Monitor, ... 12 00
West Virginia—$12.41.
Second District, Christian Workers.
Pleasant View, ... 12 41
Ohio—$5.00.
Northwestern District, Individual.
W. Stewart Cocanour, ... 5 00
Pennsylvania—$5.00.
Southern District, Individual.
Geo. M. Baugher, ... 5 00
Tennessee—$1.00.
Individual.
Mrs. Thos. A. Mooney, ... 1 00
Michigan—$1.00.
Individual.
Martha Pratt, ... 1 00
Miscellaneous—$5.00.
General Organization of Aid Societies, ... 5 00

Total for the month, ... $ 46 52
Previously received, ... 325 94

For the year so far, ... $ 372 46

The world is weary of new tracks of thought
That lead to nought;
Sick of quack remedies prescribed in vain
For mortal pain;
Yet still, above them all, one Figure stands,
With outstretched hands.

—Ellen Thorneycroft Fowler.

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of the Church of the Brethren

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Widdowson, Olive, ... Anklesvar, B. B. C. I. R. R., India
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The Brethren Publishing House
Elgin, Illinois

36687 MILLER, J. W. F. V
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1917

THE MISSIONARY VISITOR

CHURCH OF THE BRETHREN

Foreign Student Volunteers

Winona Lake Conference, 1916

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Vol. XVIII
No. 8

AUGUST, 1916

The Missionary Visitor

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CHURCH OF THE BRETHREN

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The Missionary Visitor

Volume XVIII AUGUST, 1916 Number 8

EDITORIALS

The Sunday-schools of Middle Maryland are assuming the support of Bro. Holly P. Garner, who goes out to India this fall. Our notes for July mentioned that Painter Creek church, Ohio, was assuming his support. That congregation has kindly released him and taken up the support of Bro. Arthur Sellers, of Ohio.

Woodbury church, Pennsylvania, has favored us with a check for $300 to use for the support of a worker who as yet has not been assigned to them.

We have a number of missionaries that can be assigned for support. We trust this mere statement will move upon the hearts of some of our faithful brethren and sisters to come to our rescue. Brother minister, if you have been blessed with farms and wealth would it not be a blessed thing if you would personally assume the support of one of these missionaries and thus have your labors and efforts multiplied?

Conference has voted to send twelve new workers abroad this fall. This is splendid and we all rejoice. In order that our treasury may not show a deficit for next year, let us all plan to increase our offerings over the past year and speak to our brethren who did not give last year. Through such simple means as this there will be money and to spare in the Master's storehouse. Besides supports for these workers there is the traveling expenses to the field and these are increased because our workers must go out by way of the Pacific.

One of the most important reasons why our offering at Conference grows year by year is that our elders and pastors are exerting a greater effort to make it so. For instance, here lies a letter upon our desk from a dear brother who has charge of three churches. He says: "I personally preached three missionary sermons in the churches I have charge of and I am sure that they are not among the three hundred that gave nothing last year."

We heard the other day of a strong missionary sermon being preached, in which the minister labored with all the power that was in him, seeking to bring home to his audience their duty to the world, and gave of all his energy to make the plea impressive. At the close, the brother who was to make the appeal for the offering arose and in a manner that seemed to show he was afraid of criticism for asking for money, in an apologetic tone of voice began asking for the mite that the congregation might give. The kingdom of the Lord on earth oftentimes is made to suffer because the elder gets no backbone in his appeals for finances. And oftentimes valiant efforts of missionary workers are nullified because of spineless activity when it comes to finances.

Converts to Christianity do not always find admittance into the church so easy. In many of their churches it is an unwritten law that a believer may not be admitted to full membership until he has brought at least one person to Christ. If this rule were in force in your church, would you be a member? About how many members would there be in your church?

What would you think of the following cures as prescribed by the Old Korean Medical Profession:

For Indigestion. Catch a toad, lay him on his back, punch him three times in the stomach with a stalk of the sorghum plant. Then wrap the toad in yellow earth and bind him tightly with string. After burning him to death in the fire throw the remains of the toad away, but put the yellow earth in water and take a spoonful frequently.

Unnatural Appetite. Buy a flock of domestic pigeons and watch them eat three times a day.

Fits. Boiled honeysuckle flowers and red ink taken internally, or better still the "saliva" of a black cow taken "straight." These failing, try warm blood from the tip of a white dog's ear.

Tuberculosis of the Lungs. Eat a boiled hedge-hog.

It is said that the total amount spent for education in the United States in 1914 was less than one third of the nation's expenditures for alcoholic liquors, and only a little more than three times the estimated receipts of motion picture theaters.

A Turkish government order was issued after the war in Europe began, forbidding the use of French, Russian, Japanese and English as "enemy language." This of course was a hardship on some of our mission schools and our American ambassador made it possible for them to continue in operation by securing permission for the use of the "American language."

The trustees of Tuskegee Institute, Alabama, are endeavoring to raise a Booker T. Washington Memorial Fund of $2,000,000, for the benefit of the institute. Already about $700,000 has been subscribed. The trustees are expecting the colored people to give at least $250,000.

How is this from an Alaska Indian minister's sermon:

"I will tell you what I feel myself to be. I am like a bundle of weeds floating down the stream. I was going down with all my sin, like the weeds, covered with earth and filth; but I came to the rapids, when lo! there was a pole stuck fast and firm in the rock, and I clutched at the pole, and there I am now. The stream is passing by and washing away my filth. Christ to me is the Pole. I hold to Him and am safe."

"Doctors advise Kathren to accompany Ebeys home. Cable reply." Thus comes a message from India that reached our desk the other week. Translated into language that our readers may understand, the meaning is that Bro. Adam Ebeys are soon to sail from India, via Pacific, for home for their much needed furlough. Sister Kathren Royer Holsopple, daughter of Brother and Sister Galen B. Royer, has been advised by the doctors to return to this country for medical treatment. Word has been sent to India authorizing her return. Likely the little party will reach America sometime in the month of September. So far as is known Bro. Holsopple intends to remain with the work in India until his furlough time, which regularly comes in the spring of 1918. The prayers of all our people will be with these as they turn homeward.

While sin may have originated with Adam, his 20th century descendants have made some very marked improvements on his early trespassing. This refined method of searing our consciences with the rule of gold rather than quickening our noble impulses with the golden rule has outclassed poor Adam, and should not be charged up to him.

Are you poor? Why fret about it? The Savior of men was not wealthy. And it is said that there is not a millionaire buried in Westminster Abbey, the resting place of England's immortals. Then cheer up. God has more than wealth in store for you.

Did you say your wages were too small? Think of the millions of Europe who would be glad for opportunity now to make a living.

Were you ever hungry and with nothing to eat? Not very many times, reader. And yet think of many millions of India's population who lie down every night to sleep with pinched stomachs and biting hunger. Their children are crying for a piece of bread.

Are you tired in the Master's work, tired of His work, or retired from His work? The Master retired occasionally, but it was only to some desert place to pray and gain renewed strength for the conflict. Is that why you are retiring from active service, or do you mean simply to quit the battle? Who wins thereby, yourself or the enemy?

The Rev. Julius Hecker, pastor of the Methodist Church of All Nations in New York City, who is now on his way to Russia to assist in work among the war prisoners there, says, concerning the hyphenated Americans whom we hear so much about these days: "To eliminate the dangerous hyphen we must introduce the Christian hyphen. What we need more than anything else is Christian-Americans."

The Methodist Church has raised $150,000 as a permanent fund to assist in caring for its retired missionaries.

Among the relics that are said to be kept in the Cathedral of Sisco in Corsica are earth from which Adam was created, a piece of the table at which the last supper was celebrated and a purse which belonged to Mary the Virgin. Truly superstition holds sway over many peoples.

May God bless you, Donald! We are moved to say this from the following note found in the Conference missionary offering, "This dollar is the first money I ever earned." If Donald makes it the rule of his life always to honor the Lord with the first-fruits of his labors and his produce, fruitful and happy and prosperous will be his life. The Lord has said so.

If any of our readers should happen to have the MISSIONARY VISITOR for June, 1913, and do not wish to keep it especially, we shall be very grateful if they will return it to us. We are in need of a few numbers of that date.

If any of our readers would like to purchase a Hammond typewriter in good repair, we shall be glad to correspond with them.

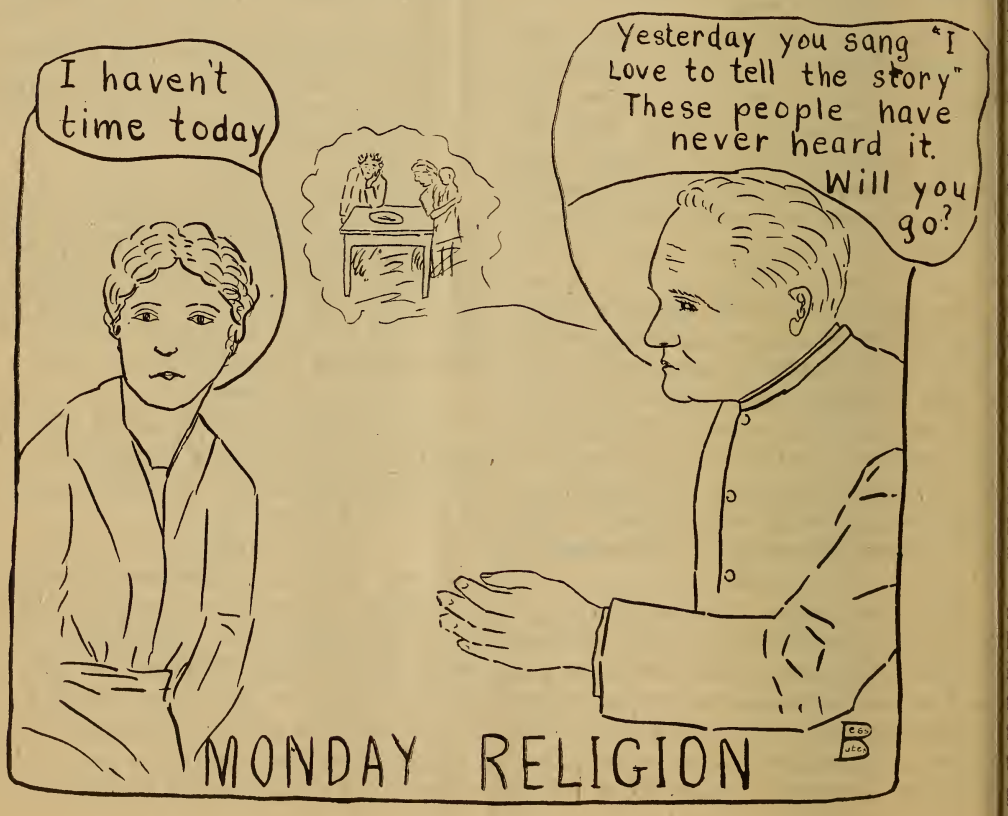
A non-Christian Chinaman of wealth, in Peking, has recently purchased 5,000 New Testaments for distribution, because, as he said, "Without the aid of the principles of Christian morality it is impossible to reform society or to expel evil from men's hearts so as to produce a strong and virtuous nation."

Have you read the Mirror and Reflector, as found in this issue of the VISITOR? If so, how does your reflection please you? Does the page showing your congregation's record smile back at you? Is the smile one that will not come off, or one of congregational complacency? Or does the reflection seem to portray a look of hunger for something better? If it does let each one try for a better record next year.

Brother and Sister Oberholtzer and Sister Laura Shock, missionaries to China sent out this year, are registered to sail from San Francisco on August 26. Their boat if on time will touch Honolulu on Sept. 1 and arrive in Yokohama, Japan, on Sept. 12. It is probable that they will proceed across Japan by rail and take boat from some port on west coast. The date of arrival in Tien Tsin will not be known till after they reach Japan. Some of our missionaries will meet them at Tien Tsin and the joy of meeting will be refreshing to all present. Persons wishing to send a farewell word should address the message "In care of Toyo Kisen Kaisha, Outgoing S. S. Tenyo Maru, Aug. 26 San Francisco, Calif."

The following table shows where the Winona Lake Conference offering has been placed:

World-wide,	$23,133.9
India Mission,	173 6
India Orphanage,	199 0
India Boarding School,	30 0
India Hospital,	45 6
Quinter Memorial Hospital,	14 2
India Native Workers,	207 8
China Mission,	189 0
China Orphanage,	40 5
China Boys' School,	12 5
China Girls' School,	13 5
Liao Chou Hospital,	191 2
Ping Ting Hospital,	434 7
China Hospital,	61 6
China Native Workers,	100 0
Denmark Mission,	1 0
Sweden Mission,	1 0
Sweden Churchhouse,	10 0
South American Mission,	1 0
Italian Mission—Brooklyn,	45 0
Special Supports,	615 0
Total,	$25,520 5


I haven't time today
Yesterday you sang "I Love to tell the story" These people have never heard it. Will you go?
MONDAY RELIGION

OUR MISSIONARY MIRROR AND REFLECTOR

By the Editor.

Note.—The following report covers the donations received during our last fiscal year, beginning March 1, 1915, and ending February 29, 1916. Donations made since that time should not be confused with this report.

FOR several years we have been publishing an itemized report annually, of the gifts that have been received from various local congregations for our work, and it gives us pleasure to make such a statement again at this time. You know the greatest gift that has ever been given to us is to see ourselves as others see us. Our gifts oftentimes set us forth in the boldest relief, and frequently speak loudest when it comes to proclaiming our interest in any cause. Reflections are thus created that enable us to "wash our face" or "comb our hair" and to look more presentable the next time.

The tables accompanying this article may not be correct in every particular. We have taken pains to make them so, but we are fallible, lamentably so, and besides that we are oftentimes unable to secure correct data on memberships, thus giving a congregation undue credit per capita, or failing to do them justice. If such errors are found in this report we shall most cheerfully make corrections if the same are brought to our attention. We print these tables with but one purpose in mind—to lend encouragement and stimulus to the Lord's work.

According to our records there are more than two hundred churches that have failed to donate to our work during the past year. This does not mean that no individuals of these congregations have given. We know better than that in many instances, for their gifts have come to us as individuals and are reported thus. What we do mean by this is that more than two hundred congregations have not considered the cause of world-wide evangelization of sufficient moment to command their attention as expressed in terms of an offering. We do not for one moment wish to detract from the honor and blessing that many individuals in these congregations deserve and receive; for many of them are striving against the odds of an idle or disinterested leadership and are giving in spite of these obstacles of those who sit in authority.

Individual offerings should in no way be confused with congregational donations. In order to be fair to all we have not considered individual offerings as coming from congregations, but have reported them separately.

Even this report can not give full justice to every individual who contributes to our work, for some out of their poverty are casting in much. The coinage of heaven is reckoned on a different basis from that of earth and he who gives much according to earthly standards may be giving little according to the accounts of the angels. One may give the widow's mite, but that can only be the widow and the man poor in this world's goods. Some rich folks will say they will give the widow's mite, and then drop a nickel into the offering, but they are making themselves believe an enormous falsehood when they do so. Fifty cents given by a poor man working for day's wages is many times more than one dollar given by his rich employer. And so is the blessing that results.

Seventy-three thousand dollars given by our church during the past year for the Lord's world-wide work. Let us see. That represents about 80 cents per member in round numbers. Just what is the purchasing power of that eighty cents? It will purchase four

gallons of gasoline—the amount burned in a day's pleasure ride. It will purchase a half gallon of ice cream—just enough for a small picnic party. It will buy only a few rings for the harness. It can hardly be considered in the purchase of black silk. It will not go far in paying the tailor's bill. It can not be said to equal the amount spent in household mistakes in the course of a year. Nor will it begin to compare with the price paid for the worthless articles purchased at the kitchen door from smooth-tongued agents supplying long-felt wants. At any rate when we get our minds off the fact that the eighty cents is given to the Lord, and endeavor to compute its purchasing power in things for ourselves that eighty cents pales into insignificance.

Brother, did you even take the trouble to spend your eighty cents for the Lord, or did you spend it for extra gasoline or ice cream or "necessities"? Surely a large number forgot the Lord with their three quarters and a nickel, for many show up missing in the Lord's record. Some other brother had to pay yours for you, and you went scot free in your obligation to the Lord. Free, we mean, with the restrictions imposed by the earth's size.

If all had given as you gave, just how much would the Lord have received for His thousand million heathen children? Would He have received two hundred thousand dollars, or five hundred thousand? (Yes, thank the Lord, some gave in that proportion.) Or would the Master's work have been compelled to get along without one cent? (Sorry to say it, but our records can be interpreted in no other way—to our sorrow, His loss, His children's suffering and your shame.)

We know there are individuals, yes, even some congregations, that are giving until it hurts. Then there is that inner circle of congregations that are giving until it doesn't hurt. But even in these most liberal churches there are many who take little part in the giving phase of worship. Also there are whole churches suffering from the same indifference. These churches and the indifferent ones in our most liberal congregations are our problem. We need worry but little about those consecrated brothers and sisters who are exercising liberally in this grace of giving. The joys of partnership with God draw them into closer fellowship with Him, and into fields of greater liberality and joy.

But this kind of talk does not help those who constitute our problem. When we say our problem, we mean the problem of the local church, the State District and the General Mission Board. How can we teach anybody this joy of giving, when one must experience it before he can see any joy in it? Notice in this Mirror and Reflector the churches of your territory that did not give during the past year. Did those who gave nothing or very little curtail their gifts to the General Board because of abundant liberality to some other worthy cause? We venture to suggest that that number is very small, although we know of some that would rank in that class. A quiet study of the field by a local missionary committee, a faithful District Mission Board and Missionary Secretary cooperating with each other and keeping in touch with the local committees, and the General Mission Board to assist in every avenue possible—this is the simplest, most feasible plan that we know of. Our Conference has adopted this plan. It's all that we need. Our need is to work the plan. Such work will require active coöperation on the part of everyone who is at all interested in the promotion of the Lord's kingdom at home and abroad. Active ministers preaching missionary sermons (and every sermon should be missionary), energetic

missionary committees urging frequent offerings for missions and insisting upon systematic giving as soon as the field seems ripe for it, and organizing mission study classes—these are practical ways of winning over those people who are indifferent, stingy or opposed to the Lord's work.

A District Missionary Secretary can do little at his best, the General Mission Board, excepting occasionally otherwise, can only reach the church through correspondence. The missionary work of the local church must logically and rightfully rest almost absolutely upon the membership of the local congregation.

Some people have an idea that the agitation in the church which creates conservatives and liberals, as they are called, is to blame for our small offerings. This may prove true in some places but if the accompanying tables of Districts are studied one can hardly believe that this enters into the question in a very general way. Indifference strikes whom it will. Some extremely conservative churches have given very liberally, and some liberal churches have done likewise. Some very conservative churches have shown themselves most indifferent to the pleadings of God's neglected ones; likewise some that are termed liberal have shown themselves to be in the same class. If one studies the tables from any angle that he may choose, he is brought back to the inevitable truth that teaching and exercise is fundamental to all growth in liberality to the Lord's work.

Not all the churches that fail to give are the smallest churches, nor the weakest ones numerically and financially. Some who give most are small, and some of the least liberal are large ones. Hence again there shows up indisposition on the part of somebody to push this phase of the Lord's work. Unless this grace is appreciated and exercised more by some churches than is now being done by them, it may not be so many years until a post mortem examination of "the remains" will reveal the fact that the disease which carried them beyond the hope of a resurrection was the sleeping sickness.

In no churches of the Brotherhood are more frequent calls made for funds than in our college congregations. They become the haven of the itinerant solicitor for every kind of charitable organization. And yet in spite of this fact the ten college churches have given liberally. In spite of frequent calls from other sources, knowledge of the world situation impels them to give—most of them far above the average.

	Members	Amt. Given	Per Capita
Bridgewater, Va.,	347	$ 442 51	$1 28
Chicago, Ill.,	290	207 25	71
Daleville, Va.,	220	377 55	1 72
Elizabethtown, Pa.,	306	327 40	1 07
Huntingdon, Pa.,	414	356 20	86
Lordsburg, Cal.,	310	1,205 70	3 89
Manchester, Ind.,	530	810 94	1 53
McPherson, Kans.,	255	223 44	88
Pipe Creek, Md.,	250	550 87	2 20
Mt. Morris, Ill.,	279	848 06	3 04

But the Father be praised, there are abundant evidences among us that we are growing in this grace. An increasing number of churches are pushing their per capita of gifts up beyond the dollar mark. These will continue to grow, and when those who are still beneath the dollar mark reach that point, just where will the gift of the liberal ones reach? Notice the accompanying table, showing how we gave this year as compared with seven years ago, when our Mirror was first printed.

Of the 969 churches in the Brotherhood, in this country, 728 gave this past year, as against 910 churches in the Brotherhood in 1909, of whom 595 contributed.

Compare the gifts of congregations of these two years.

	1915	1908
Number of churches giving over $6.00 per capita,	1	1
Number of churches giving over $4.00 per capita,	4	2
Number of churches giving over $3.00 per capita,	14	5
Number of churches giving over $2.00 per capita,	29	16
Number of churches giving over $1.50 per capita,	25	19
Number of churches giving over $1.00 per capita,	87	49
Number of churches giving over $0.50 per capita,	176	143
Number of churches giving over $0.25 per capita,	172	145
Number of churches giving less than $0.25 per capita,	209	202
Churches giving, membership not listed,	12	4

Compare the memberships of those not giving in these years.

	1915	1908
Churches having membership of 500 or more,	1	1
Churches having membership of 300 or more,	..	1
Churches having membership of 200 or more,	4	6
Churches having membership of 150 or more,	3	6
Churches having membership of 100 or more,	7	18
Churches having membership of 50 or more,	37	55
Churches having membership of 25 or more,	78	110
Churches having membership of less than 25,	87	111
Churches with membership unknown,	23	10

The gifts received from churches seven years ago and this year show the following:

	1915-1916	1908-1909
From congregations, including S. S.'s, C. W.'s, and other organizations,	$62,531 28	$39,247.50
From individuals,	11,185 45	14,059 17

Thus it is seen that the large increase in the last seven years has come in congregational offerings. Individual donations show a decrease. It is easy to conclude from this that a large number of churches have caught the vision since seven years ago, and are affording the loyal donors opportunity to give through the regular church channels, rather than compelling them to send their offerings direct to the Board.

But let us look at our churches from another standpoint. Suppose we call the churches west of the Mississippi the Western Group, those of Illinois, Indiana, Ohio and Michigan the Central Group, and the remainder the Eastern Group. From this classification let us see what we may discover.

There are 327 churches in the Eastern Group, with a membership of 43,477; 249 of these, representing 38,422 members, gave $26,471.22, or 69c per member last year. This was against 156 churches representing 30,174 members in 1910 who gave an average of 39c per member.

There are 307 churches in the Central Group, with a membership of 28,787; 258 of these, representing 27,202 members, gave $24,414.62, or 89c per member last year. This was against 195 churches representing 21,876 members in 1910 who gave an average of 53c per member.

There are 335 churches in the Western Group, with a membership of 19,427; 249 of these, representing 16,907 members, gave $22,653.20, or $1.34 per member last year. This was against 201 churches representing 13,603 members in 1910 who gave an average of 93c per member.

The following tables, more or less local in their interest, nevertheless afford us a keen insight into the local situations of many churches. We are afforded encouragement, and also reasons for concern.

Twelve churches giving largest amounts per capita during the year:

	Members	Amt. Given	Per Capita
Cedar Rapids, Iowa,	68	$ 433 91	$6 38
Clovis, N. Mex.,	6	29 61	4 94
Pasadena, Cal.,	74	351 66	4 75
Dallas Center, Iowa,	161	530 10	4 57
Mt. Vernon, Va.,	32	138 68	4 33
Sterling, Colo.,	30	119 41	3 98
Pleasant View, Md.,	90	355 61	3 95
Willow Creek, S. Dak.,	25	98 50	3 94
Lordsburg, Cal.,	310	1,205 70	3 89
Pomona, Cal.,	82	308 92	3 77
Franklin Grove, Ill.,	210	784 17	3 73
Peach Blossom, Md.,	85	315 22	3 71

The twelve churches giving largest amounts to the Board's work during the year:

	Members	Amt. Given	Per Capita
Lordsburg, Cal.,	310	$1,205 70	$3 89
Mt. Morris, Ill.,	279	848 06	3 04
Antietam, Pa.,	780	898 10	1 16
Manchester, Ind.,	530	810 94	1 53
Franklin Grove, Ill.,	210	784 17	3 73
Salem, S. Ohio,	350	779 69	2 23
Pipe Creek, Md.,	250	550 87	2 20
Dallas Center, Iowa,	161	530 10	4 57
First Philadelphia, Pa.,	400	517 97	1 29
Bethel, Nebr.,	143	508 21	3 55
Cloverdale, Va.,	210	461 03	2 20
Quemahoning, Pa.,	365	456 64	1 25

What our twelve largest churches gave, as congregations:

	Members	Amt. Given	Per Capita
Antietam, Pa.,	780	$ 898 10	$1 16
West Johnstown,	630	116 87	18
Hagerstown, Md.,	550	113 15	0 21
Manchester, Ind.,	530	810 94	1 53
Covington, Ohio,	525	56 50	11
Johnstown, Pa.,	510	104 21	30
Mill Creek, Va.,	500	329 50	66
Mt. Zion, Va.,	500	.....	....
Roanoke City, Va.,	475	249 57	53
White Oak, E. Pa.,	450	155 57	35
Altoona, Pa.,	426	158 00	37
Spring Creek, Pa.,	422	209 82	50

It will at once be apparent from the foregoing tables that some of those who gave the most are supporting missionaries on the foreign field. They will naturally come closer in touch with our work and will thus be encouraged to give more. This same blessing may become yours, congregation, if you so desire, for the General Mission Board has a considerable number of missionaries who are not under any support. If you wish to get upon the honor roll for next year in giving, as well as to build up your church, spiritually, why not write to the Board upon this subject and ask for an assignment of a worker?

From the foregoing figures would we gather that we have reached the limit in our giving? Is one dollar the limit? Look at the various tables again. Certainly many of those who give more than one dollar per member are not favored above their brethren of weaker liberality, excepting in so far as interest and vision figure in the equation. Those who are giving the most are saying the least about "limit," "limit"—in fact, we are almost losing our knowledge of that word, although it figured prominently in our thought on the subject not many years ago.

The Board deeply appreciates every effort that is being made by our self-sacrificing membership in every part of the Brotherhood, and ever stands ready and willing to do all possible to make our great missionary campaign the further success that the Lord would have it to be.

But notice the Reflector in the following pages and ponder well the silent story that is told.

Arkansas. Membership 232.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Austin,	30		
Broadwater, Mo.,	35	$ 10 50	$ 30
Carlisle,	12		
Crowson, Tenn.,	38		
Farrensburg, Mo.,	11		
Good Hope, Tenn.,	8		
Little Brushy, Mo.,	12		
Mt. Hope,	10		
Poplar Bluff, Mo.,	20		
Springdale,	30	9 20	31
St. Francis,	10		
Turnmore,	16		
Total by churches,		$ 19 70	
Total by individ.,		16 85	
Totals,	232	$ 36 55	$ 15

Northern California and Nevada. Membership 1048.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Butte Valley,	63	$ 43 88	$ 69
Chico,	33	5 15	$ 15
Cordova,	47	41 67	89
Empire,	224	274 75	1 23
Fruitvale,	6		
Fresno,	58	32 45	56
Kerman,	23	27 92	1 21
Live Oak,	44	22 91	52
Lindsay,	89	135 70	1 53
McFarland,	70	39 00	53
Oak Grove,	79	29 90	38
Patterson,	34	25 28	74
Reedley,	159	124 27	77
Raisin City,	90	66 65	74

Rio Linda,	13		
Trigo,	16		
Special Support,		300 00	
Total by churches,.		$1169 53	
Total by individ.,..		62 90	
Totals,	1048	$1232 43	$1 18

Southern California and Arizona. Membership 1511.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Covina,	139	$ 196 21	$1 41
El Centro,	35		
Glendale, Ariz.,	68	20 00	29
Glendora,	165	103 37	63
Hemet,	27	62 63	2 32
Hermosa,	8		
Imperial Valley,	36		
Inglewood,	40	55 59	1 39
Long Beach,	53	69 17	1 31
Lordsburg,	310	1205 70	3 89
Los Angeles,	192	247 24	13
Mt. View, Ariz.,	18		
Pasadena,	74	351 66	4 75
Pearce, Ariz.,	20		
Phœnix, Ariz.,	14	23 65	1 69
Pomona,	82	308 92	3 77
Santa Ana,	56	44 05	79
Santee,	11	3 25	30
So. Los Angeles,	113	5 00	4
Tropico,	50		
Total by churches,.		$2696 44	
Total by individ.,...		766 13	
Totals,	1511	$3462 57	$2 29

Western Colorado and Utah. Membership 267.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Fruita,	105	23 09	22
First Grand Valley,..	90	30 93	34
Mt. Garfield,	39		
Smith Fork,	33		
Total by churches,.		$ 54 02	
Total by individ.,..		112 00	
Totals,	267	$ 166 02	$ 62

Northern Illinois and Wisconsin. Membership 2499.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Ash Ridge,	32	36 00	1 13
Barron,			
Batavia,	51	81 45	1 60
Cherry Grove,	106	126 44	1 19
Chicago,	290	207 25	71
Chippewa Valley,	54	12 50	23
Cloverdale,	20		
Dixon,	75	57 95	77
Elgin,	82	187 35	2 28
Elk River,	4		
Franklin Grove,	210	784 17	3 73
Hickory Grove,	41	52 90	1 29
Lanark,	225	364 16	1 62
Maple Grove,	70	9 25	13
Milledgeville,	80	75 45	94
Mt. Carroll,	45	17 95	40
Mt. Morris,	279	848 06	3 04
Naperville,	60	78 46	1 31
Pine Creek,	98	133 72	1 36
Polo,	101	72 92	72
Rock Creek,	37	35 08	95
Rockford,	53	29 91	56
Shannon,	60	191 61	3 19
Sterling,	102	128 92	1 26
Waddams Grove,	120	29 83	25
West Branch,	77	58 60	76
Willard,	8		
Worden,	57	2 40	4
Yellow Creek,	62	137 00	2 21
Total by churches,.		$3759 33	
Total by individ.,..		265 15	
Totals,	2499	$4024 48	$1 61

Southern Illinois. Membership 2304.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Allison Prairie,	83	$ 12 27	$ 15
Astoria,	248	83 35	34
Big Creek,	50	28 50	57
Blue Ridge,	40	19 75	49
Camp Creek,	16		
Cerro Gordo,	170	358 04	2 11
Champaign,	75		
Coal Creek,	60	14 51	24
Decatur,	107	15 75	14
Girard,	190	226 21	1 19
Hudson,	38	6 00	16
Hurricane,	74	19 45	26
Kaskaskia,	53	12 50	24
La Motte Prairie,	22	34 76	1 58
Liberty,	76	14 00	18
Loraine,	10		
Macoupin Creek,	77	56 74	74
Martin Creek,	28		
Mulberry Grove,	55	5 33	10
Oak Grove,	27		
Oakley,	138	153 98	1 12
Okaw,	203	120 90	60
Panther Creek,	50	25 00	50
Pleasant Grove,	25		
Romine,	20		
Salem,	11	1 25	11
Spring Run,	26	3 50	13
Sugar Creek,	38	14 91	39
Virden,	107	231 70	2 17
Woodland,	187	36 00	19
Special Support,		300 00	
Total by churches,.		$1794 40	
Total by individ.,..		152 90	
Totals,	2304	$1947 30	$ 85

Middle Indiana. Membership 4246.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Andrews,	60	$ 21 75	$ 36
Burnetts Creek,	82	158 26	1 93
Bachelor Run,	118	50 26	43
Beaver Creek,	34	3 00	9
Cart Creek,	39	21 27	55
Clear Creek,	58	47 77	82
Eel River,	116	70 70	61
Flora,	250	177 82	71
Hickory Grove,	69	42 00	61
Huntington City,	120	54 08	45
Huntington,	50	18 52	37
Kewanna,	40		
Landesville,	41		
Logansport,	75		
Lower Deer Creek,	100	31 88	32
Loon Creek,	108	222 50	2 06
Markle,	105	37 35	36
Mexico,	265	141 32	53
Monticello,	103	15 77	15
Manchester,	530	810 94	$1 53
Ogan's Creek,	48	14 34	30
Oak Grove,	36	1 46	4
Pleasant Dale,	80	78 03	98
Prairie Creek,	84	38 73	46
Portland,	25		
Pipe Creek,	155	70 73	46
Peru,	98	14 36	15
Plunge Creek Chapel,	95	15 00	16
Pleasant View,	66	15 45	23
Roann,	104	25 86	25
Sugar Creek,	58	6 52	11
Spring Creek,	154	166 45	18
Salamonie,	205	227 60	1 11
Santa Fe,	95	40 00	42
Somerset,	46	5 00	11
South Whitley,	50	30 09	60
Upper Deer Creek,	65	15 00	23
Wabash,	60	20 35	34
Wabash City,	25		
West Marion,	67		
West Eel River,	107	60 13	56

West Manchester, ...	160	159 50	1 00
Special Support, ...		300 00	
Total by churches,.		$3229 79	
Total by individ.,..		318 09	
Totals, ...	4246	$3547 88	$ 84

Northern Indiana. Membership 5074.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Baugo, ...	145	$ 40 51	$ 28
Bethel, ...	98	46 19	47
Berrien, ...	32		
Bethany, ...	168	366 62	2 18
Blue River, ...	140	98 75	71
Blissville, ...	200	24 15	12
Bremen, ...	84	25 86	31
Camp Creek, ...	69	55 06	80
Cedar Creek, ...	68	95 54	1 41
Cedar Lake, ...	105	95 95	91
Columbia City, ...	15	5 55	37
Elkhart (West Goshen), ...	366	178 40	49
Elkhart City, ...	160	74 54	46
Elkhart Valley, ...	92	73 12	79
English Prairie, ...	125	65 17	52
Ft. Wayne, ...	31	17 26	56
Goshen City, ...	247	98 87	40
La Porte, ...	67	11 58	17
Maple Grove, ...	144	75 68	53
Middlebury, ...	114	70 75	62
Nappanee, ...	260	177 46	68
New Salem, ...	44	107 45	2 44
North Liberty, ...	145	91 26	63
Osceola, ...	56	4 20	8
Pine Creek, ...	226	86 50	38
Pleasant Hill, ...	66	49 93	76
Pleasant Valley, ...	83	14 00	17
Pleasant View, ...	33	1 00	3
Portage, ...	30	5 00	17
Rock Run, ...	175	93 22	53
Salem, ...	57		
Shipshewana, ...	84	59 63	71
South Bend, First,...	157	100 80	64
South Bend, Second.,	50	61 93	1 24
St. Joseph Valley,....	25	16 00	64
Syracuse, ...	62	2 50	4
Tippecanoe, ...	70		
Topeka, ...	62	20 00	32
Turkey Creek, ...	111	72 85	66
Union, ...	85	11 00	13
Union Center, ...	214	168 53	79
Wawaka, ...	110	55 25	5
Walnut, ...	109	126 20	1 16
Washington, ...	75		
Yellow Creek, ...	130	53 62	41
Yellow River, ...	85	56 52	66
Special Support, ...		381 48	
Total by churches,.		$3335 88	
Total by individ.,..		369 56	
Totals, ...	5074	$3705 44	73

Southern Indiana. Membership 2702.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Anderson, ...	107	$ 13 53	$ 13
Arcadia, ...	88	34 30	39
Beech Grove, ...	130	7 25	6
Bethel Center, ...	15		
Bethany, ...	24		
Buck Creek, ...	122	133 92	1 10
Fairview, ...	62	48 42	78
Fountain, ...	31	7 29	23
Four Mile, ...	130	185 70	1 43
Harrison County, ...	8		
Hartford City, ...	33		
Hillisburg, ...	12		
Howard, ...	60	62 60	1 04
Indianapolis, ...	60	29 90	50
Kilbuck, ...	60	49 21	82
Kokomo, ...	46		
Ladoga, ...	60	5 00	8
Lick Creek, ...	110		
Little Walnut, ...	14		
Lower Fall Creek, ...	14		
Mississinewa, ...	177	165 50	94
Mt. Pleasant, ...	49	19 24	39
Muncie, ...	74	37 33	50
Nettle Creek, ...	320	126 80	40
New Hope, ...	45	5 00	11
Noblesville, ...	37	14 81	40
New Bethel, ...	27	8 55	32
Plevna, ...	34	8 00	24
Pyrmont, ...	115	148 65	1 29
Rossville, ...	190	160 23	84
Sampson Hill, ...	40		
Summitville, ...	36	11 02	31
Upper Fall Creek, ...	90	12 24	14
West Lebanon, ...	4		
White, ...	192	39 70	21
Windfall, ...	86		
Total by churches,.		$1334 19	
Total by individ.,..		256 27	
Totals, ...	2702	$1590 46	$ 59

Middle Iowa. Membership 1306.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Beaver, ...	46	$ 27 87	$ 61
Brooklyn, ...	69	73 50	1 07
Cedar, ...	31	25 51	82
Cedar Rapids, ...	68	433 91	6 38
Coon River, ...	214	57 25	27
Dallas Center, ...	161	530 10	4 57
Des Moines Valley,...	104	108 93	1 05
Des Moines, ...	124	50 82	41
Dry Creek, ...	50	23 45	47
Garrison, ...	60	122 70	2 05
Harlan, ...	9		
Indian Creek, ...	106		
Iowa River, ...	45	22 35	50
Muscatine, ...	36		
Oak Grove, ...	5		
Panther Creek, ...	127	278 01	2 19
Prairie City, ...	51	156 25	3 06
Special Support, ...		416 51	
Total by churches,.		$2327 16	
Total by individ.,..		387 43	
Totals, ...	1306	$2714 59	$2 08

Northern Iowa, Minnesota and South Dakota. Membership 1611.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Curlew, ...	25	$ 87 35	$3 49
Deer Park, ...	26	61 64	2 37
Franklin County, ...	40	11 25	28
Greene, ...	110	70 00	64
Grundy County, ...	250	275 51	1 10
Hancock, ...	30		
Kingsley, ...	70		
Lewiston, ...	52	26 15	50
Maple Valley, ...	17		
Minneapolis, ...	70	63 62	91
Morrill, ...	40	21 10	53
Monticello, ...	23	28 00	1 22
Root River, ...	120	250 55	2 09
Sheldon, ...	33	96 05	2 91
Slifer, ...	60	17 55	29
South Waterloo, ...	275	362 85	1 32
Spring Creek, ...	30	35 96	1 20
Waterloo, ...	200	221 50	1 11
Willow Creek, ...	25	98 50	3 94
Winona, ...	25		
Worthington, ...	90	125 11	1 39
Special Support, ...		300 00	
Total by churches,.		$2152 69	
Total by individ.,..		183 05	
Totals, ...	1611	$2335 74	$1 45

Southern Iowa. Membership 758.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Council Bluffs, ...	46	$ 1 70	$ 4
Crooked Creek, ...	9	5 25	58
English River, ...	232	400 63	1 73
Fairview, ...	59	58 00	98
Franklin, ...	26		
Libertyville, ...	87	117 95	1 36
Monroe County, ...	65	19 00	29
Mt. Etna, ...	16	2 00	13

Osceola,	38	20 25	53
Salem,	60	33 16	55
South Keokuk,	60	125 53	2 09
South Ottumwa,	60		
Total by churches,.		$ 783 47	
Total by individ.,..		119 10	
Totals,	758	902 57	1 19

Northeastern Kansas. Membership 1599.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Abilene,	165	$ 134 26	$ 81
Appanoose,	104	71 32	69
Chapman Creek,	45		
Cottonwood,	25		
East Maple Grove,	16	5 00	31
Kansas City (Central Avenue),	72	20 00	28
Kansas City,	78		
Lawrence,	30		
Morrill,	240	273 68	1 14
Ozawkie,	125	52 92	42
Ottawa,	124	110 13	88
Overbrook,	40	68 67	1 72
Olathe,	37	45 50	1 23
Pleasant Grove,	24		
Ramona,	36	86 63	2 41
Rock Creek,	56	8 50	15
Sabetha,	85	90 55	1 07
Topeka,	50		
Richland Center,	75	79 82	1 06
Wade Branch,	27	1 00	4
Washington,	41	12 81	31
Washington Creek,	104	16 88	16
Total by churches,.		$1077 67	
Total by individ.,..		124 90	
Totals,	1599	$1202 57	75

Northwestern Kansas and Northeastern Colorado. Membership 1014.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Antioch,	40	$ 15 00	$ 38
Belleville,	65	25 15	39
Bethany,	10		
Bethel,	20		
Burr Oak,	100	7 35	7
Colorado City,	69	17 55	25
Denver,	45	127 18	2 82
Dorrance,	35	1 00	3
Good Hope,	34		
Maple Grove,	56	58 20	1 04
North Solomon,	80	91 76	1 15
Pleasant View,	15		
Quinter,	250	40 41	16
Saline Valley,	11		
Sterling,	30	119 41	3 98
Victor,	105	28 00	27
White Rock,	49	32 75	67
Total by churches,.		$ 563 76	
Total by individ.,..		156 13	
Totals,	1014	$ 719 89	$ 71

Southeastern Kansas. Membership 645.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Altamont,	21	$ 6 56	$ 31
Altoona,	28		
Fredonia,	50	28 84	58
Grenola,	53	25 65	48
Independence,	75	9 89	13
Mont Ida,	50	45 75	92
Neosho,	24		
New Hope,	13	21 15	1 63
Osage,	71	41 30	58
Parsons,	80	19 08	24
Paint Creek,	61	10 00	16
Scott Valley,	44		
Verdigris,	75	73 66	98
Total by churches,.		$ 281 88	
Total by individ.,..		90 80	
Totals,	645	$ 372 68	$ 58

Southwestern Kansas and Southeastern Colorado. Membership 1566.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Bloom,	32	$ 69 84	$2 18
Eden Valley,	43	16 00	37
Garden City,	40	23 14	58
Kansas Center,	26	78 70	3 03
Larned,	60	130 61	2 18
Larned City,	63	28 56	45
McPherson,	255	223 44	88
McClave,	55	11 45	21
Monitor,	86	77 87	10
Murdock,	42	9 00	21
Miami,	79	47 22	60
Newton,	70	15 00	21
Pleasant View,	96	33 62	35
Peabody,	27	14 35	53
Prairie View,	73	7 35	10
Rocky Ford,	124	137 94	1 11
Protection,	15		
Slate Creek	92	80 84	90
Salem,	85	24 60	29
Walnut Valley,	15		
Wichita,	70	21 47	31
Wiley,	118	19 26	16
Special Support,		450 00	
Total by churches,.		$1520 26	
Total by individ.,..		736 46	
Totals,	1566	$2256 72	$1 44

Eastern Maryland. Membership 2191.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Beaver Dam,	130	$ 34 26	$ 26
Bush Creek,	130	79 00	61
Denton,	198	167 83	85
Frederick City,	80		
Fulton Avenue,	70	36 64	52
Long Green Valley,	41	42 00	1 02
Locust Grove,	80	30 00	38
Meadow Branch,	250	357 50	1 43
Middletown Valley,	250	87 63	35
Monocacy,	150	33 75	23
Piney Creek,	50	4 00	8
Pipe Creek,	250	550 87	2 20
Sams Creek,	160	41 00	26
Washington City,	180	296 00	1 64
West Point,	32		
Woodberry,	140	70 08	50
Total by churches,.		$1830 26	
Total by individ.,..		211 95	
Totals,	2191	$2042 21	$ 93

Middle Maryland. Membership 1692.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Beaver Creek,	175	$ 53 19	$ 30
Berkeley,	50		
Brownsville,	275	49 25	19
Hagerstown,	550	113 15	21
Johnsontown,	38		
Licking Creek,	79		
Manor,	240	57 99	24
Pleasant View,	90	355 61	3 95
Welsh Run,	195	144 03	74
Total by churches,.		$ 773 22	
Total by individ.,..		54 60	
Totals,	1692	$ 827 82	$ 49

Western Maryland. Membership 507.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Bear Creek,	60	$ 11 06	$ 18
Cherry Grove,	40		
Fairview,	70	36 55	52
Georges Creek,	22		
Maple Grove,	175	11 77	7
Oakland,	140	47 38	34
Total by churches,.		$ 106 76	
Total by individ.,..		14 00	
Totals,	507	$ 120 76	$ 24

Michigan. Membership 1343.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Bear Lake,	26		
Beaverton,	200	$ 11 50	$ 6
Black River,	20	4 55	23
Chippewa Creek,	26	5 73	22
Coleman,	10		
Crystal,	42	48 05	1 14
Elmdale,	37	12 21	33
Grand Rapids,	60	11 56	19
Harlan,	100		
Homestead,	22		
Lake View,	93	1 45	1
Little Traverse,	16		
Long Lake,	24	33 10	1 38
New Haven,	60	33 52	56
Onekama,	44	29 80	68
Riverside,	46	5 03	11
Saginaw,	24	16 25	68
Shepherd,	14	5 00	36
Sugar Ridge,	127	111 24	88
Sunfield,	36	39 73	1 10
Thornapple,	43	53 22	1 24
Vestaburg,	28		
Woodland,	112	179 87	1 61
Woodland Village,	47	58 27	24
Zion,	86	28 22	33
Total by churches,.		688 30	
Total by individ.,..		230 29	
Totals,	1343	$ 918 59	$ 68

Middle Missouri. Membership 593.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Centerview,	25	$ 2 00	$ 8
Clear Fork,	20	5 38	26
Deepwater,	47		
Kansas City,	47		
Mineral Creek,	145	53 70	37
Mound,	66	49 00	74
Mound Valley,	20	20 00	1 00
Osceola,	18	5 00	28
Prairie View,	39	51 59	1 32
South Warrensburg,.	35	42 00	1 20
Spring Branch,	78	69 15	89
Turkey Creek,	11	13 50	1 23
Warrensburg,	42	24 50	58
Special Support,		185 87	
Total by churches,.		$ 521 69	
Total by individ.,..		124 90	
Totals,	593	$ 646 59	$1 09

Northern Missouri. Membership 762.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Bethel,	80	$ 14 50	$ 18
Kidder,	19		
Log Creek,	12		
North St. Joseph,...	31	11 10	36
Pleasant View,	110	16 00	15
Rockingham,	143	273 84	1 91
Shelby County,	24	6 00	25
Smith Fork,	115	89 95	78
South St. Joseph,	158	5 00	3
Wakenda,	70	76 23	1 09
Total by churches,.		$ 492 62	
Total by individ.,..		125 85	
Totals,	762	$ 618 47	$ 81

Southern Missouri. Membership 537.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Bethany,	16	$ 15 32	$ 96
Cabool,	91	47 25	51
Carthage,	64	24 45	38
Cedar County,	10		
Dry Fork,	66	7 88	12
Fairview,	50	33 35	67
Joplin,	15	5 00	33
Mt. Hermon,	19	2 45	13
Nevada,	44	2 40	5
Oak Grove,	41	4 94	12
Peace Valley,	38	10 45	28
Pilot Knob,	8		
Spring River,	13		
Shoal Creek,	42	5 25	13
Waynesville,	20		
Total by churches,.		$ 158 74	
Total by individ.,..		24 00	
Totals,	537	$ 182 74	$ 34

Nebraska. Membership 1143.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Afton,	88	$ 5 60	$ 6
Alvo,	27	6 00	22
Arcadia,	29	15 33	53
Beatrice,	63	64 36	1 02
Bethel,	143	508 21	3 55
Falls City,	33	31 60	96
Glen Rock,	18		
Grand Prairie,	4		
Highline,	14		
Juniata,	30		
Kearney,	70	101 85	1 46
Lincoln,	49	37 50	77
Logan Grove,	25		
Octavia,	75	53 50	71
Omaha,	89		
Pioneer,	26	10 00	38
Red Cloud,	41		
Silver Lake,	26		
South Beatrice,	232	106 27	46
South Loup,	30	1 00	3
South Red Cloud,	27		
Special Support,		538 01	
Total by churches,.		$1479 23	
Total by individ.,..		237 03	
Totals,	1143	$1716 26	$1 50

North and South Carolina, Georgia and Florida. Membership 722.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Arcadia,	12		
Brummett Creek,	56	$ 10 75	$ 19
Brooklyn,	20	2 80	14
Blue Ridge,	20		
Bailey Church,	35		
Flat Rock,	15	2 78	18
Green River Cove,	12		
Golden,	27		
Hollow Poplar,	25		
Little Pine,	20		
Mt. Carmel,	45		
Middleburg,	14	15 00	1 07
Mountain View,	25		
Mountain Creek,	20		
Mill Creek,	40	11 40	29
Melvin Hill,	100	9 40	9
New Bethel,	16		
Peak Creek,	57		
Pleasant Valley,	34		
Pleasant Grove,	50	7 00	14
Pigeon River,	20		
Rowland Creek,	41		
Zion,	18		
Total by churches,.		$ 59 13	
Total by individ.,..		99 49	
Totals,	722	$ 158 62	$ 22

North Dakota, Eastern Montana and Western Canada. Membership 1497.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Battle Creek, Can.,	52	$ 20 80	$ 40
Bethany,	21		
Berthold,	37	129 00	2 49
Bowden Valley,	18	27 50	1 53
Brumbaugh,	71	18 46	26
Cando,	165	223 81	1 36
Carrington,	47	34 45	73
Egeland,	86	50 70	59
Englevale,	12		
Fairview, Can.,	39	9 50	24
Flora,	41		

Glasston, Mont.,	20	13 20	66
Golden Willow,	27	27 72	1 03
Irricana,	47	58 95	1 25
James River,	60	5 20	9
Kenmare,	50	55 25	1 11
Medicine Lake, Mont.,	69	84 77	1 23
Minot,	40	33 40	84
Milk River Valley,	28	33 10	1 18
Pleasant Ridge, Can.,	60		
Pleasant Valley,	53	55 65	1 05
Pleasant Valley, Can.,	45	3 25	7
Ray,	49	12 50	26
Rock Lake,	53	57 00	1 08
Salem,	75	15 00	20
Sharon, Can.,	65	10 25	16
Surrey,	65	50 70	78
Turtle Mountain,	15		
Valley, Mont.,	25		
Williston,	48	56 20	1 17
White Rock,	14		
Total by churches,.		$1086 36	
Total by individ.,..		497 40	
Totals,	1497	$1583 76	$1 06

Northeastern Ohio. Membership 2775.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Akron,	100	$ 137 76	$1 38
Ashland City,	120	55 66	46
Ashland-Dickey,	220	80 55	37
Black River,	100	174 41	1 74
Bristolville,	15		
Canton Center,	87	71 42	82
Canton City,	60	27 55	46
Chippewa,	195	72 10	37
Danville,	140	133 97	93
East Nimishillen,	290	254 34	88
Freeburg,	60	104 98	1 75
Goshen,	20		
Greenwood,	40		
Hartville,		1 00	
Jonathan Creek,	100	10 00	10
Loudonville,	20	3 50	18
Mahoning,	100	27 00	27
Maple Grove,	185	81 62	44
Mohican,	53	18 00	34
Mt. Zion,	30	15 00	50
Owl Creek,	100	48 25	48
Reading,	150	6 25	4
Springfield,	175	56 85	32
Sugar Creek,	185	63 50	34
Tuscarawas,	40	5 00	13
West Nimishillen,	95	30 20	32
Wooster,	95	157 71	1 66
Total by churches,.		$1636 62	
Total by individ.,..		341 47	
Totals,	2775	$1978 09	$ 71

Northwestern Ohio. Membership 1775.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Baker,	40	$ 99 52	$2 49
Bellefontaine,	46	81 14	1 76
Black Swamp,	29	6 20	21
Blanchard,	67	33 28	50
Blue Creek,	40	4 85	12
County Line,	65	6 15	9
Deshler,	26	50	2
Eagle Creek,	90	133 86	1 49
Fairview,	34	4 30	14
Fostoria,	91	63 88	70
Greenspring,	54	37 00	69
Lick Creek,	100	140 02	1 40
Lima,	75	80 50	1 07
Logan,	98	99 36	1 01
Marion,	24	5 00	21
Maumee,	50	12 00	24
Poplar Ridge,	120	35 93	30
Portage,	25	15 30	61
Richland,	60	1 50	3
Rome,	32		
Ross,	31	7 05	23
Sand Ridge,	25	16 15	65
Silver Creek,	174	136 38	78
Sugar Creek,	255	388 19	1 52
Sugar Ridge,	8		
Swan Creek,	49	29 00	59
Toledo,	36		
Wyandot,	31	20 89	67
Total by churches,.		$1457 95	
Total by individ.,..		356 25	
Totals,	1775	$1814 20	$1 02

Southern Ohio. Membership 6069.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Bear Creek,	154	$ 427 08	$2 77
Beaver Creek,	50	12 00	24
Beech Grove,	91	32 85	36
Brookville,	210	111 71	53
Casstown,	21		
Charleston,	23	5 64	25
Circleville,	98	8 45	9
Covington,	525	56 50	11
Donnells Creek,	227	104 99	46
East Dayton,	43	26 69	62
Eversole,	157	40 12	26
Ft. McKinley,	125	50 49	40
Greenville,	206	116 25	56
Harris Creek,	257	90 62	35
Hickory Grove,	166	202 77	1 22
Lexington,	17		
Loramie,	60	29 35	49
Lower Stillwater,	100	76 43	76
Lower Miami,	100	89 00	89
May Hill,	6		
Marble Furnace,	10		
Middle District,	85	45 43	53
New Carlisle,	220	176 93	80
Newton,	215	135 78	63
North Star,	95	6 81	7
Oakland,	200	72 72	36
Painter Creek,	206	204 44	99
Palestine,	59	23 00	39
Pleasant Valley,	80	42 68	53
Pittsburg,	245	79 67	33
Poplar Grove,	135	130 14	96
Prices Creek,	180	166 60	93
Rush Creek,	42	35 00	83
Salem,	350	779 69	2 23
Stone Lick,	32		
Strait Creek,	40	8 00	20
Sidney,	175	35 00	20
Sugar Hill,	115	42 51	37
Trotwood,	176	220 00	1 25
Troy,	60	3 50	6
Union City,	135	48 00	36
Upper Twin,	170	18 36	11
West Dayton,	248	50 79	20
West Wilton,	160	71 95	44
Special Support,		600 00	
Total by churches,.		$4475 94	
Total by individ.,..		412 24	
Totals,	6069	$4888 18	$ 81

Oklahoma, Panhandle of Texas and New Mexico. Membership 1081.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Antelope Valley,	61		
Aylesworth,	28		
Big Creek,	114	134 91	1 18
Clovis,	6	29 61	4 94
Elk City,	35		
Guthrie,	36	11 00	31
Hoyle Creek,	31		
Indian Creek,	55		
Monitor,	60		
Mt. Hope,	12		
New Oak Grove,	29	12 00	41
North Star,	21		
Panhandle of Texas,	30		
Paradise Prairie,	56		
Pecos Valley,	29	26 75	92
Pleasant Home,	11		
Pleasant Plains,	66		
Prairie Lake,	53	3 00	6
Red River,	30		
Sunshine,	18	20 00	1 11

Thomas,	130	91 36	70
Turkey Creek,	13		
Union Center,	32		
Washita,	125	113 19	91
Total by churches,		$ 441 82	
Total by individ.,		148 72	
Totals,	1081	$ 590 54	$ 55

Idaho and Western Montana. Membership 752.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Boise Valley,	74	$ 123 28	$1 67
Bowmont,	40		
Clearwater,	42	34 00	81
Flathead Valley,	11		
Lost River Valley,	10		
Moscow,	60		
Nampa,	70	10 00	14
Nezperce,	126	76 48	61
Payette Valley,	126	49 14	39
Twin Falls,	98	225 64	2 30
Weiser,	50	33 69	67
Winchester,	45	10 20	23
Total by churches,		$ 562 43	
Total by individ.,		59 10	
Totals,	752	$ 621 53	$ 83

Washington. Membership 776.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Centralia,	60	$ 111 50	$1 86
East Wenatchee,	113		
Mt. Hope,	46	6 42	14
North Yakima,	76	22 75	30
Olympia,	46	8 20	18
Omak,	9		
Seattle,	34	120 45	3 54
Spokane,	32		
Stiverson,	21	80	4
Sunnyside,	75	17 90	24
Tacoma,	32	8 30	26
Tekoa,	18	2 00	11
Wenatchee,	181	89 41	49
Wenatchee Park,	33	11 35	34
Total by churches,		$ 399 08	
Total by individ.,		212 00	
Totals,	776	$ 611 08	$ 79

Oregon. Membership 388.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Albany,	24		
Ashland,	36	$ 17 00	$ 47
Bandon,	11	1 00	9
Bend,	15		
Mohawk,	23	13 00	57
Myrtle Point,	127	56 57	44
Newberg,	25	59 35	2 37
Portland,	46	56 50	1 23
Rogue River,	18		
Weston,	41	50	1
Williams,	22		
Total by churches,		$ 203 93	
Total by individ.,		27 75	
Totals,	388	$ 231 67	$ 60

Eastern Pennsylvania. Membership 6016.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Annville,	135	$ 67 00	$ 50
Chiques,	275	120 69	44
Conestoga,	219	97 44	43
Conewago,	112	47 54	42
Elizabethtown,	306	327 40	1 07
Ephrata,	224	152 80	68
Fairview,	149	62 87	42
Harrisburg,	95	89 96	95
Hatfield,	130	154 15	1 19
Indian Creek,	166	126 18	76
Lancaster,	225	144 90	64
Maiden Creek,	42	152 37	3 63
Mechanic Grove,	40	30 77	77
Midway,	270	120 73	44
Mingo,	125	73 25	59
Mountville,	350	114 44	33
Norristown,	45	74 11	1 65
Peach Blossom,	85	315 22	3 71
Reading,	88	17 86	20
Ridgely,	145	33 27	23
Schuykill,	80	10 95	14
Shamokin,	27	16 20	60
Spring Creek,	422	209 82	50
Springfield,	80	13 56	17
Spring Grove,	77	16 46	21
Springville,	265	86 84	33
Swatara, Big,	289	121 37	42
Swatara, Little,	330	75 47	23
Tulpehocken,	400	351 00	88
West Greentree,		120 94	
West Conestoga,	370	245 58	66
White Oak,	450	155 57	35
Special Supports,		300 00	
Total by churches,		$4046 71	
Total by individ.,		184 60	
Totals,	6016	$4231 31	$ 70

Middle Pennsylvania. Membership 4684.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Albright,	81		
Altoona,	426	$ 158 00	$ 37
Ardenheim,	55	5 18	9
Artemas,	60	7 28	12
Aughwick,	220	3 30	2
Bellwood,	93		
Claar,	225	16 65	7
Carson Valley,	60	17 00	28
Clover Creek,	285	294 36	1 03
Everett,	155	60 60	39
Fairview,	212	52 01	25
Huntingdon,	414	356 20	86
Hollidaysburg,	50	10 00	20
James Creek,	42	8 00	19
Juniata Park,	225	3 55	2
Lewistown,	270	264 66	98
Leamersville,	90	15 00	17
New Enterprise,	274	63 59	23
Raven Run,	68		
Roaring Spring,	210	34 63	16
Riddlesburg,	60	2 80	5
Spring Run,	178	59 26	33
Snake Spring,	253	47 36	19
Stonerstown,	129	5 76	4
Tyrone,	97	73 38	76
Warriors Mark,	30	2 50	8
Woodbury,	276	136 05	49
Yellow Creek,	146	29 36	20
Special Supports,		300 00	
Total by churches,		$2026 48	
Total by individ.,		181 84	
Totals,	4684	$2208 32	$ 47

Southeastern Pennsylvania, New Jersey and Eastern New York. Membership 1689.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Amwell,	70	$ 24 00	$ 34
Bethany,	125		
Brooklyn,	115	19 50	17
Brooklyn, Italian,	30	10 10	34
Coventry,	182	189 50	1 04
Geiger Memorial,	100	61 00	61
Germantown,	128	58 78	48
Green Tree,	300	83 24	28
Parkerford,	105	117 71	1 12
Philadelphia, First,	400	517 97	1 29
Royersford,	100	44 35	44
Upper Dublin,	34	43 00	1 26
Harmonyville,		5 00	
Total by churches,		$1174 15	
Total by individ.,		59 40	
Totals,	1689	$1233 05	$ 73

Southern Pennsylvania. Membership 4888.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Antietam,	780	$ 845 10	$1 08

Back Creek,	250	64 63	26
Buffalo,	50		
Carlisle,	50	24 00	48
Chambersburg,	84	30 28	36
Codorus,	300	141 81	47
Falling Spring,	200	18 00	9
Hanover,	89	29 25	33
Lost Creek,	250	51 63	20
Lower Conewago,	175		
Lower Cumberland,	239	86 79	37
Marsh Creek,	100	43 05	43
Perry,	50	4 00	8
Pleasant Hill,	150	18 00	12
Ridge,	102	55 00	54
Sugar Valley,	150	3 00	2
Upper Cumberland,	225	48 75	22
Upper Conewago,	300	170 88	57
Upper Codorus,	275	102 30	37
Waynesboro,	702	53 00	8
York,	367	211 05	58
Total by churches,.		$2000 52	
Total by individ.,..		353 01	
Totals,	4888	$2353 53	$ 48

Western Pennsylvania. Membership 6338.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Berlin,	151	$ 22 80	$ 15
Bolivar,	40		
Brothers Valley,	300	251 22	84
Chess Creek,	47	3 50	8
Dunnings Creek,	72	37 50	52
Elk Lick,	120	39 50	33
Georges Creek,	100	43 39	43
Glade Run,	160	20 81	1 23
Greensburg,	145	22 55	16
Greenville,		15 02	
Indian Creek,	125	12 00	10
Jacobs Creek,	230	29 88	13
Johnstown,	510	104 21	20
Ligonier,	36	13 75	38
Maple Glen,	80	57 58	72
Manor,	120	189 95	1 58
Markleysburg,	200		
Meyersdale,	373	112 33	30
Middle Creek,	583	148 56	25
Montgomery,	81	17 86	22
Morrellville,	250		
Mt. Union,	150	23 66	16
Pittsburgh,	150	23 62	16
Plum Creek,	120	60 11	50
Pleasant Hill,	100	3 00	3
Quemahoning,	365	456 64	1 25
Red Bank,	100	56 25	56
Rockton,	90	17 00	19
Rummel,	175	166 46	95
Shade Creek,	175	166 46	95
Scalp Level,	300	341 69	1 14
Summit Mills,	166	63 33	38
Ten Mile,	24	2 00	8
Trout Run,	50	16 75	34
West Johnstown,	650	116 87	18
Windber,		32 31	
Special Supports,		600 00	
Total by churches,.		$3288 56	
Total by individ.,..		223 62	
Totals,	6338	$3512 18	$ 55

Tennessee, Alabama, Mississippi, and Kentucky. Membership 1614.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Bailey Grove,	27		
Beaver Creek,	40	22 30	56
Bristol,	22		
Cedar Grove,	128	6 95	5
Cumberland,	40		
French Broad,	110	8 00	7
Fruitdale,	50	1 00	2
Knob Creek,	200	50 01	25
Limestone,	50	32 65	65
Meadow Branch,	75	39 00	52
Midway,	40		
Mountain Valley,	120	56 35	47
New Hope,	120	11 20	9
Oneonta,	30	9 00	30
Oakland,	40		
Pleasant Hill,	85	27 60	32
Pleasant Mount,	30		
Pleasant View,	150	16 53	11
Pleasant Valley,	50	12 00	24
Piney Flats,			
Walnut Grove,	40		
Whitehorn,	125		
White Shoals,	8		
Wolf Creek,	22		
Wayne,	12		
Total by churches,.		$ 292 59	
Total by individ.,..		1268 76	
Totals,	1614	$1561 35	$ 97

Texas and Louisiana. Membership 341.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Bethel,	26	$ 3 75	$ 14
Ft. Worth,	31	18 78	61
Live Oak,	14		
Manvel,	70	193 35	2 76
Nocona,	62		
Pleasant Grove,	12	5 00	42
Portland,	15	10 00	67
Roanoke,	111	75 35	68
Total by churches,.		$ 306 23	
Total by individ.,..		142 00	
Totals,	341	$ 448 23	$1 31

First Virginia. Membership 2473.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Allegheny,	9	$ 1 00	11
Bethel,	29	9 25	32
Bluefield,	19	8 70	46
Chestnut Grove,	177	24 50	14
Cloverdale,	210	461 03	2 20
Copper Hill,	240	7 23	3
Crab Orchard,	43		
Daleville,	220	377 55	1 72
Greenbrier,	20		
Jeters Chapel,	22		
Johnsville,	50		
Monroe,	35		
Mt. Joy,	150		
Oakvale,	60	1 89	3
Peters Creek,	265	192 00	72
Pleasant Valley,	163		
Roanoke City,	475	249 57	53
Saunders Grove,	43		
Smiths Chapel,	20	9 00	45
Troutville,	223	399 41	1 79
Furnace Chapel,		5 00	
Total by churches,.		$1746 13	
Total by individ.,..		795 79	
Totals,	2473	$2541 92	$1 03

Second Virginia. Membership 1684.

Barren Ridge,	150	$ 103 05	$ 69
Bridgewater,	347	442 51	1 28
Chimney Run,		4 03	
Crummets Run,	208		
Elk Run,	128	38 71	30
Lebanon,	125	48 10	38
Middle River,	300	82 84	28
Mt. Bethel,			
Mt. Vernon,	32	138 68	4 33
Moscow,			
Pleasant Valley,	174	168 10	97
Sangerville,		295 10	
Spring Creek,			
Staunton,	50		
Summit,	140	54 37	39
Valley Bethel,	30	16 69	56
Rileyville,		16 35	
Total by churches,.		$1408 53	
Total by individ.,..		151 08	
Totals,	1684	$1559 61	$ 93

First West Virginia. Membership 1722.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Allegheny,	104	$ 12 50	$ 12
Bean Settlement,	70		
Beaver Run,	145	78 36	54
Capon Chapel,	79		
Cheat River,	40		
German Settlement,	390	405 96	1 04
Greenland,	120	28 38	24
Harmon,	70	138 95	1 99
Knobley,	200	2 00	1
New Creek,	35		
North Fork,	40		
Old Furnace,		9 00	
Red Creek,	99		
Sandy Creek,	65	182 75	2 81
Seneca,	45		
Tearcoat,	120	20 00	17
White Pine,	100	17 03	17
Total by churches,		$ 894 93	
Total by individ.,		47 28	
Totals,	1722	$ 942 21	$ 55

Second West Virginia. Membership 409.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Bethany,	50	$ 11 07	$ 22
Brady Gate,	13		
Beans Chapel,	50		
Mill Creek,	42	40	1
Mt. Zion,	20	1 35	7
Pleasant Valley,	29		
Ryerson Station,	20		
Shiloh,	140		
Valley River,	45		
Pleasant View,			
Total by churches,		$ 12 82	
Total by individ.,		44 84	
Totals,	409	$ 57 66	$ 14

Cuba.

Congregations.			
Omaja,			
Total by churches,			
Total by individ.,		$ 1 00	
Totals,		$ 1 00	

India. Membership 1130.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Ahwa,	64		
Anklesvar,	429		
Bulsar,	177		
Dahanu,	25		
Jalalpor,	27		
Pimpalner,	25		
Vada,	13		
Vali,	98		
Vyara,	272		
Total by churches,			
Total by individ.,			
Totals,	1130		

Denmark and Sweden. Membership 227.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Denmark,	89	$ 43 76	$ 49
Sweden,	138		
Total by churches,		$ 43 76	
Total by individ.,			
Totals,	227	$ 43 76	$ 19
Unknown,		$ 132 83	

Northern Virginia. Membership 3664.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Brocks Gap,	75		
Cooks Creek,	300	$ 160 67	$ 54
Flat Rock,	216	155 13	72
Green Mount,	375	171 31	46
Harrisonburg,	94	41 96	45
Lower Lost River,	215	5 30	2
Linville Creek,	240	44 30	18
Mill Creek,	500	329 50	66
Mt. Zion,	525		
North Mill Creek,	65		
Pleasant View,	140		
Powels Fort,	50		
South Fork,	50		
Salem,	70	3 38	5
Timberville,	179	227 31	1 27
Unity,	210	50 23	24
Upper Lost River,	240		
Woodstock,	120	18 05	15
Special Supports,		310 00	
Total by churches,		$1517 14	
Total by individ.,		364 23	
Totals,	3664	$1881 37	$ 51

Southern Virginia. Membership 1998.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Antioch,	215	53 32	$ 25
Angels' Rest,			
Bethlehem,	300	58 11	19
Beaver Creek,	100	290 92	2 91
Blackberry,			
Burks Fork,	77	10 90	14
Christiansburg,	46		
Coulson,	102	1 00	1
Fraternity,	140		
Germantown,	200	26 08	13
Mt. Hermon,	30		
Mt. Jackson,			
Pleasant Valley,	125	10 10	8
Pleasant Hill,	80	12 70	16
Red Oak Grove,	100	40 66	41
Smiths River,	133	12 25	9
Snow Creek,	35		
Spray,			
St. Paul,	40		
Swan Creek,	24		
Tomco,	130	28 52	22
Walkers Well,	35		
White Rock,	86	3 59	4
Special Support,		300 00	
Total by churches,		$ 848 15	
Total by individ.,		6 75	
Totals,	1998	$ 854 90	$ 43

Eastern Virginia. Membership 1186.

Congregation.	No. Memb.	Amt. Ch. 1915.	Per Capita.
Belmont,	18	$ 2 00	$ 11
Bethel,	81	5 27	7
Fairfax,	208	88 82	43
Locust Grove,	60	6 55	11
Manassas,	80	52 55	53
Madison,	85		
Midland,	95	37 87	40
Mine Run,	19	2 28	12
Nokesville,	369	112 77	31
Rappahannock,	46		
Trevilian,	49	16 25	33
Mt. Carmel,	126	3 26	3
Total by churches,		$ 317 51	
Total by individ.,		66 49	
Totals,	1186	$ 383 90	$ 32

A SUMMARY BY STATE DISTRICTS

State District.	Member-ship.	No. Ch.	No. Giv.	Amt. by Ch.	Amt. by Individ.	Total Amount.	Per Capita.
Arkansas,	232	12	2	$ 19 70	$ 16 85	$ 36 55	15
Northern California,	1048	16	13	1169 53	62 90	1232 43	1 18
Southern California,	1511	20	14	2696 44	766 13	3462 57	2 29
W. Colo. and Utah,	267	4	2	54 02	112 00	166 02	62
No. Illinois and Wis.,	2499	29	25	3759 33	265 15	4024 48	1 61
Southern Illinois,	2304	30	23	1794 40	152 90	1947 30	85
Middle Indiana,	4246	42	36	3229 79	318 09	3547 88	84
Northern Indiana,	5074	46	42	3335 88	369 56	3705 44	73
Southern Indiana,	2702	36	24	1334 19	256 27	1590 46	59
Middle Iowa,	1306	17	13	2327 16	387 43	2714 59	2 08
Northern Iowa,	1611	21	17	2152 69	183 05	2335 74	1 45
Southern Iowa,	758	12	10	783 47	119 10	902 57	1 19
Northeastern Kansas,	1599	22	16	1077 67	124 90	1202 57	75
NW. Kans. & NE. Colo.,	1014	17	12	563 76	156 13	719 89	71
Southeastern Kansas,	645	13	10	281 88	90 80	372 68	58
SW. Kans. & SE. Colo.,	1566	22	20	1520 26	736 46	2256 72	1 44
Eastern Maryland,	2191	16	14	1830 26	211 95	2042 21	93
Middle Maryland,	1692	9	6	773 22	54 60	827 82	49
Western Maryland,	507	6	4	106 76	14 00	120 76	24
Michigan,	1343	25	19	688 30	230 29	918 59	68
Middle Missouri,	593	13	11	521 69	124 90	646 59	1 09
Northern Missouri,	762	10	8	492 62	125 85	618 47	81
Southern Missouri,	537	15	11	158 74	24 00	182 74	34
Nebraska,	1143	21	12	1479 23	237 03	1716 26	1 50
N. & S. Car., Ga. & Fla.,	722	23	7	59 13	99 49	158 62	22
N. D., E. Mt. & W. Can.,	1497	31	24	1086 36	497 40	1583 76	1 06
N. E. Ohio,	2775	27	24	1636 62	341 47	1978 09	71
N. W. Ohio,	1775	28	25	1457 95	356 25	1814 20	1 02
Southern Ohio,	6069	44	39	4475 94	412 24	4888 18	81
Okla. & N. Mex.,	1081	24	9	441 82	148 72	590 54	55
Idaho and W. Mont.,	752	12	8	562 43	59 10	621 53	83
Washington ,	776	14	11	399 08	212 00	611 08	79
Oregon,	388	11	7	203 92	27 75	231 67	60
Eastern Pennsylvania,	6016	32	32	4046 71	184 60	4231 31	70
Middle Pennsylvania,	4684	28	25	2026 48	181 84	2208 32	47
SE. Pa., N. J. & E. N. Y.,	1689	13	12	1174 15	59 40	1233 55	73
Southern Pennsylvania,	4888	21	19	2000 52	353 01	2353 53	48
Western Pennsylvania,	6338	36	33	3288 56	223 62	3512 18	55
Tenn., Ala., Miss. & Ky.,	1614	25	13	292 59	1268 76	1561 35	97
Texas and Louisiana,	341	8	6	306 23	142 00	448 23	1 31
First Virginia,	2473	21	13	1746 13	795 79	2541 92	1 03
Second Virginia,	1684	17	12	1408 53	151 08	1559 61	93
Northern Virginia,	3664	18	11	1517 14	364 23	1881 37	51
Southern Virginia,	1998	23	12	848 15	6 75	854 90	43
Eastern Virginia,	1186	12	10	317 51	66 49	384 00	32
First West Virginia,	1722	17	10	894 93	47 28	942 21	55
Second West Virginia,	409	10	3	12 82	44 84	57 66	14
Cuba,					1 00	1 00	
India,	1130	9					
Denmark and Sweden,	227	2	1	43 76		43 76	19
Unknown,				132 83		132 83	
Totals,	93048	980	730	$62531 28	$11185 45	$73716 73	$0 79

AT CHURCH NEXT SUNDAY

"If I knew you and you knew me,
How little trouble there would be!
We pass each other on the street,
But just come out and let us meet
At church next Sunday.

"Each one intends to do what's fair,
And treat his neighbor on the square;
But he may not quite understand
Why you don't take him by the hand
At church next Sunday.

"This world is sure a busy place,
And we must hustle in the race,
For social hours some are not free
The six weekdays, but all should be
At church next Sunday.

"We have an interest in our town,
The dear old place must not go down;
We want to push good things along,
And we can help some if we're strong
At church next Sunday.

"Don't knock and kick and slam and slap
At everybody on the map,
But push and pull and boost and boom,
And use up all the standing room
At church next Sunday."

—The Scottish Chronicle.

WHAT AN AMERICAN SAW IN ASIA*

I saw a million handkerchiefless children.

I saw hundreds of villages in which the community handkerchief, modern sanitation, was absolutely unknown.

I saw glittering Oriental cities, the pride of the East, and under the shining lacquer and gold paint I saw suffering and filth and want such as no man can describe.

I saw rotting bodies, empty minds, naked souls.

I saw Disease, stalking up alleys, wading ankle-deep through garbage to enter the doors of the people.

I saw, in one land, the stains of parental vice on the skin of two out of five of the children.

I saw a mother selling her babies that their older brothers might not die of starvation.

I saw pallid factory girls of twelve and even ten years of age, who worked thirteen hours a day, seven days a week, standing constantly while at work, and received a pittance of a third of a cent per hour. This, moreover, in a mill advertised as the "model factory of the Orient"!

I saw things which I have not the heart to set down and you would not have the heart to read.

I saw life in its lowest terms.

AND YET—

I saw love in its highest terms.

I saw Christ yearning over Asia.

I saw the response of Korea to that yearning. A nation turning to Christianity at the rate of three thousand conversions a week!

I saw the dawning of a new China, not in the political kaleidoscope, but in the spiritual changes which have led to the abolishment of opium, have brought six thousand of China's strongest leaders to accept Christ, and induced idol-makers to turn to the making of busts for show windows because their old business has proved unprofitable.

I saw a three-hundred-year-old statue of Buddha, and almost in its lap an impertinent three-year-old automatic telephone booth. The ancient religions of the East are being found wanting and cast aside.

I saw the mission schools from which the Chinese Government has selected the first ten girls to be sent to American colleges under the Boxer Indemnity Fund. They were the best-equipped ten that could be found in China. All were graduates of mission schools; all were Christians.

I saw hundreds of closed shops on Sunday. Neighboring them I saw hundreds of open shops, consuming all the Sunday business. Every closed store was owned by a Christian—not a "rice Christian," but a real Christian, whose pocket had no rule over his conscience.

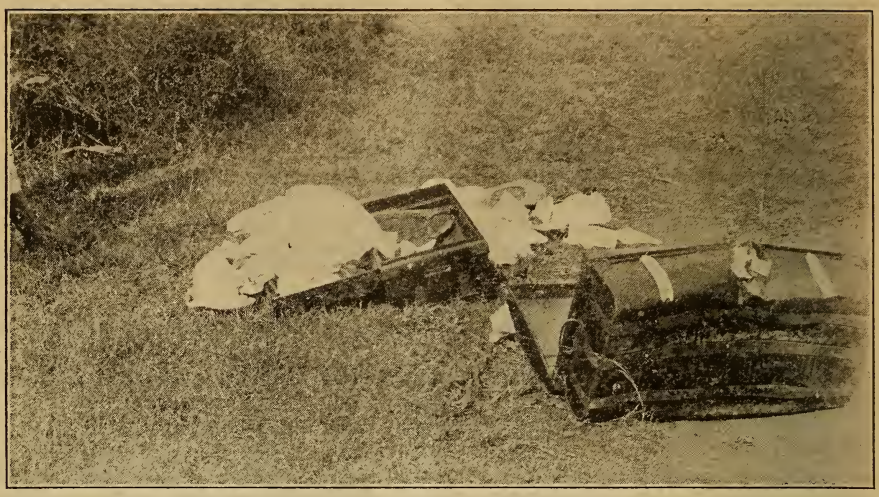
I saw a beaten man board our ship at Wuhu and heard him tell of the crushing overburden of medical work that had killed his predecessor and was killing him.

I saw everywhere undermanned hospitals, undermanned schools, undermanned churches; a missionary force powerful in quality, petty in quantity.

I saw Asia, sore, ragged and dull, with her foot on the threshold of the house of Christ, hoping for an invitation to enter.

I saw, upon returning to America, a rich and happy nation, eager and generous to a fault, but unthinking, storming the movie theater, swallowing the lump in their throat for pity of the ragged child in the play—WHILE ASIA WAITS.

*Adapted and abridged by Missionary Review from the World Outlook for June.



The Way They Do It in India. Our Trunk and Clothes, Just as We Found Them.

SNAPSHOTS FROM INDIA

S. Ira Arnold.

A CERTAIN writer states that the Indian missionary traveling may be recognized by his tin trunk and his bedding rolled in a striped carpet, and thus it is we have traveled many times in India.

When not traveling our famous trunks were kept under the bed for storing surplus articles of various kinds. They might be seen through the north bedroom door and had doubtless attracted the attention of some one who was curious to know what they contained, for why should the sahib keep iron trunks under his bed? Certainly for no other reason than to safeguard his money.

One morning as I arose, the house boy coming hastily said, "Sahib, why is your pocket [meaning suit case] out in the back yard?" I went with him and there was the suit case, that had been empty, lying open and wet with dew. Upon looking we found that both tin trunks were gone. All three had been taken from under our bed while we slept. Tracks showed that they had gone by way of the public road to—who knows where! They were filled with clothing, mostly new, and we regretted the loss. The news spread, every one about knew of it, and at such times all are interested and sympathetic. Search was made but nothing found and we had about become resigned to the situation. But an hour later the boy who cares for the goat reported that the missing trunks were at the far end of the field south of the house. We followed him and there they were, battered and open, and clothing scattered on the ground, but nothing missing. They had contained no money, and to wear European clothing would mean to be caught, so the poor fellows got nothing but stained characters for all their trouble.

Will you not pray that we may be able to help these poor people out of their extreme poverty of body and soul?

Anklesvar, India.

THE SUPREME GURU WHO WASHED THE FEET OF HIS DISCIPLES

IN one of the large villages of Bengal, some Christian people have opened a dispensary for women and children. Among the patients one morning was a woman with a sore on her foot. The English lady-doctor called to one of the nurses and said: "Sister, please wash this woman's foot while I get the medicine ready." A few minutes later the doctor went into the room where the patient was having her foot washed, and found the woman in tears. "What is the matter?" she asked. "Does the hot water hurt your sore foot?"

"It is not that," replied the woman, "but she whose feet *I* ought to wash, and then to drink the water, is washing *my* feet! Her kindliness stirs my heart and I can not keep back my tears."

The fact was that the Bengali nurse was a Brahmin woman who had become a Christian. The patient was a Hindu of low caste, and when she saw a Brahmin woman stooping willingly to touch and bathe her dust-stained foot, she was deeply moved. She forgot that the nurse was a despised Christian, and in her gratitude and wonder she could not restrain the tears from rolling down her cheeks and kept saying: "She whose feet *I* ought to wash and then to drink the water, is washing my feet!"

Now listen, and I will tell you another story, and when you have heard it you will understand why the Brahmin woman, when she became a disciple of Jesus Christ, was willing to wash the feet of the humble peasant woman.

You have heard of Jesus Christ, probably. He was the best and holiest Teacher that ever lived. He claimed to be, and Christians believe Him to be, the Son of God. He laid aside His glory and assumed the form of a man, being born as the Son of a poor woman. He bore all the sufferings and hardships and sorrows that we have to bear, though He never sinned as we sin. Through the power of God He cured the sick, healed the blind and even raised the dead. Yet because He was holy, and reproved sin and hypocrisy, wicked men hated Him, and at last put Him to a cruel death.

This Divine Teacher, Jesus, had twelve disciples, who followed Him wherever He went, and listened to His teaching. One day, as they sat at a meal together, these disciples began to dispute as to which of them was the greatest, and the most worthy of an honorable post. Jesus listened for a time in silence, then He rose and fetched a vessel of water, as a servant would do. Then He knelt before each disciple in turn and carefully washed his feet. One of the disciples said: "Teacher, Thou shalt not wash my feet." Jesus said: "If I do not wash thee, thou hast no part with Me."

When Jesus had finished washing His disciples' feet He sat down again and said to them: "If I, your Master, have washed your feet, you ought to wash one another's feet. I have given you an example that you should do as I have done."

Truly, Jesus has given us a wonderful example. If we followed it, the world would be a very different place. There would be no wars, no dacoities, no lust, no deeds of cruelty, no envious disputes. We should all be willing to wash one another's feet. The Brahman would not shrink from touching the sweeper or the leather worker. The sweeper would not mock at or envy the Brahman. We should live like

brothers and sisters, loving God as our Father and treating one another as we should wish others to treat us. Alas, we do not follow Jesus. The best of us give way continually to sin. Like passengers struggling to get into an already well filled tram, we each seek our own advantage, and do not care what happens to our neighbors.

But what did Jesus mean when He said, "If I do not wash thee thou hast no part with Me"?

The words have a hidden meaning. If Jesus does not wash our souls from the soil of sin, we can never truly follow His example and become loving and lowly and holy as He was. I mentioned that those who hated Jesus put Him to a cruel death. He gave His life willingly. He gave Himself as a sacrifice for our sins. "The blood of Jesus Christ, God's Son, cleanses us from all sin." His death is the supreme pavanivarana. Through faith (bhakti) set on Him we obtain release (mukti). He is willing to wash our souls from sin. Oh, how great is the love of Jesus! Does not the thought of it bring the tears to our eyes? He invites us to come to Him. He is waiting to wash our sore, sin-soiled soul. He says, "Come unto Me all ye that labor and are heavy laden and I will give you rest." "Him that cometh unto Me I will in no wise cast out." —*Indian Bookman.*

A MISSIONARY'S LETTERS TO HER BROTHER IN SCHOOL

III

Dear Brother Boy:

Can it be possible that I may see you before the year is up? How these few years have rolled around!

I was glad you graduated with such high honors. Dear me, I shall be almost afraid of you, John ————, A. B., A. M., Ph. D., D. D. What a handle to your name!

Well, boy, the handle will mean this to you among the educated heathen—it will give you prestige. When your wife, that is to be, visits the judge's wife she will be sure to ask, "Has your husband a degree?" Poor little woman does not know what a degree means more than it is something her husband got in school that places him, and her as his wife, above their neighbors. She can have plenty to eat, plenty of jewelry and the other women stand in awe of her because her husband is a "degree wallo."

They will listen to you and her more readily and particularly so since you have several. Then the schoolboys will come in and see your diplomas on the wall. They will read them out loud to "show off" their English and soon it will be noised abroad that you are a "big degree wallo" and you can reach them more easily.

But, boy, remember this: Keep pretty quiet about what preparation you have made when among your own countrymen. I know you are not proud, you are just glad you were blessed with health so you could prepare as you did and thus make yourself more useful. We are always glad when the well prepared come out, but it isn't all in having a lot of degrees. The new missionary is sized up quite thoroughly. Dr. Brown said, "The new missionary is a necessary nuisance." It is about true. I think I was a *nuisance* of the *nuisances* when I look back over my first year.

The best plan for the new missionary is to "lay low and say nothing." He may talk about the weather, and even then he will probably blunder.

He comes so full of enthusiasm that he is almost to the bursting point. That is good for *us* so long as he keeps pretty quiet. He can not understand us slow moving old timers. He feels like going out and smashing the hideous old idols. He wants to rush out and talk to the people, but he is tongue tied, and what a blessed thing it is too that he has to be here quite awhile before he can speak to them! He can not understand at all why we do not do more. "Just wait," he thinks, "when I get this language if I don't show these old bearded fellows something." Well, if he thinks that to himself or his wife no harm done, but it wouldn't be wise for him to think out loud.

"Then just look at these servants! The very idea of Americans having a 'parnee wallo,' a 'bullock wallo,' and a lot of other wallos. Tillie and I will do our own work. See if we don't."

They study and study and study and sometimes they begin to wonder if after all they may not have made a mistake by coming. They seem to belong to only the ordinary class here. Why, in school they were both leaders. They were District pets, they were looked up to so much. It is discouraging and they may just feel a little discouraged. Then the pundit scolds because they do not sound the gutturals correctly. "The very idea!" Tillie says. "You a teacher of Latin and Greek and then have to be reprimanded by that fellow with his queue who sits there on the chair with his knees to his chin and picking his toes. I would not stand for it." But it is best to listen to the teacher. You want to make him give a reason for this and for that. He can not do it any more than you can tell him why you spell the word for cutting grass the same way you do the word which tells where you put the hay. Better just be meek and do as he says in most cases.

By telling you all this I want you to see that it is not education alone that makes the successful missionary. Be humble, be patient, be willing to learn. The first year is a hard one, and the way to make it easier is to keep eyes and ears open and mouth pretty well shut. Make all the decisions and plans and resolutions you want but keep them strictly in your own family. Later on you will be glad.

No one who has been a special favorite or pet at home need to expect it here. We do not have time for pets.

Two and three families often live in the same house. It is said no house is big enough for two families. You just make up your mind it must be big enough for your family and another if necessary. Here is where your brushing up against different kinds of people will be a help to you. Having lived in school dormitories with men of all sorts of dispositions and proving yourself congenial will be of much value to you. Being congenial is one of the greatest virtues for the foreign missionary.

What good is your A. B., A. M., Ph. D., if you can not live peaceably with those about you? Do you see the point? Do not come with a chip on your shoulder. You will quite probably get it knocked off crossing the ocean and here too if you put it back on again. If you see us with any please don't try to knock it off.

Do you think a missionary is not human? We have our faulty dispositions. Most of us are queer but me, and I sometimes fear I am a little so myself. Determine right now that you will be congenial. I wish often and often that I had had advice along this line. Please remember that after all sensitiveness is often selfishness.

Oh, yes, there is something else I want to tell you.

I have seen and heard of people who began to eat less and some would fast because they wanted to learn to be good missionaries.

Now don't you get any foolish notion like that. You must eat to keep up strength. You will find that when the new missionary does not eat well all the motherly ones here will be getting alarmed. Do not come with any food fads. The only good rule is eat what agrees with you and what does not let it alone.

Make up your mind that you will learn to like the food. I remember how I loathed the sight of native bread and now it forms our breakfast. I despised the rice dish at first but now it is delicious. So do not be, as Aunt Betsy says, "persnickety" about your food. You will have a hard time of it if you are. You have heard how Bro. M—— was asked to drink tea strained through a Mussulman's dirty red-bandana handkerchief and how Bro. B—— was given a minnow curry—and the minnows had eyes and tails and insides. Bro. M—— drank his tea like a man, for he could adapt himself to all conditions. Bro. B—— ate the minnow curry and pronounced it delicious. You may get worse than that, so make up your mind to "eat what is set before you, asking no questions for conscience's sake."

We really have splendid food here when we get accustomed to it.

You are not going to live with us. I wish you were, but you go to B—— instead.

I will write again and tell you what to bring along. This is long enough and you still have plenty of time for packing.

Oh, yes, is there going to be a Madam Sahib, did you say? I'm anxious to know soon.

We are all feeling fine.

Your loving sister,

Mt. Hope Church, Washington.

This church is located seventy miles north of Spokane, and is the only church in the east half of this great State that has regular preaching services. Fine climate, lots of fruit, a great open door for the Gospel.

THE FIRST CHINESE BRETHREN SUNDAY-SCHOOL IN SOUTHERN CALIFORNIA.

M. M. Eshelman.

SOON after the option on the Lordsburg Hotel was taken, with a view of opening up an educational institution, a church was organized in 1891, and a Sunday-school begun. Quite a number of Chinese boys were enrolled under the leadership of Bro. Geo. L. McDonaugh and his estimable wife. Some of Bro. McDonaugh's boys were assistants in the way of teachers, and much true joy was observed in the new work. This was the first effort by any of the members of the Church of the Brethren in this region to bring the English language and the Gospel of Christ to the Chinese. I remember that it gave quite an impetus to the feeling that other people were entitled to the good news of spotless salvation. Our Sunday-school was greatly enriched by this acquisition; for it removed the reproach that the "Dunkers," as they were nicknamed, were not disposed to be missionary in spirit and practice.

Had that good beginning been fostered, what might the District of Southern California have reached by this time? It would have brought blessings and rejoicings to many precious souls. I forbear telling why it died. Abundant talent and means were at hand, and it can not be said, as Paul said to the Philippian brethren, "Ye lacked opportunity"; for every needful thing was at hand. Some things could be said about the lack of upkeep, but I forbear. It has a history. Unlike the Danish Mission, it did not become the nucleus for a great work by the Church of the Brethren.

Tropico, Cal.

CHINA NOTES FOR MAY.

Winnie E. Cripe.

The Republican spirit is growing. Troops from the southern provinces who have declared their independence again, are marching toward Peking.

May 28 marked the closing day for both the Boys' and Girls' Schools at Liao Chou as plans were being made both for the teachers and foreigners in charge to attend our annual Conference at Ping Ting Hsien. The schools at this station continue for a couple of weeks.

May 30 and 31, parties consisting of both foreigners and native Christians started from Liao Chou on the three-day journey to Ping Ting. In one of their parties were four Christian women, the first of our sisters from one station to visit another.

We do indeed feel grateful to the sister who has sent us word from Iowa of her purpose to supply funds for erecting the Girls' School building at Liao Chou in the near future.

During the month Dr. Wampler, Sisters Rider and Horning and Bro. Yin, a native evangelist, went on a medical itinerating trip to Niang Tzu Kuan, a point on the railroad nearly forty miles north from Ping Ting. Though most of the road might have been covered by rail, the party rode donkeys that they might preach and heal the sick along the way.

Mrs. Liu, one of the Christian Bible women at Liao Chou, died recently, leaving a little ten-day old baby.

"If we have not enough in our religion to drive us to share it with all the world, it is doomed here at home."

"CONSTANT PROSPERITY" INN

Inns vary greatly in China. The spacious cart inns of the north differ from the smaller hostels in the center and south. Again, in the north the inns on well-traveled main roads are superior to the poor and comfortless resting places found in the mountains. The writer has tried to present a faithful picture of one of the better class inns on a main road of north China.

HERE you are, here you are, come this way," and old Mr. Li, the proprietor of the "Constant Prosperity" Inn at the little town of "Ten Horses," takes the pony from the tired traveler. Forty-five miles of hot and dusty road make the day's work, and X is glad enough to see on the paper lantern swinging over the door, these words lit up by the glimmering candle within, "When you scent our cooking you will stop your cart, when you taste our viands you will alight from your horse."

Following old Li he turns into a large courtyard surrounded by stables and small guest rooms. Travelers are fairly numerous tonight and the innyard presents a busy scene. Tired mules, released from the shafts of heavy carts, are rolling in clouds of comforting dust, carters are mixing bran and straw in feeding troughs, two or three small boys run around with hot water for washing and drinking purposes, and guests are unrolling bedding and eating their evening meal. "Here's your room, teacher, hurry up there with a lamp!" and X is ushered to a small door opening into his room for the night. How the Chinese delight in honorifics! A little red paper with grandiloquent motto atones for much dirt. Over the door is pasted the inscription, "May everything meet your desires," and inside on the wall are the words, "Every time you lift the head may you see happiness," and "The princely man sleeps peacefully." Let us take a look around the room. It is very small and almost empty. The floor is of hard, black mud, the walls are also mud, the window is papered with leaves from an old account book, guaranteed to keep out a maximum of light and air and get washed to a pulp when the rain sets this way. Never mind! a pen knife when mine host's back is turned will remedy the lack of ventilation. The ceiling, once white paper, is now black with dirt and smoke and hangs in flapping festoons, showing the black rafters above. A rickety table minus one leg is propped against the wall opposite the door, and with a small bench completes the furniture. The greater part of the room is taken up with a brick platform or "k'ang" about two feet high and covered with straw matting. A flue runs underneath this "k'ang" and these warmed brick beds are quite a feature of life in North China in the severe winters. On this platform you will spread your rugs and seek to woo sleep, with what success remains to be seen. Behind the door is swept a heap of refuse; egg shells, peanut shells, bits of watermelon peel, waste paper, cigarette ends, tea leaves, and accumulated dirt make a goodly pile. On the walls are scores of curious dark smudges; these mark the battle ground where exasperated guests have wrought havoc with the vermin in which most inns abound.

Supper is ready, consisting of a bowl of hot dough strings sprinkled with ground red pepper and washed down with a basin of boiling water. Sometimes eggs can be obtained at one-third of a cent each, and in the better class inns pork, mutton, and vegetables in season.

The Chinese are a friendly people; two soldiers drop in from a near-by guardhouse and are glad to receive tracts. Hearing of the presence of a

foreigner a man brings a sick child; the little girl is suffering from a large boil on the neck, and they go off initiated into the mysteries of a bread poultice. Another man comes for help, but his trouble is more obscure and he must take a trip of one hundred miles if he wishes to see the nearest foreign doctor.

But little quiet can be obtained even though it is late and guests are trying to sleep in their hot, stuffy rooms. There are nearly fifty horses, mules and donkeys feeding all around the courtyard, and the crunching of grain, the kicking and squealing of fighting animals, with the shouting of carters, make the night anything but restful. And within, invisible foes swarm on the brick "k'ang." This is not by any means the least hardship of travel in the East, and restless, wakeful tossings at night give but poor preparation for long, hot days on the road.

You catch the familiar neigh of the pony and get up to find his fodder being stolen by a large grey mule. This is a common occurrence, as the muleteers often untie their largest and most vicious animals at night, trusting that they will filch a meal from the troughs of others. After hunting up the driver, Yang, who is snoring on a heap of cotton bales, you make him produce a halter and tie up the offender—for the present.

Morning at last, and once again "Constant Prosperity" is a scene of bustle and confusion. Old Li himself brings hot water in a small iron basin and proceeds to reckon the account: room, 5 cents; supper 3 cents; horse feed, 14 cents; tip for hot water, 3 cents; making a total of 25 cents, or one English shilling.

X leaves a large, colored Scripture poster which the landlord promises shall be put up in the kitchen. Li: "Must you go?" X: "I have troubled you." Li: "Please go slowly." X: "I'll call on return journey." And turning out into the one little street of "Ten Horses" he commences another day's travel. —*China's Millions.*

WANTED.

I want a Gospel, not a creed!
I want to know where I can find
A refuge in the hour of need,
A sure repose for heart and mind.
I want a message from on high,
Glad tidings that will comfort give,
And teach a man the way to die,
And, harder still, the way to live!

I want a pastor, not a priest—
A man of God, who knows my state;
Who is not loftier than the least,
Nor yet inferior to the great.
A man with music in his voice,
Whose sympathies are broad and deep;
Who will rejoice when I rejoice,
And weep with me if I should weep.

Mean is the plea that raises doubts,
Unsettling minds that have not skill
To fathom all the ins and outs
Of sovereign grace and man's free will!
Tell me if God will pardon sin,
And by His power its fetters break,
Transfigure trial and discipline,
And bless me for His mercy's sake.

—F. W. Fitt.

A PRAYER.

Bertha A. Brunskill.

A mission, O God, wilt Thou give us today,
A mission for those who are strong;
Too thick the loiterers stand by the way,
Too many say "Help us along."

We know of Thy justice, Thy mercy, and grace,
Thy power to cleanse a lost soul;
Thy care when one from the fold is away,
So we plead, O Lord, keep us whole.

There is so much of weakness, dear Father, and all
Seem to falter when some go wrong,
That our poor hearts ache when we hear the call
Of a brother bound down with a thong.

A mission, dear Lord, wilt Thou give us today;
A mission for those who are strong,
For, trusting Thy grace every step of the way,
We'll anchor mid heaven's glad throng.

Amen.

THE TESTING OF A CONVERT FROM ISLAM

THREE years ago, on a holiday in the hills, I met the sister of my munshi, a very charming Mohammedan girl, who, in her wealthy father's house, had been taught English. Her brother, the munshi, had become a Christian, and was very anxious that his sister should come under further Christian influence. Ultimately Zaneb Bi came to ——— and taught in the school, while her husband—for, of course, she was married!—worked as a trader.

We were together for nearly a year; then ill-health made the continuance of her work as a teacher impossible. At irregular intervals I heard from her; then through her brother came the news of her baptism in the presence of her husband. Though the latter consented, the family had been kept in ignorance of the step—and a letter has just come from Zaneb Bi herself, from which I can not refrain from quoting:

"My mother-in-law died suddenly, and my father-in-law sent for my husband and myself, so we came here. The old man was kind to me. But four days ago an aunt and other relatives visited us, and asked me:

"'What is the matter with you, and what devil has got hold of you, that you never say your namas [prayer] five times a day, and why don't you read your Koran to obtain merit for your mother-in-law; can't you even do so much for her?' Then they asked Tara [the little daughter] to say *kalmas* [the Moslem Creed]. I kept quiet. I knew that Tara does not know any *kalmas*.

"They asked her again, 'Tara Begum, don't you know any *kalmas?*' Then my little girl said, 'Yes, I know.' She began to sing loudly, 'Gentle Jesus, meek and mild, look upon a little child.'

"I have taught her this hymn. The relations could not understand, and said, 'Ah! they have taught her to sing Feringi songs.' Afterwards my father-in-law came. Tara ran to him, saying, 'Dada jee, will you give me sweets if I sing a nice song?' He was pleased and made her sit on his lap and asked her to sing. She began to sing the same, 'Gentle Jesus.'

"His face became purple with anger, and he told her to stop at once, and asked her, 'Who has taught you this song?' He knows English quite well. Tara said, 'Mother taught me; she says Jesus will love me if I am a good girl, and He gave His life for me, and I must say prayers like this.' She knelt down and closed her eyes and said, 'Our Father, Who art in heaven.'

"My father-in-law was so angry he dragged her up and slapped her, and said, 'If you ever say that again, I will kill you.' Then he turned to me and said: 'Are you not ashamed? This must be your Kafir brother's teaching. I can not trust the child to you.' So since that day he is teaching her himself from the Koran, and she is learning very fast.

"Dear Miss Sahiba, I am in such perplexity. In a few months she will be a little Mohammedan. I am helpless. What should I do? How long can I close my mouth? I shall and will confess Christ before them all. My husband wants me to keep it secret and do as his relations want me to do. He says when his father opens a shop for him he will take a separate house, and then we can have an easy life.

"But, Miss Sahiba jee, I think it is the devil who is tempting me through my husband. Something in my heart says it is wrong to do so. I can not become a hypocrite for my husband's sake; he thinks and cares for the shop and the money.

"I will rather give my life-blood than pretend that I am a Mohammedan. I

don't care for all the nice clothes and jewelry my father-in-law has given me.

"I am ordered now never to write letters, not even to my brother. Second, read Koran every morning and evening and say prayers five times a day with my sister-in-law. Third, observe purdah, even from a little boy. He says, if you don't do all this, it will be the worse for you. And now I am afraid it will be worse for me. The old man has dismissed the servant woman.

"Dear Miss Sahiba, advise me what I should do."

Poor Zaneb Bi, it is very hard to know what to advise her. If she openly confesses that she is a Christian, very possibly it seals her doom. Poisoning is no mere phantom. Her little Tara may be taken away from her. Or both may be spirited away and hidden where I could never again have a chance of hearing from her. And Zaneb is barely twenty. I wait in uncertainty for further news, and think of her with a burdened heart.—*London Chronicle.*

THE VOICE OF CHRISTIANITY

"Is Christianity a Failure?"

I have not failed, though men dispute, deride
And bandy futile words of praise and blame;
I know them not; their wisdom I disclaim
Who flout my laws and set my truth aside,
When have I taught them hate and greed and pride?
To light their torches at my holy flame
And set the world on fire? To kill and maim
Their fellow-men for whom my Founder died?
I have not failed, though I am put to shame,
Though I am scorned and doubted and denied;
I have not failed, though they may sanction claim
By whom afresh the Christ is crucified;
Though kings go forth to battle in my name
I have not failed, for—I have not been tried.

Why should the world my verity assail
When it has never known me nor my Head,
Nor ever followed where my feet have led,
Nor in its councils let my voice prevail?
Why should the splendor of the cross grow pale?
Not mine the light that turned the heavens red
Before whose rage defenceless women fled,
Nor mine that deadly storm of leaden hail.
Not by war's drums my Prince is heralded,
And though men weigh Him in their paltry scale
And count of little worth the words He said;
Though they may call my Book an idle tale
And say that I am old, out-worn or dead—
I have not failed and I shall never fail.

When men and nations hearken while I speak
And when my laws are taught and understood,
When they shall love their neighbors as they should
And when the strong no more oppress the weak;
When they forego their jealousy and seek
Not for their own but for each other's good;
When on their ancient wrongs they cease to brood
And wrath and vengeance they forbear to wreak,
When violence and rancor are forgot;
When they so keep their faith that though they swore
To their own hurt, yet they shall change it not;
When they have done all this, and still have war,
In blameless honor without stain or spot—
Then they can say I failed, but not before.

—Annie Johnson Flint, in Missionary Witness.

THE DEACON AND HIS DAUGHTER

Selected by W. R. Argabright, Fairview, Mo., and Adapted to Our Needs

"YES," said the deacon, "there's many a man that calls himself honest that never so much as inquired what amount of debt heaven's books are going to show against him. I've learned that. There were years in my life when I hardly gave a cent to the Lord without begrudging it, and I've wondered since what I'd ever have talked about if I'd gone to heaven in those days, for I couldn't talk about anything else than bargains and money-getting here, and those wouldn't have been suitable subjects up yonder.

"I know I read once about one of the kings of England, Edward I., who had an officer called the lord high almoner, and one of the things that man had to do was to remind the king of the duty of almsgiving. I've thought to myself many a time that it would be well for a good many folks nowadays if they had King Edward's almoner to stir them up to give. Not to the poor only, I mean, but to all the needs of the cause of Christ. There are lots of people besides the children of Israel that need a Moses to say to them, 'It is He That giveth thee power to get wealth.' I've allus thought that was a grand thing in David, when he'd done such a job getting together that pile of gold and silver for the temple, and he just turned to the Lord and said, 'All these things come from Thee and of thine own have we given Thee.' Most men would have wanted a little credit for the pains they had taken themselves.

"Well, in those years I was telling you about, it was dreadful how I cheated the Lord out of His due. Once in a while I paid a little to our church, but I didn't give a cent to anything else. World-wide mission Sabbath was my rheumatiz day, reg'lar, and I didn't go to church. District Mission day was headache day with me, allus, and I stayed away from meetin'. Educational day I'd generally a tech of neuralgy, so I didn't feel like going out, and I stayed at home. Children's Home Finding day I'd begin to be afraid I was going to be deaf, and I oughtn't to be out in the wind, so I stayed indoors; and on the Sabbath for helping the General Sunday School Board and the temperance work, like as not my corns were unusual troublesome, and I didn't feel able to get out.

"Wife wanted to take our church papers once, but I wouldn't hear to it. I told her that was nonsense. I didn't believe any of the apostles took religious papers. The Bible was enough for them, and it ought to be for other folks. And yet I never even thought I wasn't doin' right. I'd come into it sort of gradual, and didn't think much about giving, anyhow, except as a sort of losing business.

"Well, my little girl Nannie was about eight years old then, and I was dreadfully proud of her, for she was a smart little thing. One Sabbath night we were sitting by the fire, and Nannie had been saying her Sunday-school verses and by and by she got kind a quiet and sober, and all of a sudden she turned to me, and says she, 'Pa, will we have to pay rent in heaven?' 'What?' says I, looking down at her kind of astonished like. 'Will we have to pay rent in heaven?' says she again. 'Why, now,' says I, 'what made you think of that?'

"Well, I couldn't get out of her for a long time what she did mean. Nannie didn't know much about rent, anyway, for we'd never had to pay any,

livin' in our own house. But at last I'd found out that she'd heard some men talking about me, and one of them had said, 'Well, he's bound to be awful poor in the next world, I reckon. There ain't much of his riches laid up in heaven.' And as the only real folks that Nannie'd ever known were some folks down at the village that had been turned out of doors because they couldn't pay their rent, that's what put it into Nannie's head that maybe I'd have to pay rent in heaven.

"Well, wife went on and talked to Nannie and explained to her about the many mansions in our Father's house, you know, but I didn't listen much. I was mad to think that Seth Brown dared to talk about me in that way, and right before Nannie, too! I fixed up some pretty bitter things to say to Seth the next time I met him, and I wasn't very sorry to see him the next day in his cart. I began at him right off. He listened to everything that I sputtered out, and then he said, 'Well, deacon, if you think the bank of heaven's got anything in it for you, I'm glad of it, but I've never seen you making any deposits,' and then he drove off.

"Well, I walked over to my blackberry patch, and sat down and thought and the more I thought the worse I felt. I was mad at first, but I got cooler and I thought of World-wide Mission Sabbath and the rheumatiz, and District Mission Sabbath and the headache, and Educational day and neuralgy, and the Children's Home Finding day and the corns, till it just seemed to me I couldn't stand it any longer. And I knelt right down there in the berry patch and said, 'O Lord, I've been a stingy man if ever there was one, and if ever I do get to heaven, I deserve to pay rent sure enough. Help me to give myself and whatever I've got back to Thee.'

"And I believe He's helped me ever since. 'Twas pretty hard work at first, getting to giving. I did feel pretty sore over that first dollar I slipped into the collection plate, but I've learned better now. And I mean to keep on giving 'as unto the Lord' till I go to that heaven where Nannie's been well nigh these twenty years,"—*Reprinted from a Methodist church paper.*

THE UNSELFISHNESS OF JESUS

Robert E. Speer.

THINK of the unselfishness of Jesus. I am not speaking of the unselfishness of the incarnation, though that grows ever more marvelous and incomprehensible. I do not see how any reverent man or woman can grow old in human sorrow and experience without standing each day with fresh wonder before the miracle and the marvel of the incarnation. We speak about the agony of Christ's death. It was deliverance to Him. The agony of Christ's life here on earth was not in the end of it, but in the continued endurance of it while He lived, hedged in with the standards of our moral life with all the fresh high judgments of Heaven in Him. In Browning's "Karshish" is the story of Lazarus come back from the grave to live still among people who are bound to this present world, while Lazarus, perforce, must move about among them carrying always in his heart heaven's standards and visions. Our Lord Jesus had to do that all the time He was here, and the unselfishness of it passes all understanding. When with that infinite stoop of condescension our Lord emptied Himself, buried Himself in a grave that was many times more real to Him than Joseph's clean and new-made tomb, even the grave of our human flesh, and went about amongst us imprisoned in this charnel house of our humanity, there was the real object lesson of unselfishness.

But I am not thinking of that, but of the unselfishness of Jesus' human life, or His carelessness of the little things, the food, and the shelter, and the raiment; of His

contempt for all the things that men counted great, and valuable, and worthy, of the absence of all wilfulness and caprice, the most contemptible and yet the most common marks of selfishness, from His life; the absence of all the self-pride which showed itself in His constant loving forgiveness of men, and that great unselfishness which displayed itself in His contempt of death. It is the one thing in one of our best known lives of Jesus which mars its beauty, that it accuses our Lord of cowardice in Gethsemane, says that He was young, that the thought of death was abhorrent to Him, that the tides of youthful life were running in His veins, and He could not look forward with equanimity to the dark shadows of the grave. Ten thousands of His friends have walked up to the jaws of death without fear. There were two little children in one of the villages near Pao-ting-fu, during the Boxer massacres, who looked right up into the eyes of the Boxers when they came into their village and threatened their lives, asking them if they were believers in the Christians' God, and they replied, "Yes, we are," refusing to deny that they were the Heavenly Father's little children under the edge of the overhanging sword. Was Jesus Christ less brave than these Chinese little children who died for His name? He was not afraid of death in Gethsemane; it was not the death upon the cross from which He shrank; it was death before the cross. He feared that He might not live to die for the world upon the cross; that the agony which He was facing in the garden might so far overtax His vital energies that He would never live to come to the cross; and therefore, as the writer of the Epistle to the Hebrews says, with strong crying and tears He called unto Him that was able to deliver Him from death, and was heard in that He feared. Selfishness of every sort was as distant from the nature of Jesus as the noonday is from the midnight. O friends, so bent upon our ways, so set in all our little caprices of taste, and of judgment, and of opinion, how much we need the great divine unselfishness of Him Who emptied Himself and became of no reputation, and took on Him the form of a servant, and became obedient unto death, even the death of the cross!—From "The Master of the Heart."

THE UNIVERSAL YEARNING FOR GOD

Joseph D. Reish.

THERE are some who believe that certain classes of humanity, those who are low in the scale of civilization, have no worshipful natures, no religion and even no souls; thus placing them on the low level with the brute creation.

The following extract from the book, "The Story of John G. Paton," is here given to show that such a belief is false, even when applied to the aborigines of Australia, who are generally considered as uncivilized as any portion of the human race, but who, as the following reveals, are susceptible to religious principles:

I was pondering over Kingsley's words, about the blacks of Australia being "poor brutes in human shape," and too low to take in the Gospel. . . .

It is easy to understand how even experienced travelers may be deluded to believe that the aborigines have no idols and no religion. One must have lived amongst them or their kindred ere he can authoritatively decide these questions. Before I left Melbourne, for instance, I had met Nathaniel Pepper, a converted aboriginal from Wimmera. I asked him if his people had any "doctors," i. e., sacred men or priests. He said they had. I enquired if they had any objects of worship, or any belief in God. He said, "No! None whatever."

But on taking from my pocket some four small stone idols, his expression showed at once that he recognized them as objects of worship. He had seen the sacred men use them; but he refused to answer any more questions. I resolved now, if possible, to secure some of their idols, and set this whole problem once for all at rest.

At Newstead, on another occasion, I persuaded a whole camp of the aborigines to come to my meeting. After the address, they waited to examine the idols and stone gods which I had shown. Some of the young men admitted that their "doctors" had things like these, which they and the old people prayed to; but they added jauntily, "We young fellows don't worship; we know too much for that!" No "doctors" were, however, in that camp; so I could not meet with them; but I already felt that the testimony of nearly all white people that the "blacks" had "no idols and no worship" was quickly crumbling away.

On returning to Horsham, from a visit to a great camp of the blacks at Wonwondah,

and having purchased, in the presence of witnesses, specimens of their idols from the doctor or sacred man of these tribes, I informed my dear friends, Rev. P. Simpson and his excellent lady, of my exploits and possessions. He replied, "There is a black 'doctor' gone round our house just now to see one of his people who is washing here today. Let us go and test them, whether they know these objects."

Carrying them in his hand, we went to them. The woman instantly on perceiving them dropped what she was washing, and turned away in instinctive terror. Mr. Simpson asked, "Have you ever before seen stones like these?"

The wily "doctor" replied, "Plenty on the plains, where I kick them out of my way."

Taking others out of my pocket, I said, "These make people sick and well, don't they?"

His rage overcame his duplicity and he exclaimed, "What black fellow give you these? If I know him I do for him!"

The woman, looking the picture of terror, and pointing to one of the objects, cried, "That fellow no good! he kill men. No good, no good! Me too much afraid."

Then, looking at me, she said, pointing with her finger, "That fellow savvy [knows] too much! No white man see them. He no good."

There was more in this scene and in all its surroundings, than in many arguments; and Mr. Simpson thoroughly believed that these were objects of idolatrous worship.

And now let me relate the story of my visit to Nora, the converted aboriginal. . . . Accompanied by Robert Hood, Esq., J. P., Victoria, I found my way to the encampment near Hexham. She did not know of our coming, nor see us till we stood at the door of her hut. She was clean and tidily dressed, as were also her dear little children, and appeared glad to see us. She had just been reading the Presbyterian Messenger, and the Bible was lying at her elbow. I said, "Do you read the Messenger?"

She replied, "Yes, I like to know what is going on in the church."

We found her to be a sensible and humble Christian woman, conversing intelligently about religion and serving God devotedly. Next Sabbath she brought her husband, her children, and six blacks to church, all decently dressed, and they all listened most attentively.

At our first meeting I said, "Nora, they tell me you are a Christian. I want to ask you a few questions about the blacks; and I hope that as a Christian you will speak the truth." Rather hurt at my language, she raised her right hand, and replied, "I am a Christian. I fear and serve the true God. I always speak the truth."

Taking from my pocket the stone idols from the islands, I enquired if her people had or worshiped things like these. She replied, "The doctors have them."

"Have you a doctor in your camp?" I asked. She said, "Yes, my uncle is the sacred man; but he is now far away from this."

"Has he the idols with him now?" I enquired. She answered, "No; they are left in my care."

I then said, "Could you let us see them?"

She consulted certain representatives of the tribe who were at hand. They rose, and removed to a distance. They had consented. Mr. Hood assured me that no fault would be found with her, as she was the real, or at least virtual, head of the tribe. Out of a larger bag she then drew two smaller bags, and opened them. They were filled with the very objects which I had brought from the islands. I asked her to consult the men of her tribe, whether they would agree to sell four or five of them to me, that I might by them convince the white people that they had gods of their own, and are, therefore, above the brutes of the field; the money to be given to their sacred man on his return. This, also, after a time was agreed to. I selected three of the objects, and paid the stipulated price. And I have the recorded testimony of "Robert Hood, J. P., Hexham, Victoria, 28th February, 1863," certifying on his honour all that I am here affirming.

Mr. Hood asked Nora how he had never heard of or seen these things before, living so long amongst them, and blacks constantly coming and going about his house. She replied, "Long ago white men laughed at black fellows praying to their idols. Black fellows said, 'White men never see them again!' Suppose this white man not know all about them, he would not now see them. No white men live now have seen what you have seen."

Thus it has been demonstrated on the spot, and in presence of the most reliable witnesses, that the aborigines before they saw the white invaders, were not "brutes" incapable of knowing God, but human beings, yearning after a God of some kind. Nor do I believe that any tribe of men will ever be found, who, when their language and customs are rightly interpreted, will not display their consciousness of the need of a God, and that divine capacity of holding fellowship with the Unseen Powers, of which the brutes are without one faintest trace.

This lengthy extract should cause those who have the opinion that there are brutes in human form to at least reconsider their belief, if not to renounce it entirely; for if "God created man in His own image" and "breathed

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SWEPT IN BY THE TIDE

WHAT IT COSTS.

In a circular letter written from Aurangabad, in the Deccan, on St. Luke's Day (October 18), the Rev. C. W. Thorne says:

"A wealthy young Mohammedan said to me the other day, 'I would much like to become a Christian, but if I do I shall lose my lands and wealth and all my friends. I have read the Bible and believe it to be true, but what can I do? If I am a Christian in heart without being baptized, will not that be sufficient? If I give alms to the poor, and say my prayers to God five times a day, will He not see that I am in earnest and accept me? And if I were to go to Mecca on pilgrimage would not all that count for something?'

"We had to reply sorrowfully, 'No, all that can not save you. You must repent, believe, and be baptized if you would enter the Kingdom of Heaven.' Like the young man in the Gospels, he went away sorrowfully.

"O brethren, do pray for him and many like him in this land of India, who long to follow Christ, but shrink back from the cost."—C. M. S. Gleaner.

LAUNCHING OUT.

Coming from Portland, Maine, on a steamer one night, we ran into a very severe storm. The waves broke through the sides of the vessel, and washed passengers out of their staterooms, and few on board expected to see land again.

We outrode the storm, and in the morning we asked the captain what he did when the storm came on. He replied, "You know that through the day we were sailing along the Massachusetts coast. When the storm came in its fury, I put the vessel out towards the open sea. It was our only hope of safety. Had we stayed near the coast we should have been dashed against the rocks."

For years in my Christian experience I was sailing along the coast. Every storm of temptation dashed me against the rocks and well nigh wrecked me. One night, years ago, I threw out the last bit of cargo that kept me from sailing out into the deep water, and put out for the open sea. Storms come, as before, but every one dashes me nearer the heart of God.—J. W. Bothem.

A VISIT TO A CRIMINAL TRIBE.

Miss P. E. Hooton, of the native State of Bharatpur, gives in her annual letter an account of a visit to the Kanjar Criminal Settlement, the Kanjars being a criminal tribe: "We made a considerable halt at the settlement. The people appreciated our stay. This particular state settlement is managed by the police department. . . . It was quite a new experience for the people to find that there were those who actually and really cared for what they were in themselves and for their welfare in general. . . . One old, thoughtful Kanjar said to our superintending missionary: 'Don't spend your time and strength on us older ones. This disease of crime is consuming us; it has got into our very bones, and we are helpless in its grip. Go to our boys and girls. Now is your chance! Influence our young with your teaching and example, for now they can learn the new lesson. It is too hard for us, for we have grown old in this life.' What pathos in this simple confession and appeal!"—C. M. S. Gleaner.

HOW TO BEAR SORROW.

A Hindu woman, the beautiful Eastern legend tells us, lost her only child. Wild with grief she implored a prophet to give back her little one to her love. He looked at her for a long while tenderly, and said, "Go, my daughter, bring me a handful of rice from a house into which death has never entered, and I will do as thou desirest."

The woman at once began her search. She went from dwelling to dwelling, and had no difficulty in obtaining what the prophet specified; but when they had granted it, she inquired, "Are you all here around the hearth—father, mother, children—none missing?" But the people invariably shook their heads with sighs and looks of sadness, for far and wide as she wandered, there was always some vacant seat by the hearth.

And gradually, as she passed on, the narrator says, the waves of her grief subsided before the spectacle of sorrow everywhere, and her heart, ceasing to be occupied with its own selfish pang, flowing out in strong yearnings of sympathy with the universal suffering, tears of anguish softened into tears of pity, passion melted away in compassion, she forgot herself in the general interest, and found redemption in redeeming.—Rev. F. B. Meyer, in "How to Bear Sorrow."

"In an article concerning the war and missions, The Missionary Review of the World quotes a Moslem teacher in North Africa as saying to a Christian missionary: 'I have been reflecting on this awful war, how the Christians have brought the Mos-

lems from Africa, the heathen from India. the idolaters from Japan, and the Jews, also, to crush another Christian state. Now, in all the history of Islam, you could not find a parallel to the present war, that is, of the Moslems joining hands with the heathen, the idolaters, the Christians, and the Jews to crush another Moslem state. I thought, after what has happened, that you could not refrain longer from publicly becoming a Moslem.'"

WHO CHOSE THE BEST?

In 1839, when Royal Gould Wilder, missionary to India and founder of The Missionary Review of the World, was graduated from Middlebury College he divided first honors with his classmate Foote. Strange to say, both had been born in the same year and on the same day.

Foote became a lawyer and rose rapidly in his profession. He amassed wealth and married a young woman of singular beauty. But in the midst of his prosperity, death took both wife and daughter from him, and overcome with sorrow he blew out his brains.

When Wilder turned from flattering prospects at home to devote his life to India, Foote, his twin-honor man, said to him: "Why bury yourself among the heathen, Wilder?" Wilder worked in India more than thirty years, preached in more than 3,000 cities and villages; scattered over 3,000,000 pages of tracts; gathered into schools over 3,300 children, of whom 300 were girls. Was not his choice the better?—Missionary Review of the World.

MISSIONARY PROGRAM MATERIAL.

Graded for the Sunday-School by Anita B. Ferris.

This is not a book of programs, but it is the material out of which programs can be made. It contains graded material for missionary programs in the beginners, primary, and junior departments of a Sunday-school. The material may also be used for a Sunday afternoon or evening concert, a week-end interdenominational and social evening, or an informal department gathering.

The most of this material is compiled from standard books and Mission Board publications. A part of it is original. It recommends certain good material; it prints some material; and gives many suggestions as to the source from which other valuable material can be obtained.

Miss Anita B. Ferris, the author, is an experienced Elementary Sunday-school worker and has tried out the most of this material in her own Sunday-school, or has known of its use in some other neighboring school.

The book starts with a description of the making of a program, and two specimen programs are given. Then there is a short description of how to use devices to increase interest, followed by a section on missionary hymns and songs with reference to the books where the hymns can be found that are not printed in full. The main body of the book is composed of seven sections as follows: American Indian, Africa, China, India, Siam, Mohammedan lands, South Sea Islands, and General. The General section includes missionary recitations and exercises that are not related to any particular country. The sections on the various countries contain a Bibliography, instructions on the use of costumes, a story or two, and the names of stories that may be used, with reference to the sources of the stories. The material varies for the different countries. The Chinese section gives some of the Chinese Mother Goose jingles, Chinese games, exercises, and a demonstration.

This book is one that will be useful to any person who is looking for good material to be used by elementary pupils. The material is choice, wholesome, well arranged, and well adapted.

Price, cloth, 50 cents, postpaid.

Brethren Publishing House,
Elgin, Illinois.

THE UNIVERSAL YEARNING FOR GOD.

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into his nostrils the breath of life and man became a living soul," surely there is a spark of the Divine within each human being, even though man fell from his original state, which instinctively leads him to worship his Maker. Because of this any man, though steeped in sin, is worth the effort and time it may require to give him a saving knowledge of the Gospel.

Dauntless, Alberta, Can.

THE STUDENT VOLUNTEER

Report of United Student Volunteer Meetings Held at Annual Conference, Winona Lake, Indiana, June, 1916

THE United Student Volunteer Band was unusually fortunate in having the privilege of two very profitable meetings during the Conference this year. On Monday evening, June 12, after a day full of inspiration, we met out in the Island Pavilion for an informal meeting—to get acquainted with the Volunteers from the various schools—and to give all an opportunity to express themselves on several live questions which are facing our United Band. After a devotional preparation for the meeting, the president called the roll by colleges, and nearly every school was represented.

Perhaps the largest problem facing the United Student Volunteers today is that of a traveling secretary. That such a secretary is necessary was unmistakably evidenced by the discussion the question evoked. A student traveling secretary can meet the students of our schools as student to student—a unique place—different from that of the Mission Board Secretary or a missionary. The Y. M. C. A. and Y. W. C. A. traveling secretaries have brought much inspiration into our schools—their visits are welcomed by all the students. So would it be with our own traveling secretary. It would help to unite the schools and keep them in touch with each other. There is a leakage—many of our Volunteers drop out of line somewhere. A traveling secretary

United Student Volunteers, Winona Lake Conference, 1916.

could help meet this condition. Some of our bands are so eager for such a secretary that they have already raised some money for the project. It did not seem advisable, however, to elect such a secretary this year.

The need for a nominating committee which is not provided for in our constitution seemed imperative. The Volunteers voted to give the president the privilege of appointing one. It was suggested that next year the constitution be so amended as to provide for such a committee.

The need of a corresponding secretary—not provided for by the constitution—has also been keenly felt during the past year. It was recommended that the president and secretary-treasurer be at the same school, in order that they may work together more advantageously. The constitution will probably be amended to that effect at our next annual business meeting.

Early on Tuesday morning a large representation of the Volunteers met for the annual business meeting and election of officers.

The nominating committee submitted their report, and the election, by ballot, resulted as follows:

President—Floyd Irvin, North Manchester.

Secretary-Treasurer—Anna Beahm, North Manchester.

1st Vice President—Roy Frantz, Mt. Morris.

2nd Vice President—Samuel Bowman, McPherson.

Corresponding Secretary—Benjamin Summer, Mt. Morris.

The retiring officers wish to thank the Volunteers most heartily for their loyal support, prayers, patience, and faithfulness during the past two years.

May the opening year be the best of our history under the blessings and grace of our Heavenly Father. May it find each Volunteer more devoted to his Christ—and more eager to fill his or her God-planned place in the world.

Lillian C. Manahan, Secretary.

SEARCHING QUESTIONS FOR BORN-AGAIN PEOPLE.

Selected by Lillian Grisso.

1. Do you speak of the faults of others unnecessarily?

2. Do you love to hear others praised when God has worked through them?

3. Can you rejoice to see another succeed when you have failed?

4. In every heart there is a supreme place—a sort of throne. Who sits in yours, an idol, self or God?

5. Can you pretend to love Christ without exerting yourself for the spiritual welfare of those for whom He died?

6. Do you give hard judgment on sins to which you have never been tempted while full of excuses for your own?

7. Do you impute the lower motive in any case of ambiguous conduct instead of hoping all things as love demands?

8. Can you recollect six times in your life that you ever denied yourself to the extent of real inconvenience from love of God?

9. Do you try to find out subjects of sympathy instead of dwelling on and aggravating the points on which you differ from those around you?

10. Do you ever pretend to greater knowledge than you possess? Or take unworthy means to hide your ignorance or appropriate undeserved praise?

11. Can you be said really to believe in God when the presence of a human being is a greater restraint upon your actions than the fact of His all-seeing eye?

12 .Have you thought how much greater is the shame you feel when a sin is discovered than when it is hidden from the knowledge of others, though God saw all the time?

13. Do you get real pleasure from your prayers, reading and meditation on holy things, or do you get through them to satisfy the demands of conscience and are secretly glad when they are over?

3435 Van Buren St., Chicago, Ill.

WEEKLY PRAYER HOUR

R. A. Frantz.

Aug. 6-12.—AHWA, INDIA.

Pray for the workers at Ahwa, Bro. and Sister Pittenger, who have returned to the work in this secluded station among the most ignorant people.

Pray that the native Christians here may have an increased vision of their duty toward their fellow-countrymen.

Pray that those in the schools may always remain humble and ready to serve, no matter where it may be.

Pray for the village and boarding-schools, that they may be very effective in preparing native leaders to carry on the work.

Thank God for the great opportunities in the educational field here, and for that which has already been accomplished.

Pray for a medical helper for this village, where so many sufferers must be turned away unaided.

Aug. 13-19.—UMALLA, INDIA, WITH VALI.

May the Volunteers remember this week our Bro. and Sister Lichty and Bro. and Sister Holsopple in their station at Vali, with its large farm, its schools in the village, its two churches, and the dispensary.

Pray especially for Bro. and Sister Holsopple, who, having been in language study for some time, have come here to take up the work permanently.

Pray for those on the mission farm, that along with their harvest of grain, the natives may be reaping much that will feed their souls.

Pray that every question which arises in the churches may be given due consideration and settled in a way pleasing to the Lord.

Thank God for the dispensary work, and for the further education of the native doctor and his wife.

Aug. 20-26.—VYARA, INDIA.

Praise the Lord for the splendid work which has been done at Vyara by Bro. and Sister Long and Sister Miller during the past year.

Pray for the village and boarding-schools, that the students may have a real joy from the Bible lessons, which are given in the evening.

Thank the Lord for the high standard of these schools, as granted by the government inspector.

Pray for the girls' boarding-school, and for a speedy completion of their school building.

Pray for Sister Miller and her work among the girls and women of the villages. That the older women also may realize the beauty of the Christian life.

Aug. 27-Sept. 2.—THE PROSPECTIVE FIELDS.

Thank God for the ever open doors in China, India, Cuba, South America, Denmark and Sweden.

Pray that the Mission Board in China may secure sufficient workers to open up the large adjoining districts which are calling so insistently for help.

Pray that the Board in India may have wisdom in placing the new workers as they come to them this fall.

Pray that a man and his wife may soon volunteer for the needy field of South America.

Pray for the General Mission Board which has the direction of all of the fields.

Pray for a continual awakening in the churches, especially that the necessary funds may be available to carry on this aggressive work.

Sept. 3-9.—ORGANIZATION OF VOLUNTEER BANDS.

The new school year is soon upon us, and with it comes the renewed opportunity of having the Volunteer Band.

Let us pray that each Volunteer, eager to accomplish the most during this year, may contribute his hearty support from the very first of the year.

Pray for the officers of the bands, that the right leaders may be chosen.

Pray for the organization of new bands.

Pray that all bands may be organized under the United Student Volunteer Movement.

Thank the Lord for so many valiant Volunteers, and pray that through their efforts many new Volunteers may be gained, many messages given, and many lives prepared for the work on the battle-front.

THE LITTLE MISSIONARY

DAVID LITTLE HORSE AND TOMMY SAHIB'S MILK.

NOW, David, be sure that nothing happens to that cow or her calf. Every can of the condensed milk is gone, and we must depend upon the cow for Tommy sahib's milk."

"David" was what Richard Brandon called the bright-eyed, supple Telugu lad who had come in from one of the jungle villages to the mission station, but Guraviah, "Little Horse," was his name in his own home. He stood on the veranda of the bungalow now, making all sorts of faces and motions for little Tommy sahib to laugh at as he cuddled happily in his father's arms.

"Yes, David," added Mrs. Brandon, "you will take good care of the cow, I know, because, why, Tommy-boy would starve if he couldn't have the milk. It will be more than a week before we get any supplies from Kondallore."

Tommy grasped Little Horse's extended forefinger with a squeal of delight as the lad answered: "Yes, mama sahib, I will take the cow where she can find the greenest grass there is; I know the spot, half-way out to my village."

"H'm," mused Mr. Brandon, "that's quite a distance from the station, and I have heard—" he stopped short, and continued: "Ellen, take Tommy for a minute; David, come with me."

He went to the store room of the bungalow and took down a gun that was hanging there, and half a dozen cartridges.

"There," he said, "you take these along and don't be afraid to shoot instantly if you see any wild beast near the cow."

Little Horse smiled faintly as he took the gun.

"I have shot a gun a few times," he said, "but I think I'll take my own trusty spear along, too."

"All right, David. Probably you won't see anything, but when I think what would become of Tommy sahib without the milk it makes me nervous. Well, good-bye; we shall look for you by sunset, or earlier."

"Come on, Sister Cow; come on, Bossy!" called David, and they started along over the road that led away from the bungalow out into the country. David handled the gun as he walked along, taking aim at the palm trees in the distance. "Let's see," he said, "here's the lock, and here's the trigger. Old Kondiah showed me how to fire his gun a year ago; I think I can manage this one all right, though it isn't just the same. Hurry along there, Bossy; I'll show you a place where the grass is a good deal better than that."

The road grew hilly, with rocky cliffs on both sides, and on the left hand they came to a narrow ravine that looked as if it had been blown out of the solid rock. "Turn in here, my ladie; here's the place.

"There," said Little Horse, as he seated himself upon a rock near by, "eat your fill, so that Tommy sahib will have plenty of milk tonight."

He laid his gun and spear upon the rock beside him, and took from his waistcloth a little book. "Might as well study my lesson while I'm waiting," he said, and began to spell out the Telugu words.

"This reading, now, is a big thing," he suddenly spoke out; "and the ma-

ma sahib said I was learning fast. Hi, what's this? This must be the David that Doctor Brandon said I was named from. Well, now, he was a plucky lad. Tended his father's sheep in the field, same as I am tending this cow and calf, and there came a lion, and a bear, and—what's that? Thought I heard something rustle."

David got up, took the spear in his hand, and looked all about among the rocks. "Can't see a thing. Guess I was dreaming, or else that story made me nervous. 'And I went out after him and smote him,'" David read from the little book again. "Wonder what I would do in case—ah-h-h! I did see something whisk around that rock yonder. It's a big leopard, and he's crawling up for a leap at the cow."

He was a handsome fellow as he crouched among the rocks nearer and nearer to the calmly feeding cow; but there was death in every curve of his supple body. Little Horse knew it, and his hand trembled a bit as he took up the gun which he understood so little, and perhaps if there had been no one but himself to consider, might have feared to use it.

But he kept whispering to himself, "Tommy sahib's milk! Tommy sahib's milk!" and his grasp grew steadier as he brought the gun to his shoulder.

The leopard crouched lower, and tightened his muscles for the fatal leap. Little Horse pulled the trigger, and the sharp crack of the rifle rang out.

With an angry snarl the leopard turned, and in spite of his wounded leg he came swiftly toward the rock where David stood.

Again David fired, but failed to hit the leopard. The angry beast was only a few yards away now. David threw down the gun and grasped his long bamboo spear with its sharp iron head.

The leopard sprang upon the rock, but David met him with a thrust that struck home to the breast-bone. The shock threw back the leopard, but did him no great injury. David himself was staggered, and before he could recover his footing the leopard sprang at him again. He jumped backward, but the leopard's claw tore a ragged gash in his arm.

The big beast's broken paw let him down sprawling for an instant upon the rock. In that instant David was upon him, and thrust the sharp spear-head straight to his heart.

The lad's head was dizzy from loss of blood, but he kept saying, "Tommy sahib's milk! Tommy sahib's milk! I musn't fail him."

Then he unwound his turban from his head, and made a first-aid bandage, and tied it around his arm as well as he could with his free arm and his teeth.

Weakly at first, but gaining a little strength as he walked, and as the air grew cooler, Little Horse hunted up the cow and calf and started them homeward. His strength held out till he almost reached the bungalow and then suddenly everything grew dark.

When he came to his senses again he was lying on a couch in the bungalow sitting-room. His arm was skillfully bandaged, just as he had seen Dr. Brandon do such things before.

"There, David," the doctor said, cheerily, "you'll be all right in a few days."

"Did—did Tommy sahib get his milk?" asked Little Horse weakly.

For an answer, Mama Brandon brought Tommy to the couch in her arms, where he was fast going to sleep over his bottle of milk. He opened his eyes, smiled at David, and gurgled, "Gur-gur-livluh."

"He said Guraviah!" exclaimed Little Horse delightedly; "he spoke my name in Telugu!"—*John Chester, in World Wide.*

FINANCIAL REPORT

Winona Lake Conference Offering

Pennsylvania—$4,056.90.

Western District, Congregations.
Johnstown, $110.74; Manor, $62; Summit Mills, $16.50; Montgomery, $7; Trout Run, $6; Middle Creek, $3.46; Georges Creek, $12.17; Berlin-Beachdale, $14.62; Berlin-Garrett, $1.86; Rummel, $27.25; Meyersdale, $20.75; Glade Run, $18.84; Shade Creek, $30; Pleasant Hill, $13.50; Brothers Valley, $112.79; Scalp Level, $71.24; Plum Creek, $17.35; Morrellville, $19.50; Stonerstown, $4.83; Jacobs Creek, $11.38; Greenville, $5.05; Elk Lick, $31.26; Maple Glenn, $26; Viewmont-West Johnstown, $20.31; Roxbury—West Johnstown, $73.11; Greensburg cong. and Sunday-school, $21.72, ...$ 759 23
Sunday-school.
Roxbury-West Johnstown, ... 16 64
Aid Societies.
Scalp Level, $5; West Johnstown, $25, ... 30 00
Walnut Grove Sewing Society, Johnstown, ... 5 00
Individuals.
Elizabeth M. Grosh, $5; Anna E. Osterwise, $1; Lizzie Swartz, $2.50; Lucinda Holsopple, $1, ... 9 50
Middle District, Congregations.
Raven Run, $2; Dunnings Creek, $35.30; Altoona, $63.50; New Enterprise, $45; Woodbury, $80; Spring Run, $14.-81; Hollidaysburg, $8.26; Yellow Creek, $17.63; Lewistown, $58.37; Fairview, $16.21; Ardenheim, $5; Snake Spring, $45.24; Leamersville, $6; Tyrone, $7.70; Clover Creek, $74.55; Everett, $37.94; Roaring Spring, $18.61; Riddlesburg, $5; Carson Valley, $2.56, ... 543 68
Aid Society.
Altoona, ... 20 00
Clover Creek Missionary Society, ... 10 00
Truth Seekers' Class, Altoona, ... 10 00
Individuals.
M. H. Brumbaugh, $7; Jonathan Hoover, $1; An individual, $2, ... 10 00
Eastern District, Congregations.
Maiden Creek, $28.28; White Oak, $52.27; Hatfield, $40.50; Spring Grove, $8; Mechanic Grove, $14; Norristown, $12.84; Chiques, $39.57; Mountville, $60.39; East Fairview, $19.50; Mingo, $30.56; Shamokin, $8; West Green Tree, $27.28; Lancaster, $64.84; Spring Creek, $78.38; Ephrata, $68.25; Harrisburg, $19.10; Midway, $50; Annville, $45.50; Tulpehocken, $70; Elizabethtown, $65.55; Big Swatara, $61.31; Conewago, $64; Conestoga, $30.20; Lititz, $25; Little Swatara, $15.50; Ephrata, $6.75; Ridgely, Md., $16; Elizabethtown College, $27.09, ... 1,048 66
Sunday-schools.
Norristown, $16.72; Stonerstown, Reading, $6; Mingo, $5, ... 27 72
Individuals.
Earl B. Look, $1; H. A. Buffenmyer, $1; Cora E. Hershberger, $1; Sally Hershberger, $1; Solomon Hershberger, $1; Jacob Holsinger, $1; Amelia Nolt, $1, ... 7 00
Southern District, Congregations.
Antietam, $132; Perry, $10.36; Upper Codorus, $70.36; Pleasant Hill, $19; Codorus, $40; Upper Cumberland, $50; Falling Spring, $43 50; Lost Creek, $40; Upper Conewago, $75; Carlisle, $26; Lower Cumberland, $100.47; York, $44; Back Creek, $57.51; Marsh Creek, $15.12; Buffalo, $10; Mercersburg-Back Creek, $5.50; Farmers' Grove Mission, $7.85, ... 746 67
Sunday-schools.
Farmers Grove, $2.35; Waynesboro, $11; Ridge, $6, ...$ 19 35
Individuals.
J. J. Oller, $100; Nora S. Sausman, $5; A brother and sister, $2; Sister Ziegler, $2; Wealthy A. Burkholder, $1, ... 110 00
Southeastern District, Congregations.
First Philadelphia, $350; Bethany-Philadelphia, $48; Geiger Memorial, $15.65; Germantown, $68.80; Coventry, $107; Green Tree, $35; Amwell, $25; Upper Dublin, $30, ... 679 45
Individuals.
Ella G. Famous, $2; Jerry Seese, $2, .. 4 00

Indiana—$3,119.69.

Northern District, Congregations.
West Goshen, $2; Wawaka, $25; Walnut, $35.32; Yellow Creek, $31.15; Wakarusa, $20.75; Camp Creek, $17.05; Blissville, $23; Nappanee, $40.35; Rock Run, $18; Shipshewana, $45.35; First South Bend, $39.61; Second South Bend, $31.-15; Maple Grove, $26.50; Elkhart Valley, $26.30; New Salem, $55.01; Blue River, $31.05; Pleasant Valley, $25.10; Topeka, $7.50; Elkhart City, $44.15; Goshen City, $86.63; English Prairie, $50; Union Center, $93.83; Middlebury, $42; Cedar Creek, $60; Baugo, $6.10; Bethel, $25.60; Bethany, $70.50; Yellow River, $16.78; Pleasant View Chapel, $5.53; Bremen, $20; Ft. Wayne, $6.30; Cedar Lake, $60; North Liberty, $21; Osceola, $5.69; Pleasant Hill, $18; Turkey Creek, $19; Washington, $10; Union and Plymouth, $16.20, 1,177 50
Individuals.
Leroy Fisher, $6.25; Jacob Reiff, $1; Nicholas Waugaman, $1; Individuals, $2.50; Jas. Rothenberger, $5; A Brother, $5, ... 20 75
Middle District, Congregations.
Manchester, $125.54; Somerset, $12.50; West Manchester, $50.50; Roann, $17.06; Salamonie, $53.54; Huntington City, $39.52; Loon Creek, $81; Cart Creek, $7.50; Pleasant View, $9; Pipe Creek, $36.50; Plunge Creek Chapel, $29; Andrews, $3.45; Sugar Creek, $10.16; Hickory Grove, $33.14; Lower Deer Creek, $15.50; Logansport, $6.10; Bachelor Run, $57.36; Monticello, $13.84; Kewanna, $15; Spring Creek, $35.31; Clear Creek, $17; Pleasant Dale, $50; Markle, $16.45; Ogans Creek, $14.17; Upper Deer Creek, $5.40; Walton Mission, $15; Peru, $21.20; Eel River, $46; Beaver Creek, $13.65; Burnettsville, $13.27; North Liberty, $10.86; Huntington (Country), $25; Flora, $1.25; Mexico, $96.51; West Eel River, $56.47, ... 1,053 75
Sunday-schools.
Mexico, $49.22; Copper Creek, $30.76; Manchester College, $52.24, ... 132 22
Aid Society, West Eel River, ... 15 00
Flora Sewing Circle, ... 5 00
Individuals.
S. S. Blough, $2; Geo. W. Tombaugh, $1; Dora Smith, $1; A Sister, 97 cents, . 4 97
Southern District, Congregations.
Pyrmont, $46.05; New Bethel, $3.65; Arcadia, $22; Mt. Pleasant, $10.40; Upper Fall Creek, $9.25; Beech Grove, $7; Anderson, $23.51; Muncie, $19.80; Killbuck, $23.20; White, $30.50; Mississinewa, $46.15; Indianapolis, $23.25; Summitville, $8.51; Four Mile, $48.80; Howard, $27; Plevna, $12.55; Rossville, $49; Fair-

view, $45.84; Kokomo, $9.73; Buck Creek, $18.52; Nettle Creek, $81.49, ...$ 566 20

Sunday-schools.
Brick, $10; White Branch, $4.50; Locust Grove, $25.26; Buck Creek, $15, ... 54 76

Aid Societies.
Brick, $5; White Branch, $10; Locust Grove, $5, ... 20 00

Individuals.
David Minnich, $10.54; Jas. A. Byer and wife, $2; Emma Kilmer, $5.00; Mrs. M. E. Kitch, $5.00; Mary Keller, $1; Mary Himes, $1; A brother, $45, ... 69 54

Ohio—$2,832.78.

Northwestern District, Congregations.
Sugar Creek, $164; Wyandot, $8; Fairview, $2; Bellefontaine, $19; Ross, $8.50; Poplar Grove, $35; Logan, $48.15; Lick Creek, $49.28; Silver Creek, $43.45; Swan Creek, $15; Greenspring, $40; Black Swamp, $3.25; Deshler, $21.50; Lima, $42; Fostoria, $25.04; First Toledo, $8.35; Blanchard, $9.29; Maumee, $6.30; Baker, $50, ... 598 11

Individuals.
Bessie M. Kaylor, $10; John R. Snyder and family, $6; E. H. Rosenberger and wife, $3; Mrs. L. C. Dodge, $1; Unknown, $2, ... 22 00

Northeastern District, Congregations.
Maple Grove, $60.08; Canton, $40; Ashland City, $46.25; Canton City, $23.55; Springfield, $51.37; Reading, $12.58; Jonathan Creek, $31.50; Owl Creek, $30.87; East Nimishillen, $48.62; Akron, $40.25; Wooster, $67.43; Black River, $72; Chippewa, $28.50; Eagle Creek, $13.19; Sugar Creek, $26.18; Ashland (Dickey), $108.70; West Nimishillen, $11; Tuscarawas, $10.25 Mt. Zion, $7; Zion Hill, $17; Bethel-Mahoning, $8.20; New Philadelphia, $21, ... 775 52

Sunday-school.
Freeburg, ... 60 00

Christian Workers.
New Philadelphia, ... 28 50

Individuals.
N. A. Schrock, $75; J. C. Brumbaugh, $5; H. H. Helman and wife, $1; D. J. Culler, $1; Greta Stoffer, Reading, $1; Clara A. Holloway, $1; Amanda Troxel, $1, ... 85 00

Southern District, Congregations.
Newton, $25; Panther Creek, $68.33; New Carlisle, $60; Middle District, $18.55; Palestine, $21; Brookville, $39.75; West Goshen, $65.10; Bear Creek, $87.15; Lower Miami, $36.09; Covington, $50; Sidney, $32.53; Greenville, $39.85; Sugar Hill, $28.96; Rush Creek, $13; Hickory Grove, $58.36; Ft. McKinley, $24.10; Donnels Creek, $24.65; Eversole, $14; Pittsburg, $22.08; Oakland, $52.25; Poplar Grove, $36.78; West Dayton, $56.50; Beech Grove, $8.62; Beaver Creek, $7; Lower Stillwater, $22.25; West Milton, $28.75; Strait Creek, $2.25; Upper Twin, $23.55; Salem, $97.59; Charleston, $5; Springfield City Mission, $8; Bradford and Harris Creek Congs. and Sunday-schools, $50.31; Union City, $16, ... 1,143 35

Sunday-schools.
Union City, $2.34; Price's Creek and Castine, $84.59; East Dayton, $8; Bethel, Salem, $16.37, ... 111 30

Aid Society.
Rush Creek, ... 5 00

Sunbeam Class, Bremen-Rush Creek, 2 00

Individuals.
Mary West, $1; Katie Beath, $1, ... 2 00

Iowa—$1,961.05.

Northern District, Congregations.
South Waterloo, $374.56; Grundy Center, $191.73; Curlew, $45; Cedar, $42; Kingsley, $25.18; Greene, $34.03; Franklin County, $10.57, ...$ 723 07

Individuals.
J. S. Albright, $95; J. A. Wolf, $5; Mrs. G. H. Falkender, $1; Sarah Brallier, $1.50; David Brallier and family, $14; Mrs. Geo. Mills, $1, ... 117 50

Middle District, Congregations.
Dallas Center, $186; Prairie City, $134; Garrison, $108.10; Des Moines Valley, $65; Beaver, $40; Des Moines, $51; Coon River, $45.79; Iowa River, $15; Panther Creek, $85.90; Cedar Rapids, $12.43, ... 743 22

Sunday-schools.
Panther Creek, $23.04; Cedar Rapids, $56.66; Muscatine, $6.56, ... 86 26

Classes.
Character Builders, Muscatine, $2.15; Purity Boys, $1.75; True Workers, $1; Loyal Workers, 35 cents; Primary, $1.01, 6 26

Individuals.
C. E. Goughnour, $10; S. Schlotman and wife, $10, ... 20 00

Southern District, Congregations.
Fairview, $55; South Keokuk, $47.25; Salem, $41.70; North English, $14.07; Monroe County, $10.90; English River, $39.25; Libertyville, $28.92; Franklin, $12; Council Bluffs, $1.65, ... 250 74

Individuals.
Lydia Niswander, $5; Elizabeth Fishel, $5; Mrs. Geo. Replogle, $2; Simon Arnold, $2, ... 14 00

Illinois—$1,482.78.

Northern District, Congregations.
Franklin Grove, $115.35; Chicago, $111.18; Bethany-Chicago, $2; Elgin, $59.25; Batavia, $33.41; Pine Creek, $40; Polo, $21; West Branch, $22; Waddams Grove, $12.90; Rockford, $22; Cherry Grove, $18.50; Shannon, $39.50; Sterling, $35.86; Rock Creek, $10; Hickory Grove, $12.66; Lanark, $55.25; Panther Creek, $16.45; Naperville, $31; Maple Grove, $7; Mt. Carroll, $4; Dixon, $19.53; Salem-Mt. Morris, $10; Silver Creek-Mt. Morris, $33.10; Mt. Morris, $76; Milledgeville, $49.10; Yellow Creek, $27.30; Ash Ridge, $31.25; Chippewa Valley, $3.96,... 919 55

Individuals.
Millard R. Myers, $25; W. H. Puterbaugh, $10; Harvey and Anna Long, $2; Sarah Rice, $10; Mrs. Annetta Yarger, $2; Mary B. Wesner, $1; Merlin Miller, $5; O. E. Gibson, $1; Bessie Feldkirchner, $1; Bethany Students, Chicago, $2.25; Noah Blough, $5; Mrs. A. E. Wolfe, $1; D. Barrick, $1, ... 66 25

Southern District, Congregations.
Oakley, $60.66; Woodland, $58.56; Girard, $36.40; Mulberry Grove, $7.50; Cerro Gordo, $56.20; Macoupin Creek $37.25; Allison Prairie, $7; Lamotte, $18.50; Sugar Creek, $13.26; Decatur, $11.65; Okaw, $75; Champaign, $11.23; Astoria, $20; Big Creek, $7.77; Kaskaskia, $8.60; Hudson, $9.40; Virden, $32, ... 470 98

Aid Society.
Cerro Gordo, ... 10 00

Individuals.
Catherine Blickenstaff, $8; Lydia Mohler, $2; Bennett Snavely, $1; Christenia Bainter, $1; Carrie Hummer, $1; Lizzie G. Hummer, $1; Barbara Perrine, $1; Eunice Baldurn, $1, ... 16 00

Virginia—$1,442.00.

First District, Congregations.
Cloverdale, $100; Troutville, $62; Peters Creek, $55; Chestnut Grove, $40.05; Daleville, $14.25; Roanoke City, $2; Bethel, $4.30, ... 277 60

Individuals.
Alex. Evans, W. Va., $50; W. E. Gilbert, $1; Nannie A. Campbell, $1; Emma Brooks, $1, ... 53 00

Second District, Congregations.
Bridgewater, $100; Summit, $11; Pleasant Valley, $41; Lebanon, $28.25; Middle River, $28.02; Beaver Creek, $25; Barren Ridge, $66.61; Sangerville, $43.16; Mt. Vernon, $17; Elk Run, $13.71, ...$ 373 75
Aid Society.
Elk Run, ... 2 00
Individuals.
Jane Zimmerman and Sister, Beaver Creek, ... 100 00
Eastern District, Congregations.
Nokesville, $61.71; Fairfax, $71.01; Manassas, $11; Midland, $21.51; Locust Grove, $4; Notaway Mission, $17; Madison, $20, ... 206 23
Individual.
B. F. A. Myers, Fairfax, ... 10 00
Northern District, Congregations.
Mill Creek, $82; Flat Rock, $10; Harrisonburg, $16.25; Cooks Creek, $32.70; Greenmount, $59.90; South Fork, W. Va., $8.10; Cedar Grove-Flat Rock, $35; Linville Creek, $20; Montebello, $5.75; Timberville, $36.77, ... 306 47
Aid Society.
Timberville, ... 15 55
Individuals.
L. D. Caldwell, $4; Anna Roller, $2; Mary A. Miller, $1; Mrs. J. P. Strole, $1; John D. Wampler, $1, ... 9 00
Southern District, Congregations.
Bethlehem, $51.50; Red Oak Grove, $22; Coulson, $5; Burks Fork, $2.70, ... 81 20
Individuals.
A. C. Rieley, $5.20; S. H. Miller, Beaver Creek, $2, ... 7 20

Kansas—$1,209.52.

Northwestern District, Congregations.
North Solomon, $29.72; Maple Grove, $10; Dorrance, $2, ... 41 72
Northeastern District, Congregations.
Morrill, $159; Ottawa, $131.20; Abilene, $122.40; Ramona, $49; Chapman Creek, $33.60; Richland Center, $32; Washington, $17.50; Washington Creek, $21.25; Ozawkie, $5; Rock Creek, $11.32; Wade Branch, $17.66; Sabetha, $27.07; Appanoose, $24.25; Olathe, $21.20; Overbrook, $27.70, ... 700 15
Individuals.
J. W. Moser, $15; Mrs. R. A. Moser, $2; Mary E. Towsler, $1; Sarah Brunton, $3; Len Harden, $1; Fonda Harden, $1; H. L. Brammell, $1; Judith Brammell, $1; N. W. Brammell, $5; John Shoemaker and wife, $2; Effie Steffey, $1, ... 33 00
Southwestern District, Congregations.
McPherson, $97.59; Monitor, $40.25; Slate Creek, $43; Newton, $16; Prairie View, $8.76; Kansas Center, $7.50; Peabody, $5.50; Bloom, $15.90; Pleasant View, $16.50; West Wichita, $10.36 Garden City, $5.50; Salem, $13; Hutchinson Mission, $4.05; Larned, $23.30, ... 307 21
Aid Society, Larned, ... 10 00
Individuals.
D. S. Bowman, $10; Elizabeth Mason, $4; A Sister, $11, ... 25 00
Southeastern District, Congregations.
Verdigris, $23.30; Grenola, $9.35; Parsons, $16.84; New Hope, $22; Altamont, $2.20; Paint Creek, $5, ... 78 69
Individuals.
Clement Sell, $1; Laura Hodgden, $2; Fannie Stevens and Mr. Stone, $5.75; Bradford family, $5, ... 13 75

California—$1,112.00.

Northern District, Congregations.
Empire, $76.27; Lindsay, $68; Reedley, $60.19; Raisin City, $31.76; Oak Grove, $23.50; Fresno, $19; McFarland, $11.11; Kerman, $8; Elk Creek, $10; Live Oak, $8, ...$ 315 83
Individuals.
Isabella Myers, $1; A Sister, $10, ... 11 00
Southern District, Congregations.
Lordsburg, $302; Covina, $130; Glendora, $80; Pasadena, $75; Pomona, $22.61; Los Angeles, $82.79; South Los Angeles, $17; Glendale, $25.42; Egan, $20; Long Beach, $12.35, ... 767 17
Individuals.
M. Grace Miller, $5; Belinda Riley, $3; A Sister, $10, ... 18 00

Maryland—$1,053.98.

Western District, Individuals.
Chas. Bubar and wife, $2; Silas Miller and family, $5, ... 7 00
Middle District, Congregations.
Welsh Run, $80.98; Brownsville, $53.25; Manor, $50; Beaver Creek, $25.50; Pleasant View, $201, ... 410 73
Sunday-school.
Pleasant View, ... 75 00
Christian Workers.
Pleasant View, ... 25 00
Sewing Circle.
West End Hagerstown, ... 5 00
Individuals.
A brother, $1; A brother, $1, ... 2 00
Eastern District, Congregations.
Pipe Creek, $125; Meadow Branch, $120; Long Green Valley, $13; Fulton Avenue, Baltimore, $15; Sams Creek, $27.25; Monocacy, $22; Owens Station, $6; Denton, $60.21; Piney Creek, $3; Beaver Dam, $23.12; Washington City, $32; Woodberry, $17.16, ... 463 74
Sunday-school.
Woodberry, ... 6 51
Aid Societies.
Beaver Dam, $5; New Windsor, $5, ... 10.00
Individuals.
Mrs. A. W. Ecker, $10; Scott Y. Garner, $5; Chas. F. Fifer and wife, $10; T. S. Fike, $1.50; Mrs. D. A. Ebaugh, $1.50; Anna M. Bopst, $1; Individuals, Mt. Airy, $20, ... 49 00

Missouri—$457.56.

Northern District, Congregations.
Wakenda, $79; Smith Fork, $68.33; St. Joseph, $21.72; North Bethel, $13.50; Pleasant View, $5; North St. Joseph, $7.15; Rockingham, $69.31, ... 264 01
Sunday-school.
Rockingham, ... 12 66
Individuals.
N. S. Rhodes, $2.50; S. A. Puterbaugh, $2, ... 4 50
Middle District, Congregations.
Spring Branch, $28.45; Mound, $15.78; Prairie View, $15.52; South Warrensburg, $6.25, ... 66 00
Individuals.
Mrs. J. C. Christopher, $15; John M. Mohler, $10; J. M. Elliott and wife, $2; Lutie Holloway, $1; Mary M. Cox, $1, ... 29 00
Southern District, Congregations.
Fairview, $19.25; Carthage, $13; Oak Grove, $2; Shoal Creek, $3.35; Mt. Hermon, $3.90; Cabool, $24.10, ... 65 60
Sunday-schools.
Cabool, $3.56; Greenwood, 73 cents, . 4 29
Individuals.
Nannie A. Harmon, $3; Mrs. N. B. Shollenberger, $1; Clemon Fortner, $1; J. O. Younce and wife, $6.50, ... 11 50

Colorado—$346.41.

Western District, Congregation.
Fruita, ... 13 00

Northeastern District, Congregations.
Sterling, $87.66; Good Hope, $23.50; Denver, $18.35; Colorado City, $23.32, ..$ 152 83
Individual.
Mrs. Albert Bair, ... 3 00
Southeastern District, Congregations.
Rocky Ford, $152.50; Wiley, $21.08; Hartman Mission, $3, ... 176 58
Individuals.
Chas. P. and Anna B. Gottman, ... 1 00

Nebraska—$333.22.
Congregations.
Bethel, $152; South Beatrice, $71.67; Arcadia, $13.83; Kearney, $10.81; Lincoln, $23.07; Omaha, $16; Octavia, $9.89; Beatrice, $15.35; Edison, $1.45; Juniata, $2.70; Falls City, $11.30, ... 328 07
Individuals.
David S. Harvey, $3.15; Mary A. Hargleroad, $1; Wm. McGaffey, $1, ... 5 15

North Dakota—$324.60.
Congregations.
Cando, $68.25; Berthold, $42.50; Golden Willow, $12.19; Bowden Valley, $13.10; Minot, $8; Pleasant Valley, $20.57; Surrey, $10.67; Salem, $10; Williston, $22; Brumbaugh, $5; Ellison, $29.82; Egeland, $15; Kenmare, $23.75, ... 290 85
Sunday-school.
Ray Home, ... 3 75
Individuals.
J. M. Deeter, $10; Mrs. J. L. Hudson, $5; Jos. M. Sadler, Sr., $5; W. E. Burns, $1; Emeline Kenepp, $1; G. M. Rearick, $1; Mrs. C. L. Graham, $1; A brother and sister, $5; Unknown, $1, ... 30 00

Idaho—$266.60.
Congregations.
Twin Falls, $107.52; Nez Perce, $20; Boise Valley, $36; Weiser, $18.75; Payette Valley, $47.60; Clearwater, $9.05; Bowmont, $11.25; Nampa, $14.43, ... 264 60
Individual.
Lizzie Greene, ... 2 00

Michigan—$259.78.
Congregations.
Sugar Ridge, $35.38; Woodland, $35; Saginaw, $5.06; Black River, $3.79; Hart, $5; Long Lake, $28.13; Sunfield, $8; Woodland Village, $30.50; Onekama, $2.50; Zion, $27.07; Shepherd, $10; New Haven, $25.55; Crystal, $9.90; Thornapple, $21, ... 246 88
Sunday-schools.
Thornapple, $3.18; Beaverton, $4.50,.. 7 68
Christian Workers.
Zion, ... 1 22
Individuals.
Philip Probst and wife, $3; Mary Eby, $1, ... 4 00

Oklahoma—$225.47.
Congregations.
Washita, $100; Big Creek, $57.22; Thomas, $25; Guthrie, $8; Elk City, $8; Oklahoma City, $5, ... 203 22
Individuals.
Iva Foster, $7.75; Sam'l Lauver and family, $5; A sister, $9.50, ... 22 25

West Virginia—$178.64.
First District, Congregations.
Sandy Creek, $105.74; Beaver Run, $21.40, ... 127 14
Individuals.
Geo. T. and K. E. Leatherman, $20; Sadie V. Leatherman, $5; W. W. Bane and wife, Beaver Run, $5; Raphael Baker, $1.50; A. W. Ebert, $1, ... 32 50
Second District, Congregation.
Bethany, ... 17 00
Individuals.
W. M. Moreland and wife, ... 2 00

Minnesota—$132.75.
Congregations.
Root River, $57.01; Worthington, $10.60; Deer Park, $14.20; Monticello, $15.92; Lewiston, $13.10; Morrill, $11.92; Hancock, $7.50, ...$ 130 25
Individuals.
Albert Miller, $1; An isolated sister, $1.50, ... 2 50

Canada—$132.60.
Western District, Congregations.
Irricana, $52.05; Battle Creek, $25.50; Pleasant Valley, $27.05, ... 104 60
Individuals.
Walter S. Ullery and wife, $20; Mrs. W. H. Stutsman, $3; Wm. Ardinger, $5, 28 00

Tennessee—$120.92.
Congregations.
Walnut Grove, $10.03; Limestone, $6.85; Pleasant Hill, $20.65; Knob Creek, $11.50; New Hope, $54, ... 103 03
Sunday-school.
Boones Creek, Jonesboro, ... 8 14
Individuals.
Will C. Young, $5; Mrs. M. M. Fine, $2.75; Maggie Satterfield, $1; J. F. Swiney, $1, ... 9 75

Washington—$101.54.
Congregations.
Loomis, $21; East Wenatchee, $19.25; Seattle, $16.91; Centralia, $16; Wenatchee, $13.63; Tacoma, $7.15, ... 93 94
Individuals.
Annetta Yarger, $3.60; E. H. Eby, $2; Mrs. I. R. Ziegler, $1; Amanda Leavell, $1, ... 7 60

Oregon—$71.71.
Congregations.
Portland, $25; Newberg, $27.20; Ashland, $7; Weston, $4.44; Bandon, $3.57, 67 21
Sunday-school.
Mohawk Valley, ... 2 50
Individuals.
M. C. and Mary Lininger, ... 2 00

North Carolina—$65.65.
Congregations.
Fraternity, $9.10; Melvin Hill, $3; Mill Creek, $2.55, ... 14 65
Individuals.
J. H. Shickel and wife, $50; Mrs. W. F. Frisbee, $1, ... 51 00

China—$50.00.
Individuals.
F. H. Crumpacker and wife, ... 50 00

Texas—$40.00.
Congregations.
Manvel, $30; Ft. Worth, $5.50, ... 35 50
Individuals.
Nannie Bonds, $3.50; Lottie E. Carver, $1, ... 4 50

South Dakota—$20.00.
Congregation.
Willow Creek, ... 20 00

Montana—$17.10.
Congregations.
Medicine Lake, $14; Milk River Valley, $3.10, ... 17 10

New Mexico—$13.50.
Congregation.
Miami, ... 13 50

Alabama—$11.00.
Congregation.
Oneonta, ... 11 00

Florida—$8.00.
Congregations.
Zion, $5; Seneca, $3, ... 8 00

Wisconsin—$6.15.
Congregation.
Worden, ... 4 15
Individual.
N. E. Prytz, ... 2 00

Arizona—$2.00.
Individual.
Sallie Boots, ... $ 2 00

Arkansas—$1.30.
Congregation.
Springdale, ... 1 00
Individual.
Eve G. Price, ... 30

Georgia—$1.00.
Individual.
David Horner, ... 1 00

Unknown—$17.25.
Unknown, 25 cents; Unknown, $1; Unknown, $5; Traveler's Check, $10; Unknown, $1, ... 17 25

Total acknowledgment, ... $21.475 45
Loose in Hat, ... 1,658 49

Total for World-Wide, ... $23,133 94

INDIA MISSION.

Maryland—$90.60.
Middle District, Congregation.
Hagerstown, ... $ 90 60

Minnesota—$50.00.
Individuals.
A brother and family, ... 50 00

Pensylvania—$33.00.
Western District, Congregation.
Red Bank, ... 33 00

Total, ... $ 173 60

INDIA ORPHANAGE.

Pennsylvania—$92.00.
Western District, Individual.
Elizabeth Carroll, ... $ 32 00
Eastern District, Sunday-schools.
Lancaster, $20; Midway, $20, ... 40 00
Missionary and Benevolent Society, Lancaster, ... 20 00

Ohio—$50.00.
Northwestern District.
Sunday-school.
Fostoria, ... 25 00
Excelsior Class, Fostoria, ... 25 00

Virginia—$20.00.
First District, Individual.
Mrs. T. C. Denton, ... 20 00

Kansas—$20.00.
Southwestern District, Sunday-school.
Mt. Pleasant, Newton, ... 20 00

Maryland—$16.00.
Eastern District, Sunday-school.
Fulton Avenue, Baltimore, ... 16 00

Illinois—$1.00.
Northern District, Congregation.
Shannon, ... 1 00

Total, ... $ 199 00

INDIA BOARDING SCHOOL.

Pennsylvania—$25.00.
Middle District, Christian Workers.
New Enterprise, ... $ 25 00

Ohio—$5.00.
Southern District, Sunday-school.
West Dayton, Primary, ... 5 00

Total, ... $ 30 00

INDIA HOSPITAL.

Pennsylvania—$27.00.
Western District, Individual.
E. M. Grosch, ... $ 25 00
Southern District, Individual, ... 2 00

Minnesota—$18.65.
Congregation.
Minneapolis, ... 18 65

Total, ... $ 45 65

QUINTER MEMORIAL HOSPITAL.

Indiana—$14.25.
Middle District.
Mexico, Santa Fe, Pine Creek and Peru Convention, ... $ 14 25

Total, ... $ 14 25

INDIA NATIVE WORKERS.

Virginia—$96.89.
Second District, Congregation.
Barren Ridge, ... $ 36 89
Christian Workers.
Forest Chapel, ... 60 00

Ohio—$71.00.
Northwestern District, Congregations.
Eagle Creek, $60; Lime, $11, ... 71 00

Pennsylvania—$28.00.
Southern District, Sunday-school.
Ridge-Shippensburg, ... 28 00

Nebraska—12.00.
Individuals.
J. E. Young and Family, Beatrice,.. 12 00

Total, ... $ 207 89

CHINA MISSION.

Indiana—$152.00.
Northern District, Congregation.
Pine Creek, ... $ 142 00
Middle District, Sunday-school.
Manchester College, ... 10 00

Kansas—$18.05.
Southwestern District, Congregation.
Eden Valley, ... 18 05

Pennsylvania—$16.00.
Southeastern District, Congregation.
Geiger Memorial, ... 16 00

Ohio—$2.00.
Southern District, Congregation.
Salem, ... 2 00

Illinois—$1.00.
Northern District, Congregation.
Shannon, ... 1 00

Total, ... $ 189 05

CHINA ORPHANAGE.

Missouri—$20.00.
Middle District.
Juvenile Class, Spring Branch, ... $ 20 00

Indiana—$11.00.
Middle District.
China Mission Band, South Whitley, 11 00

Ohio—$7.00.
Southern District, Individuals.
Mr. and Mrs. John H. Rinehart, ... 7 00

Kansas—$1.50.
Northeastern District, Congregation.
Abilene, ... 1 50

Illinois—$1.00.
Northern District, Congregation.
Shannon, ... 1 00

Total, ... $ 40 50

CHINA BOYS' SCHOOL.

Indiana—$12.50.
Middle District, Individual.
E. E. Zimmerman, ... $ 12 50

Total, ... $ 12 50

CHINA GIRLS' SCHOOL.

Indiana—$12.50.
Middle District, Individual.
E. E. Zimmerman, ... $ 12 50

Kansas—$1.00.
Northeastern District, Individual.
Lydia A. Barnhart, ... 1 00

Total, ... $ 13 50

LIAO CHOU HOSPITAL—CHINA.

Indiana—$167.75.
Middle District, Congregation.
Flora, ... $ 142 75
Southern District, Individual.
Richard Cunningham, ... 25 00
Illinois—$22.50.
Northern District.
Sister Brunskill's Class, Mt. Morris, .. 22 50
Pennsylvania—$1.00.
Southern District, Individual.
A Sister, Lower Cumberland, ... 1 00
Total, ... $ 191 25

PING TING HOSPITAL.

Virginia—$400.00.
First District, Congregation.
Roanoke City, ... $ 400 00
Kansas—$34.75.
Southwestern District.
McPherson College Y. M. C. A., ... 34 75
Total, ... $ 434 75

CHINA HOSPITAL.

Illinois—$20.00.
Northern District, Congregation.
Elgin, ... $ 20 00
Minnesota—$18.65.
Congregation.
Minneapolis, ... 18 65
Indiana—$17.00.
Middle District, Congregation.
Lower Deer Creek, ... 17 00
Maryland—$4.00.
Eastern District, Congregation.
Sams Creek, ... 4 00
Pennsylvania—$2.00.
Southern District.
An individual, ... 2 00
Total, ... $ 61 65

CHINA NATIVE WORKERS.

Iowa—$100.00.
Northern District.
U. S. Blough and wife, South Waterloo, ... $ 100 00
Total, ... $ 100 00

DENMARK MISSION.

Illinois—$1.00.
Northern District, Congregation.
Shannon, ... $ 1 00
Total, ... $ 1 00

SWEDEN MISSION.

Illinois—$1.00.
Northern District, Congregation.
Shannon, ... $ 1 00
Total, ... $ 1 00

SWEDEN CHURCHHOUSE.

Pennsylvania—$10.00.
Southeastern District, Congregation.
Geiger Memorial, ... $ 10 00
Total, ... $ 10 00

SOUTH AMERICA MISSION.

Illinois—$1.00.
Northern District, Congregation.
Shannon, ... $ 1 00
Total, ... $ 1 00

ITALIAN MISSION—BROOKLYN.

Pennsylvania—$30.50.
Western District, Congregation.
Meyersdale, ... $ 20 00
Southern District.
An individual, ... 3 00
Good Samaritan Class, Waynesboro, ... 7 50
Ohio—$5.00.
Northwestern District, Congregation.
Lima, ... $ 5 00
Maryland—$5.00.
Eastern District, Congregation.
Greenwood, ... 5 00
Illinois—$4.50.
Northern District, Congregation.
Shannon, ... 4 50
Total, ... $ 45 00

SPECIAL SUPPORTS.

Pennsylvania—$300.00.
Middle District, Congregation.
Huntingdon, ... $ 300 00
Ohio—$215.00.
Southern District, Congregation.
Trotwood, ... 215 00
Virginia—$100.00.
Southern District, Congregations.
Brick, $50; Antioch, $50, ... 100 00
Total, ... $ 615 00

Receipts for June, 1916

During June the Board sent out 38,999 pages of tracts.

The General Board is pleased to acknowledge receipt of the following donations to her funds during the month of June:

WORLD-WIDE.

Kansas—$563.53.
Northwestern District, Congregations.
White Rock, ... $ 22 00
Individual.
Jacob Sloniker (marriage notice), ... 50
Northeastern District.
Lowry Children's Day. 2 89
Sale of Meriden churchhouse. 500 00
Southwestern District, Sunday-school.
Slate Creek, ... 7 07
Christian Workers.
Garden City, ... 1 75
Individuals.
L. J. Harter, $2; Amos O. Brubaker, $1; Individuals, $3, ... 6 00
Southeastern District, Congregation.
Mont Ida, ... 18 32
Sunday-school.
Grenola, ... 5 00
Indiana—$58.74.
Middle District, Sunday-school.
Burnetts Creek, ... 11 00
Class No. 10, Salamonie, ... 5 00
A. M. Surplus, Winona Lake, from Committee of Arrangements, ... 5 09
Individuals.
C. I. Myers, $10; Elsie Humbarger, $8; G. L. Wine (marriage notice), 50 cents, 18 50
Southern District, Congregation.
Killbuck, ... 12 15
Christian Workers.
Nobles'ville, ... 4 50
Individuals.
Mollie Peffley, $2; G. W. Hahn (marriage notice), 50 cents, ... 2 50
Pennsylvania—$51.74.
Western District, Christian Workers.
Georges Creek, ... 4 48
Individual.
M. Clyde Horst (marriage notices), ... 1 00
Middle District, Congregation.
Lewistown, ... 8 26
Individuals.
Mrs. Chas. Barnett, $3; Anna H. Sell, $3; Esther H. Smith, $1; Jacob Ebersole, $1; Thos. Harden and family, $1, .. 9 00
Eastern District, Individual.
A Sister. 5 00
Southern District, Individual.
Unknown, ... 1 00
Southeastern District, Congregation.
Brooklyn, ... 23 00
Maryland—$43.10.
Western District, Individual.
Perry Bowser, ... 1 00

Middle District, Congregation.
Broadfording-Welsh Run, ... $ 1 00
Individual.
John D. Roop, ... 1 00
Eastern District, Congregation.
Pleasant Hill, ... 30 00
Sunday-school.
Locust Grove, ... 7 00
Individuals.
Sarah Six, Pipe Creek, $2.60; F. D. Anthony (marriage notice), 50 cents,.... 3 10
Missouri—$34.00.
Middle District, Congregations.
Turkey Creek, $15; Mound Valley, $10, 25 00
Individuals.
David Holsopple, $8; D. Ikenberry and wife, $1, ... 9 00
Iowa—$29.24.
Northern District, Sunday-school.
Greene, ... 16 74
Individual.
D. W. Shock (marriage notice), ... 50
Middle District, Individuals.
Mary E. Loudenslager, $5; O. E. Messamer (marriage notice), 50 cents. 5 50
Southern District, Sunday-school.
South Keokuk, ... 5 00
Individuals.
Brother and Sister Wood. $1; John H. Price (marriage notice), 50 cents, ... 1 50
Nebraska—$18.50.
Congregation.
Pioneer, ... 18 50
Illinois—$16.50.
Northern District, Individuals.
Lizzie Shirk, $1; D. E. Gerdes, $1; C. C. Kindy (marriage notices), $1; Frank N. Sargent (marriage notice), 50 cents; Ezra Flory (marriage notice), 50 cents; I. R. Beery (marriage notice), 50 cents. 4 50
Southern District, Congregation.
Blue Ridge, ... 10 00
Individuals.
G. W. Miller (marriage notices), $1; A Christian, $1, ... 2 00
Ohio—$16.10.
Northwestern District, Sunday-school.
North Poplar Ridge, ... 15 60
Southern District, Individual.
Hugh Miller (marriage notice), ... 50
California—$15.50.
Northern District, Congregation.
Chico, ... 5 00
Southern District, Individuals.
Nancy D. Underhill, $5; Sarah Kuns, $5; Geo. H. Bashor (marriage notice), 50 cents, ... 10 50
Washington—$12.00.
Individuals.
Mrs. A. B. Baker, $2; A brother and sister, $10, ... 12 00
Wisconsin—$10.00.
Individuals.
Jacob Winkler and wife, ... 10 00
Virginia—$3.50.
Northern District, Individual.
D. C. Smucker, ... 1 00
First District, Congregation.
Allegheny, ... 2 00
Second District, Individual.
John S. Flory (marriage notice), ... 50
Tennessee—$2.00.
Individual.
Sallie Harris, Meadow Branch, ... 2 00
West Virginia—$2.00.
First District, Congregation.
Beaver Run, ... 1 00
Individual.
T. B. Digman, ... 1 00
South Dakota—$1.50.
Individual.
A sister, ... 1 50
New Jersey—$1.00.
Individual.
Mrs. Urania J. Dilts, Amwell, ... 1 00
Minnesota—$1.00.
Individual.
Nellie Mechener, ... 1 00
North Dakota—$1.00.
Individual.
E. H. Stauffer, ... $ 1 00
Idaho—$0.50.
Individual.
Fred A. Flora (marriage notice),..... 50
Michigan—$0.50.
Individual.
Daniel Chambers (marriage notice),.. 50

Total for the month, ... $ 881 95
Previously received, ... 2,978 70

For the year so far, ... $ 3,860 65

INDIA MISSION.

Pennsylvania—$7.00.
Middle District, Individuals.
Anna H. Sell, $1; Esther H. Smith, $1, ... 2 00
Southeastern District, Congregation.
Bethany-Philadelphia, ... 5 00
Montana—$3.30.
Christian Workers.
Milk River Valley, ... 3 30

Total for the month, ... $ 10 30
Previously received, ... 110 74

For the year so far, ... $ 121 04

INDIA ORPHANAGE.

Canada—$80.00.
Western District, Individuals.
Walter S. Ullery and wife, ... $ 80 00
Illinois—$46.00.
Northern District, Congregation.
Franklin Grove, ... 16 00
Southern District, Sunday-school.
Centennial, Okaw, ... 5 00
Aid Societies.
Centennial, $5; Cerro Gordo, $20,..... 25 00
Pennsylvania—$37.00.
Southeastern District.
Mothers' Society, First Philadelphia. 32 00
Junior C. E. Society, First Philadelphia, ... 5 00
Indiana—$28.00.
Middle District.
Young Married Class, Salamonie. ... 8 00
Southern District, Christian Workers.
Fyrmont. 20 00
Michigan—$20.00.
Sunday-school.
Woodland. 20 00
Minnesota—$10.00.
Willing Workers Class, Worthington, 10 00

Total for the month, ... $ 221 00
Previously received, ... 452 54

For the year so far, ... $ 673 54

INDIA BOARDING SCHOOL.

California—$56.50.
Northern District, Sunday-school.
Lindsay, ... $ 6 00
Christian Workers.
Oak Grove, ... 13 00
L. S. O. K. Class, McFarland, ... 25 00
Southern District, Christian Workers.
Egan, ... 12 50
Pennsylvania—$5.00.
Southeastern District, Congregation.
Bethany-Philadelphia, ... 5 00
Iowa—$4.00.
Middle District.
Silent Workers, Dallas Center, ... 4 00

Total for the month, ... $ 65 50
Previously received, ... 532 06

For the year so far, ... $ 597 56

INDIA HOSPITAL.

Iowa—$5.00.
Southern District, Individual.
D. E. Rodabaugh. ..... $ 5 00
Pennsylvania—$3.00.
Southeastern District, Congregation.
Bethany-Philadelphia, ... 3 00

Total for the month, ... $ 8 00

Previously received, ... $ 114 50

For the year so far, ... $ 122 50

VALI CHURCHHOUSE, INDIA.

Iowa—$20.00.
Northern District, Individual.
A Sister, Waterloo, ... $ 20 00
Nebraska—$16.00.
Sunday-school.
Bethel, ... 16 00

Total for the month, ... $ 36 00
Previously received, ... 13 40

For the year so far, ... $ 49 40

QUINTER MEMORIAL HOSPITAL.

Virginia—$5.00.
Northern District, Aid Society.
Dayton, Cooks Creek, ... $ 5 00
Iowa—$5.00.
Middle District, Aid Society.
Garrison, ... 5 00

Total for the month, ... $ 10 00
Previously received, ... 88 50

For the year so far, ... $ 98 50

INDIA INDUSTRIAL.

Washington—$2.00.
Individual.
P. A. Michael, ... $ 2 00

Total for the month, ... $ 2 00

For the year so far, ... $ 2 00

INDIA WIDOWS' HOME.

Pennsylvania—$10.00.
Southeastern District, Congregation.
First Philadelphia, ... $ 10 00

Total for the month, ... $ 10 00
Previously received, ... 97 50

For the year so far, ... $ 107 50

CHINA MISSION.

Indiana—$17.36.
Middle District, Congregation.
Flora, ... $ 17 36
Oregon—$15.00.
Individuals.
Mr. and Mrs. W. A. Lett, ... 15 00
Michigan—$3.85.
Primary Class, Shepherd, ... 3 85
Pennsylvania—$2.00.
Middle District, Individuals.
Anna H. Sell, $1; Esther H. Smith, $1, ... 2 00
Colorado—$1.00.
Southeastern District, Individual.
Mrs. Therese Lohmiller, ... 1 00
Nebraska—$0.89.
Individuals.
Sarah McFerren, 64 cents; M. E. Kindig, 25 cents, ... 89

Total for the month, ... $ 40 10
Previously received, ... 236 43

For the year so far, ... $ 276 53

CHINA ORPHANAGE.

Illinois—$20.00.
Northern District, Christian Workers.
Hickory Grove, ... $ 20 00
Pennsylvania—$13.17.
Eastern District, Classes.
Grater Mission Class, Norristown, $11; Class No. 6, Elizabethtown Primary, $2.17, ... 13 17

Total for the month, ... $ 33 17
Previously received, ... 201 21

For the year so far, ... $ 234 38

CHINA HOSPITAL.

Montana—$11.76.
Christian Workers.
Medicine Lake, ... $ 11 76
Arkansas—$2.00.
Individuals.
W. P. and Anna Fiant, ... $ 2 00

Total for the month, ... $ 13 76
Previously received, ... 171 70

For the year so far, ... 185 46

CHINA BOYS' SCHOOL.

Pennsylvania—$5.00.
Southeastern District, Congregation.
Bethany-Philadelphia, ... $ 5 00

Total for the month, ... $ 5 00
Previously received, ... 70 75

For the year so far, ... $ 75 75

CHINA GIRLS' SCHOOL.

Indiana—$5.56.
Southern District, Christian Workers.
Rossville Primary, ... $ 5 56
Pennsylvania—$5.00.
Southeastern District, Congregation.
Bethany-Philadelphia, ... 5 00
Iowa—$5.00.
Middle District, Aid Society.
Garrison, ... 5 00

Total for the month, ... $ 15 56
Previously received, ... 53 49

For the year so far, ... $ 69 05

LIAO CHOU HOSPITAL.

Pennsylvania—$187.79.
Eastern District.
Martin D. Kindig Estate, ... $ 187 79

Total for the month, ... $ 187 79
Previously received, ... 18 00

For the year so far, ... $ 205 79

PING TING HOSPITAL.

Pennsylvania—$187.79.
Eastern District.
Martin D. Kindig Estate, ... $ 187 79

Total for the month, ... $ 187 79
Previously received, ... 21 00

For the year so far, ... $ 208 79

SEATTLE CHURCHHOUSE.

Washington—$2.35.
Individuals, Mt. Hope, ... $ 2 35

Total for the month, ... $ 2 35
Previously received, ... 10 00

For the year so far, ... $ 12 35

ITALIAN MISSION—BROOKLYN.

Virginia—$16.00.
Northern District, Aid Society.
East Mill Creek, ... $ 15 00
First District, Individual.
Lucy Mauzy, W. Virginia, ... 1 00
Iowa—$13.70.
Middle District, Sunday-school.
Robins, ... 13 70
Indiana—$10.00.
Middle District, Individual.
Samuel Anglemyer, ... 10 00
Colorado—$6.00.
Western District, Sunday-school.
Grand Junction, ... 6 00
Pennsylvania—$5.00.
Middle District, Individual.
Mary A. Kinsey, ... 5 00
Arkansas—$2.00.
Individuals.
W. P. and Anna Fiant, ... 2 00
Maryland—$2.00.
Middle District, Individual.
Nannie A. Martin, ... 2 00

Total for the month, ... $ 54 70
Previously received, ... 372 46

For the year so far, ... $ 427 16

General Mission Board

of the Church of the Brethren

ITS MEMBERSHIP.

D. L. MILLER, Mt. Morris, Ill., Life Advisory Member
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THE MISSIONARY VISITOR

CHURCH OF THE BRETHREN

Messages From China

The Workers for June. Shu Hsien Girls' School, Ping Ting Hsien

ol. XVIII
No. 9

SEPTEMBER, 1916

The Missionary Visitor

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The Missionary Visitor

Volume XVIII SEPTEMBER, 1916 Number 9

EDITORIALS

"What matters if the flesh be white,
Or black or brown?
The dying Savior wore for all
The thorny crown."

Recall the twenty-one years, give me back all its experiences, give me its shipwrecks, give me its standings in the face of death, give it me surrounded by savages with spears and clubs, give it me back again with spears flying around me, with the club knocking me to the ground —give it me back and I will still be your missionary.—*James Chalmers.*

Brother R. O. Roose, District missionary secretary for Northern Indiana, is making his missionary influence felt among the churches in his territory. He has recently visited a number of churches, giving missionary addresses, lifting offerings, and encouraging missionary education in accordance with Conference plan of 1911.

We are always glad to receive reports from our various District missionary secretaries, as well as from local missionary committees. Reports written especially for the VISITOR will add impetus to others who may not be so active.

A good sister in a Western State who has assumed the support of a native worker on the foreign field, says: "I prayed the Lord to use the money for the support of some one on whom He could lay His helping hand in blessing. He has heard and answered, and each day I will especially remember this man in prayer that he may accept his Savior into his life more completely."

The Brethren of the India Mission are calling for $66,000 for their mission work for the year 1917. Likewise the China Mission calls for nearly $30,000, for the same period. This is practically one-third more from each field than has been called for in any previous year, and shows in which direction our work is developing. Nor does this sum approximate anything like the limit that may be asked for by our missionaries.

These estimates may seem like a large sum to many, and indeed they are. They would require the proceeds from a couple of quarter sections of land to supply China's need, and a whole section for India. But that would not seem like a large amount of land to put the whole Brotherhood up against buying, would it, if we should stop to think in terms of real estate? What the sum should do, would be to cause some of our wealthier brethren to think in large sums, and our poorer brethren to continue in doing all that is within their power.

And so, while the sums mentioned above may appear large, yet before we pass judgment in that direction, consider the broad field that the missionaries intend these amounts to cover. Consider the stupendous task that confronts the missionaries on either field. Each field has more than 1,000,000 inhabitants. We are responsible for the souls of these, for by the laws of missionary comity other missions are leaving us to minister unto them.

The missionaries have made their estimates carefully and guardedly. They are venturing to ask for an amount that they feel is necessary to care for their needs as adequately as the exigencies of the work require. School buildings must be erected, both for the training of workers and for housing the boarding schools. Village schools must be organized and maintained, and there are hundreds of these villages. Native workers must be trained and supported, both while in training and when in active service. Hospitals must be erected and equipped. Industrial work is yet in its infancy, but will with sufficient reinforcements of missionaries become more important branches of the work. These are but some reasons why our missionaries must call for funds. They simply MUST do it to care for their work.

The missionaries should have these amounts that they ask for. The Brotherhood is well able to supply it. May the Lord open our treasure houses to these great needs! If we carefully dispense our bounties, cling to the Lord in humble, contrite, appealing prayer, and at the same time unite our hearts on these missions, established through authority of the church and the favor of God, we shall be able fully to supply the needs of our work. Where we will we can.

We are very glad to turn over this issue of the VISITOR to our China missionaries, as has been our custom for a number of years. To the close student of our missionary work in India and China these special issues are of unusual interest. Reading them year by year, and comparing them, one is able not only to catch something of the advancement being made against the enemy, but also something of the rich experience that comes through victory over heathenism. Nor is this present issue an exception in this regard.

To Sister Winnie Cripe we owe much that is contained in this issue. She has assembled the material, inserted special features and planned it all out, even to the arrangement of the articles, and we are glad to accord her the full credit for her painstaking labors. No one but an editor can fully appreciate what such kindly assistance means in the preparation of any special issue. The remainder of the editorials found hereafter should be credited to Sister Cripe.

Only when we lose our life, as men rate it, giving it out in love's service, do we really save it."

It is possible to sing "My all is on the altar," and yet be unprepared to sacrifice a ring from one's finger, a picture from one's wall, or a child from one's family for the salvation of the heathen.

One of our Bible women has great faith in her newly-found Savior, and teaches her children accordingly. One day one of the pigs belonging to the family was sick, and they feared it would die. One of her little girls said, "Mama, let's ask Jesus to heal it." Down went the little head, mother waiting reverently while the little lips moved. Next day the pig was well, and it was little wonder the child thought God heard.

"The measure of rank in spiritual life is the measure of self-forgetting service."

We have to take our choice: we can not enjoy both the world and Christ.

Conscience: "To every creature."
Self: "No, no, no."
Conscience: "Abroad."
Self: "No! At home, to some extent if you like."
Conscience: "Many missionaries."

Self: "No. A few if you like. Will I impoverish myself for the sake of the perishing? No!"

China's new president, Li Yuan Hung, gives promise of filling his post admirably. He has republican, philanthropic ideas, and seems suddenly to have won the hearts and confidence of his people, as well as of the foreign ministers, without the suspicion that was always felt toward the late Yuan Shih Kai.

"If we will keep and hoard our five loaves and two fishes the weary multitude will go away empty, and there will be no twelve baskets full of food left for ourselves."

A Chinese proverb has it, "Things difficult to come by are a good son, long life, and a great beard," but it seems infinitely more difficult to please Jesus, because—with all His patience—*we won't listen to Him!*

Whether we believe it or not, it IS "more blessed to give than to receive."

"If there was more true abiding in Christ, there would be less selfish abiding at home."

Collector: "Excuse me, sir, but I thought you said you'd give a dollar toward this fund for the heathen; this is only a quarter."

Mr. Near-sighted (excitedly): "Why, isn't that a dollar? It *surely felt* like one as it went through my hand."

Fu Yu and Tieh Kun are pupils in the mission schools. Their mother is a baptized Christian and their father is a believer. Tieh Kun is a roguish little fellow, and one day he playfully tore up a book that had been given to him. His sister, Fu Yu, reproved him severely, saying that Jesus was greatly displeased with what he had done, as dear friends in America had sent these books to them because they loved them and wanted them to know Jesus. So he must ask God to forgive him or he didn't need to pray any more, for God wouldn't hear him till he had made this right. Tieh Kun proceeded to obey orders, and since then believes he is heard when he prays.

The apostolic plan was not to raise ways and means but to go and do the work.

"Ah, when we think of Jesus, Who *emptied* Himself, where are His followers?"

"Come unto Me—and—rest." Let us give up our work, our thoughts, our plans, ourselves, our lives, our loved ones, our influence, our all, right into His hand and then, when we have given all over to Him, there will be nothing left for us to be troubled about or to make trouble about.

Why, there are swarms of ravens in China, and they are just as willing to serve the Lord now as in Elisha's day. It is only men and women who are unwilling to do the will of God.

Yesterday, as one of our native sisters had come to do some sewing for us, she was sitting on the floor and talking as she worked. In mentioning the sons of the people of China she said, "Oh, you didn't come soon enough! If you had come sooner I should never have bound my girl's feet and made her suffer so, nor would we have quarreled so much and spent so much money on theatricals and false worship, if you had come to China sooner." Dear readers, will native Christians in a heathen land ever say that to *you?*

View of Ping Ting Compound from over the North Wall.

Bro. Vaniman's Home Boys' School Church Ladies' Home Girls' School

MY BUSINESS

Ernest C. Vaniman.

The following was given as the opening address of the Missionary Conference of our workers held at Ping Ting Hsien this last spring.

A FATHER once asked his little son what he was doing. The boy unthinkingly replied, "It's none of your business."

We say this child was very disrespectful, but let us remember that he had often heard his playmates say these words, and then he was very much absorbed in what he was about. Some one says, "That makes no difference. A father has a right to know what his child is about, and the Bible teaches that children should obey their parents."

Fellow-Christian, how about your business? Are you glad to have the Father know about it, and do you constantly seek His advice and counsel? We Christians very often take the attitude of this child, selfishly choosing and pursuing our life work without considering our relation to our Heavenly Father, Who is very much interested is what we are doing. We hear and see how our worldly neighbors are going about their business, and we follow their example as thoughtlessly as this child followed the example of his playmates.

We have the privilege of knowing that the work in which we are engaged has been assigned to us by our all-wise Master Workman. Whether it is farming, manufacturing, banking, doctoring, teaching, preaching or any other profession, we are using materials furnished and sustained by His power. Should we not recognize this power above all other? If we seek first His kingdom, His righteousness, first every week and every day, all our needs will be supplied. We may be confident of success, may always have a peaceful mind and be happy at our work. For He has promised that "all things work together for good to those who are called according to His purpose."

Am I His disciple? Have I accepted the Christ as my Example, my Master? Then I may know what He wishes me to do. I may have His sympathy comforting me, His wisdom and power directing and working through me. I may be sure that He has prepared the way and called me into the business in which I am engaged.

Let us each ask ourselves this question, "What is the chief motive that led me to take up this business and keeps

me at it? Is it because I know that He has called me into it, that He has sent me to do this?" We have what should be the Christian's supreme motive for pursuing any business, stated in these words of the Master: "AS THE FATHER HATH SENT ME *EVEN SO* SEND I YOU." As the Father prepared the way for the Christ and His work, "even so" the Christ has prepared the way for me and my work. As God the Father was with Jesus in His work, in His temptations and difficulties, "even so" Jesus is with me. "Behold, I am with you always, even to the end of the world." As God had a plan for Jesus, so there is a plan for me. As the Father revealed His plan to the Christ through His prayer life and close fellowship, "even so" our Master Workman, under similar conditions, has been, is, and will continue to reveal His plan to me. "I am come to do the will of Him That SENT me." Jesus came to do the Father's will; so I am here to do the will of the Christ Who sent me. What He saw the Father doing, that He did. Shall I not earnestly strive to do what I see and know my Savior wants me to be doing?

But how can we know His desires, His plans? Our Leader Himself says, "He that WILLETH TO DO SHALL KNOW." We must first be willing to do or leave undone anything, without regard to condition or compromise; we must be willing to speak or not speak, think or not think as His Spirit directs. We must be WILLING to follow in "His paths of peace and pleasantness," as He sees fit to reveal them to us. Jesus was willing to accept the work to which He was sent, without question or objection as to the conditions. Then His willingness was tested, first alone in the wilderness, then most severely in the temptations as He encountered them in His work. "Even so" we are tested. If our business will stand the test as His did we may expect a similar reward. We may enjoy His senior partnership, both here and hereafter. Let us examine our business! Perhaps He would have me in some other work or at some other place. May I be willing to consider His plan.

May we, as His ambassadors, always realize that our first duty is to our Master. Let us first establish our oneness with Him; then, in the realization of this oneness, let us do our duty to our fellow-men. Thus all will be well, for we will be in tune with the Infinite. May we, like our Leader, ever be conscious of these facts, that "I must be about my Master's business." "I must do the work of Him That sent me." "My meat is to do the will of Him That sent me and accomplish His work." Let us daily study our Example. As He and the Father are One, "even so" He earnestly desires that we may be one with Him in thought, word and deed. Thus we can say, like Paul, "For me to live is Christ," and our business will be transacted, our work accomplished as He wills.

Pastor Gossner sent out into the foreign field 144 missionaries. Besides providing outfit and passage, he had never less than twenty missionaries dependent directly upon him for support. How he carried on this and his other Christian work, a sentence from the funeral address read over his grave will explain: "He prayed up the walls of a hospital and the hearts of the nurses; he prayed mission stations into being and the missionaries into faith; he prayed open the hearts of the rich, and gold from the most distant lands."
—Pierson.

The Ladies' House at Ping Ting
Ladies in picture, from left to right: Sisters Blough, Senger, Metzger, Horning and Rider.

A HOPEFUL OUTLOOK

Anna M. Blough.

Full many a gem of purest ray serene
The dark unfathom'd caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.
—Gray.

FOR a number of weeks we had looked forward to a visit to the mountain village of Kao Lao. And so it was with joyous anticipation that when the day finally dawned we set out on our journey of two days' donkey ride. On the second day, after a two hours' rest, during which time we ate our lunch and entertained about thirty of the near-by village women in the little dingy room at the inn, our donkey driver announced that it was time to go forward on our journey. It had been early morning when we left the main thoroughfare running to the south, and now we were wending our way into the more remote section of the eastern mountains. Leaving the rocky river bed we climbed the narrow path into the midst of rugged peaks which seemed to stand about us as sentinels. Just at the foot of that towering range to the east lay the object of our destination, a village of four hundred families. When at evening we viewed it from the summit of the last barrier, it appeared in its narrow valley as the picture of peace; shut in from the din and rush of onward-moving civilization.

During the afternoon hours as we plodded along, many questions arose in our minds concerning the women of these secluded hamlets. How would they receive us, having never seen a foreign woman? In friendly terms or by closing their doors to us? Would they be prejudiced against the foreigner, and the Gospel we would bring to them? Suppose they were not, could it be hoped that they would have any desire for learning? Perhaps a few of the men may have attended one of the scattered village schools, but surely it would

be an unheard of attempt for women to learn characters, without which it is difficult to build up strong Christians when not able to read the Bible for themselves. How we longed to know the Divine method of coping with ignorance and superstition!

Next morning we had scarcely finished breakfast at the chapel premises when several neighboring women came, inviting us to their homes. Gladly we followed them and found the kindliest of receptions awaiting us. The room was soon filled with neighbors and relatives, asking questions concerning our homes, and listening attentively to the message of a Savior and to the singing of songs. From this place we were taken to other homes, and so it continued throughout the four days of our sojourn. They were friends indeed to us, sharing with us their tales of joy and of sorrow. One mother with tearful eyes said that death had recently claimed a son and then a daughter, and she had no hope of ever meeting with them again. How glad we were that we could tell of the Christian's joy in hope of the life beyond. When she then took our hands in hers and said, "You love us, don't you?" we knew that God's unbounded love was sufficient to draw this hungering people to Him. Upon their urgent invitations we partook of their meals, we visited some of the homes several times, sang again the songs they loved to hear, and told again of the One Who came to redeem us. Truly, they were a generous and open-hearted people.

One morning the teacher of our mission school requested us to visit his wife, and teach her. He had become interested in the Gospel and desired that she, too, understand. We were welcomed by a beautiful and intelligent young woman. Gladly she listened to the story of God's love to us. After this we gave her a first reading lesson, which she grasped eagerly, and upon leaving provided suitable books which her husband promised to help her in reading. Others caught the inspiration for learning the characters we had written on small slips of paper, and began to talk of school for their daughters. Another question had been answered for us in a most favorable way. Who knows how many young women are hungering to develop the latent powers within them, were there but an opportunity!

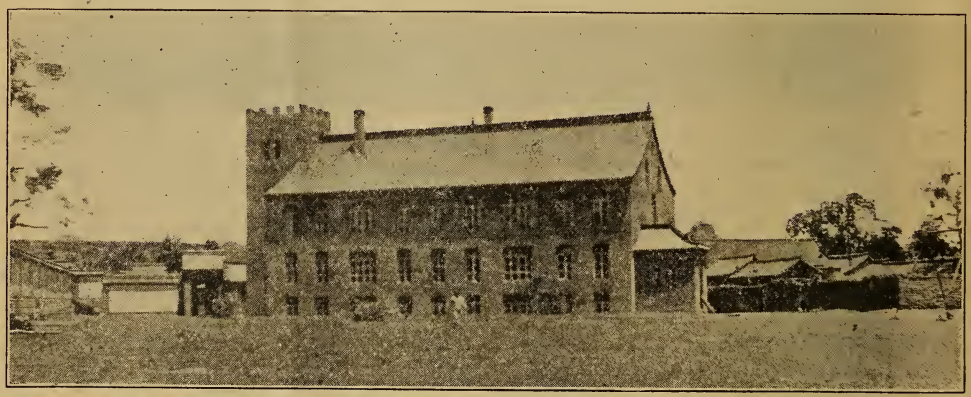
The day's services being over, on Sunday evening, we were talking with the Christian worker in charge, when I asked why it was that the city temples were in such decay, while the temples and shrines found at frequent intervals along the mountain roads were so well built and in freshest colorings. He explained that this condition is due to the fact that non-Christian education is leading the people to lose faith in their gods, giving them nothing in return and causing them to grow indifferent. Those in the rural districts are more fervent in their religious beliefs, being true to such gods as they know. In other words, these simple people are trusting in some unknown power, and we believe that when the day comes that they learn of the true God they will put their trust in Him.

Aside from their religious life our brother told us that the country people are an industrious folk, no idlers, no beggars. As testimony we recalled that every woman and girl caried about with her a spindle with which at odd moments she twisted thread from raw cotton for sewing; also that the families were neatly clothed and the homes well kept. Storerooms were filled at one end with improvised bins of reed matting containing wheat, millet, corn and beans, while at the other end of the room were long, flat baskets of flour ground from the same on the millstone outside the door.

Later as we turned homeward our reflections were of a hopeful outlook. Had we not seen the proof of their hospitality and caught glimpses of their possibilities? Good food and comforts, fresh air and industry had done much to give them physical vitality, while the cities' vices of opium, gambling and all accompanying evils had not depraved them morally. Confidence in man, and trust in a supernatural power have made them an open-minded people. All unknown to the world, and unrealized by themselves, there may be found in Shansi's mountain district many a soul whom the Lord has richly endowed with powers and possibilities, needing but an opportunity to develop and shine for Him.

"How then shall they call on Him in Whom they have not believed? and how shall they believe in Him Whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"—Rom. 10: 14-15.

Ping Ting Hsien, Shansi, China.



New Liao Chou Boys' Building

SOME OPPORTUNITIES OF OUR FIELD

J. Homer Bright.

ALL around us, whether at home or abroad, there are abundant opportunities to herald the "glad tidings," but sometimes I fear we are apt to think that the golden ones are like the "pot of gold" at the end of the rainbow; they lie just beyond. Those of the foreign field are not more important, but their great number, with so few to seize them, makes their call commensurately larger. May a few given here help us to see others right by our side, and may we have your assistance in utilizing these opportunities.

In a new field there must first be much seed-sowing, and later can we hope for a harvest. In this we are helped much by the Bible and tract societies, the former furnishing us with Gospels and portions, and good Bibles and Testaments at very moderate prices, and the latter with tracts and leaflets on fundamental subjects. All of these are sold at a nominal cost, except the leaflets, which are given away. In this itinerating work the missionary helps as he has opportunity, but we have colporteurs who are out all the time scattering the truth in printed form and teaching and preaching as they have op-

portunity. And here great care should be exercised that good, capable, earnest men are sent thus to represent the Christ, for they meet with many temptations and their business may become largely a mercenary one. We have used inquirers and young Christians in this work, but the work demands thoroughly converted and tried Christians.

At our two out-stations, one, thirty miles north, and one, thirty miles west, men are coming to be taught the way of salvation. And the Christian workers located there are themselves in need of more teaching. We fondly look forward to the time when one can give this work his special attention. Early this fall we are hoping to have a few weeks of special Bible study for our Christians and inquirers.

The many who come for medical help should be followed up, but we have no one to do it. Just now we are planning to have one give his whole time to teaching the people as they come to the dispensary.

From a place about twenty miles east calls have come repeatedly for two years, but we have no one who can go. They much desire a school, too, and are willing to provide a place, if we would but open one for them.

And now since we have opened a boys' school at HoShun, they are asking for a girls' school. The two years' existence of the girls' school at Liao has awakened quite an interest in the education of girls. Many in the outlying districts seem anxious too that their daughters enjoy these opportunities as well as their sons, but do not like to see them go very far from home.

Since the out-station was opened at YuShe this spring quite a number of men have broken off opium. Several of them have become interested, regularly attending the daily services. And from there now we are having calls for the opening of a boys' school.

At a place thirteen miles west we had a Christian wedding recently. When we opened our first term of school at Liao, one boy came from this village; now there are ten. A young man from the same village, though only an inquirer, earnestly requested Christian rites for his wedding. He said he would have to worship "heaven and earth," as is their custom at weddings, unless we came. We went and found the court bare of tablets, etc., things that are always present at a Chinese wedding. The father had granted his son's wish in the face of the fact that the bride's family had not given their assent. A Christian wedding in a heathen home, with only a few Christians present, but a court full of heathen friends and neighbors! Several homes were visited while there, we being everywhere received with a hearty welcome. Here is a village opening to us, and we are scarcely able to grasp the opportunity.

Recently a colporteur, on his return from a tour selling Gospels, brought in a letter from a man of the teacher class, inviting us to come and tell them the "good news." The man lives about forty miles southwest of us and is past sixty years of age. May he and many others be spared till they have opportunity to hear of their Savior and ours.

From out of the great mass in this portion of our territory who know not the Christ—itself a great call to us directly—are some such instances, showing us the light is breaking into these lives. "Pray ye therefore the Lord of the harvest, that He may thrust forth laborers into the harvest."

Liao Chou, Shansi, China, June 19.

Every forward movement, if we could get at the facts, would be traceable to hidden places, where we should find some Paul or Zinzendorf, or George Muller, or Hudson Taylor, giving himself to prayer. The streams that turn the machinery of the world rise in solitary places.—John R. Mott.

SCHOOL DAYS IN THE SHU HSIEN SCHOOL

Minerva Metzger.

O Child! O new born denizen
Of life's great city! On thy head
The glory of the morn is shed,
Like a celestial benison!
Here at the portal thou dost stand,
And with thy little hand
Thou openest the mysterious gate
Into the future's undiscovered land.
—Longfellow.

THE Shu Hsien School for Girls is a very active little center in the mission station here at Pingting. While there is a daily routine conforming to a prepared program, yet there is much more. Every day is full of interesting diversions such as make the school days joyous and profitable. Only a glimpse of how the time passes can be given in these few lines.

Not in the Curriculum.

Since the education of a child does not simply mean the development of the intellect, but his whole bringing up from infancy to maturity, an effort is being made to supply the training which the home neglects. A six-year-old girl is not capable of entering the first grade, for her home life has not given her the great amount of knowledge which a child gains from pictures, stories, toys, older playmates who are attending school, the conversation of parents and friends, and the Sunday-school. Most of what she has learned she is taught to forget.

Teaching cleanliness is not the least task. Several devices had been used to inspire the pupils to want to be clean, but the results were not very satisfactory. Then as incentive to try harder, a cake of laundry soap, much prized by the natives, was offered as a reward to those who would be perfect for two months. The requirements were hair combed, clean hands and faces, clean clothes, teeth brushed, sleeping rooms swept and dusted, daily chores well done (the schoolroom, recitation rooms and the dining room are kept in order by the pupils). Immediately things changed. It seemed as if fairies had visited us during the night and taken

Some Promising Young Ladies.
Those marked X are Christians.

away the old and given us the new. Most of the pupils are too poor to buy such luxuries as toothbrushes, and so they earned them by cleaning the windows of the new school-building.

Among the other diversion periods during the year were vaccination day, measles and chicken-pox month, gathering tsao er (a small sour date), picnic at Pi Chiang Miao, moving into the new school compound, and Christmas.

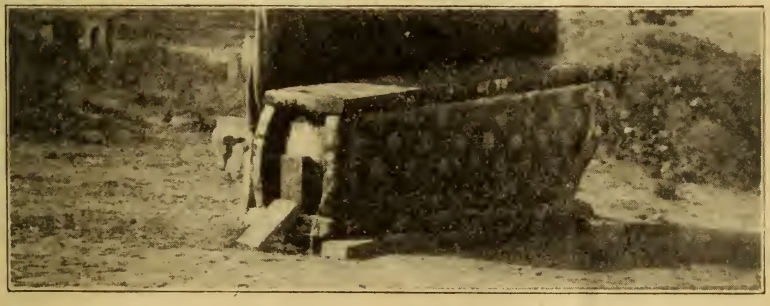
School Hours.

Promptly at 9 A. M. the bell rings and the lessons for the day are begun. The forenoon session lasts till 1 P. M., with a recess of fifteen minutes at 11 o'clock. At 2 P. M. the bell again calls all to work till 4 o'clock. There is also a prayer service morning and evening. There are lessons in reading, arithmetic, writing, geography, history, Chinese classics, Chinese etiquette, English, music and the Bible. Some of the writings of Confucius and Mencius, selected hymns and parts of the Bible are memorized. The harder a pupil studies, the louder she becomes—for Chinese boys and girls study out loud. Ofter classmates prepare their lesson in unison, and then they fall into a rhythmical swing, one of which is, "Do, do, mi, sol, mi, do."

Last fall, soon after school opened, one of the brethren brought a tiny girl, Jou Nai, and asked that she be admitted. She had a skin disease which the doctor said must first be cured. Later the mother invited me to her home and then she pleaded for her little daughter. This is a rare case, for many do not want their daughters to be educated. A neighbor girl had braved coming the year before, and now both she and her mother can read, for the girl would teach her mother in the evening after school. This influenced Jou Nai's mother to believe the same good could come to them.

Another dear girl, who entered the second semester, was so eager to be in school with her cousin that she was willing to walk the ten miles from her village to the city. Hsi Li was very tired, but light of heart, for now she, too, was a pupil in the Shu Hsien School. Contrary to Chinese customs she had attended a boys' school in her own village for a year. She is very keen in arithmetic. She brings with her all the rural characteristics which help to make a good strong student.

Another village girl, La Ti, who had no opportunity for schooling until she was married to Bro. Chao, was admitted in September as a regular pupil. By New Year she had completed the first grade and will soon be ready for the third. May these girls have a part in lifting the status of women in China!



A Chinese Coffin.

AN AFTERNOON IN THE HOMES

Anna M. Hutchison.

IT was a beautiful day and so, with my Bible woman, I planned to visit a more distant part of Liao's western suburb to which we had not gone with our teaching. But how should we proceed? Where should we go first? Not one home had we yet visited in that section. One home open often paves the way to many more near by, but the opportunity had never come to reach even one home on that street, so this afternoon we started out with the purpose of *making* an opportunity if possible. When one is in a strange country, among strange people, with even stranger customs, it behooves one to be " wise as serpents and harmless as doves," if we desire to bring what seems to them a strange religion, though it is so real and precious to us. Especially is this true in our work among the women, most of whom can be reached only by going direct to their homes, for custom keeps them largely within their own doors and behind their own court walls.

On the afternoon in question we walked almost the full length of the main street, seeing and meeting only teachers, coolies and children, but no women. When next to the last door, near the city wall gate, we came across half a dozen women sitting on a front doorstep, sewing and talking. Instantly it occurred to me, " This is our opportunity," though as yet I had done no street preaching. Approaching, we stopped in front of them, and asked a few questions concerning their sewing, their names and their families. Some seemed timid and shrinking; others, open and free. Presently we took out our chart pictures of grain, fruit and flowers, giving them, in brief, our first lesson on " Lao T' ien Yeh " as the true God Who gives us rain, food and all that we have, and how we ought to thank and worship Him as our Heavenly Father, Who loves and cares for *all* His children. Then we sang softly a couple of hymns in Chinese, telling of the true God and His love. Soon a young girl who knew my Bible woman made herself known and she invited us to her home. We were glad to get away from the crowd of passers-by that had gathered to see and hear the foreigner, and so followed the young girl. We were led to a court on the back street, where we entered an unusually clean-looking home and were kindly greeted by Mrs. Ch'eng, the girl's mother, a woman of pleasing appearance and some intelligence. By questioning we found her to be the wife of a teacher, the daughter of a teacher, and her brother had been a substitute teacher for us several times. This Mr. Liu was an intelligent man and we had desired to know his people. How unexpectedly the opportunity came this afternoon! His sister said, " Yes, it was my brother who taught you. His home is on Main Street, not far from here, and I will take you there." Ere we were through talking several of the women we had addressed on the street came in, and as we started out with Mrs. Ch'eng they would have us go through their courts and stop in their homes a few minutes. Presently we were surprised to find ourselves at the same doorstep again. We were led a short distance up the street and into our teacher's home. He welcomed us most cordially and hastened to call his wife and mother, both of whom we had never met. Tea was served, and as we talked together we were surprised to find that his wife was a sister of one of our best and oldest friends at Liao. His cousin,

who lived in the same court, was a niece of our former language teacher, Mr. Sung.

All treated us most kindly and listened attentively to the message we had to give. On leaving we were led to an inner court, where lived the teacher's aunt, who, because of spinal trouble, said to have been caused by sleeping on too hot a kang (brick bed), had not been able to walk for over ten years. Our sympathies went out to her, and though a stranger, she would not let us go until a late hour.

This afternoon our return home was more pleasant than our venture out. Not always do we find as kindly a welcome in the homes we visit, though the Chinese are too polite to show much open displeasure.

As on this afternoon, often one home after another opens up unexpectedly, because of their connections with other homes and knowledge of us through them. When once a home is open, if there is a friendly spirit we feel free at any time thereafter to go into that home with Bible teaching. But oh, how much teaching and patience it requires to lead these people out of their age-long superstition and ignorance! But the recognition of even one soul's value is inspiration sufficient to help us to meet all obstacles, and we shall be "more than conqueror through Him Who has loved us."

SAVED?

Emma Horning.

THERE are two great forces in this world, life and death: The one we love and cherish, the other we fear and dislike. As long as a plant or animal has life it is of use, but when it is dead, who wants it in sight?

It is the same with the spiritual life of man. One of these forces is at work in his soul. He is either growing into eternal life or sinking into eternal death. He is either life to the world, nourishing those around him, or he is death and contamination, fit only to be put out of sight. The process of this growth is called salvation, and when he starts on this road he has eternal life and is saved as long as this life power is at work in his heart.

"Are you saved?" "Why, yes, of course I am." "How do you know you are?" "I feel life within me calling me from all evil and death to all good and life eternal. I am at peace with all men and in constant harmony and communion with the Author of all life."

I wonder if we realize what a wonderfully favored person we are when we feel that we are saved and know that there is a heaven and eternal life. More than half the people in this world have never even heard about this. You ask them if they are saved and they do not know what you are talking about. They usually must be taught many times before they begin to comprehend spiritual things. We often ask these people where they are going when they die. Some say, "To the city temple"; others laugh and say, "Who knows?" as if it were a mere joke, while still others say thoughtfully, "I had not thought of that. Where will we go?"

These people do speak of heaven, hell, rewards, and punishments, and a great Heavenly Father that rules the universe, but they have such a hazy idea of it all that it has no power in their life. To them these ideas are like fairy tales or a bit of their ancient history, with little to do with their personal conduct. The gods and evil spirits must be worshiped to appease their wrath and give the peo-

ple peace and prosperity in this life. Many of them realize the hopelessness of this worship, as was expressed by the old woman who said, "We can bump our heads on the brick floors in front of our idols till our heads burst open, and they won't give us what we beg for."

Although their idea of heaven and God is so misty, still it is a great point of contact and we can begin at this point and declare unto them the unknown God. The suffering women are especially delighted when they hear of a way for them to find happiness. At first they can not believe it. "An old ignorant thing like me go to such a beautiful place," they often say. "No, such a place like that is only for good foreign people like you. We must just suffer and die. That is all there is for us." They know nothing of a beautiful old age, waiting to enter into glory. We constantly hear old people say, "I ought to die, but I can't," in such a sad, despairing tone that it almost breaks one's heart. Death has no hope—only relief from suffering, of which they have plenty; also the hope that their sons, if they have any, will worship at their graves.

Ours is the great joy of changing these lives of despair and sadness to those of hope and happiness. How the light begins to shine in their faces when the truth dawns upon them, that they can be saved from their sin and suffering and have eternal joy! This new light not only shows in their faces, but their many deeds of love and sacrifice prove that they are saved and growing into eternal life.

But what of the rest, that are so slow to receive the truth, and those that have no chance to hear it? Will you daily pray that we may be able to teach them in such a way that they will accept the light, and spread the glad tidings to those who have not heard, before it is too late?

Buttress and Concrete Wall Built Up Along Edge of East Suburb Mission Compound at Liao Chou.

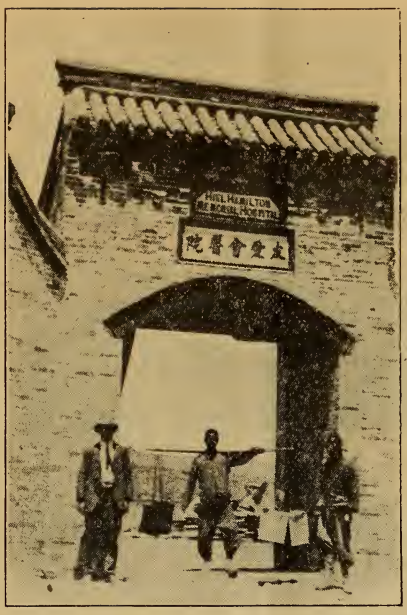
Hospital Gate and Compound Wall—Mission Compound, Liao Chou.

SOME FACTS AND CONDITIONS WORTH CONSIDERING

Dr. O. G. Brubaker.

THE other morning I was called to see a sick woman. I found a mother seriously sick with what looked to be blood poisoning. A brief history and examination confirmed my diagnosis. She was afraid to take my medicine or to have me treat her on scientific lines. There was nothing left for me to do. In a few days she died. The night before she died she had a clean suit of clothes brought to her bed. She put them on herself, realizing at the time that she was going to die. The natives here always put new, or at least clean, clothes on the person when they see the death messenger stealing on. This is done that the spirit will have clean clothes to wear as it leaves the body. The body of Mrs. Liu, the mother in question, lies in its coffin today with the same clothes on that she put on that fatal night.

Some two weeks ago I was called to see a young lady who had been sick for some time with a disease which the native doctor called "being eaten by rats." I found that she really had a bad case of inflamed glands of the neck, probably due to tuberculosis. The father, a rich man and leading citizen of his town, some forty miles south of Liao, asked me, "Are rats eating her?" I said, "Most certainly not." I was frank and told them the plain truth and lost a case by doing so. Why? Because they think their own native doctor can cure "boils" on the neck. If I had encouraged them in their belief that "rats" were devouring her they most likely would have been willing for me to treat her. She had already followed one of the most logical treatments based upon diagnosis that I had ever heard of. Her doctor had made the diagnosis and, what was more logical, or sensible, for that matter, than to write a prescription for her to eat three grown cats and ten kittens, for would not the cats eat the rats? But in spite of this heroic treatment she was rapidly growing worse, and it seemed to her and her people that that was enough cats to eat all the "rats" in her body. They seemed wonderfully relieved when I told them that she had another disease. The next day they returned to their native doctor,



Gate to Liao Chou Hospital Compound.

who promises to get her well in twenty, or at the longest, forty days. But ere forty more days come and go she will be putting on her burial clothes.

Poor, benighted people! Who would not be thankful for the opportunity of living and working with them so that they may see the curtains of a better day lifted? They are drifting about, hanging by one hand with deathly grip to the old superstitions of their fathers, and with the other reaching out for something better, purer and more wholesome. Within a day's walk in any direction of Liao live thousands of people who know nothing of the real truth.

China within the year has decided to do much more strenuous educational work; this applies to medical education especially. She has also undertaken to open up medical schools and hospitals. What does this mean? It means, if it means anything, that the morning of progress is dawning in the land of Cathay. But what kind of progress shall it be? The men and leaders of the old Confucian school are making a determined effort to swing the pendulum back to Confucianism. It has been said repeatedly, by men and women who are in position to know things Chinese, that the next ten years will decide the question whether China is to remain pagan or become a Christian nation. There are many indications now that she is on the crest of the wave, and it is a very grave question whether she will be able to ride the next wave, or whether she will, with renewed vigor devote herself to idol and ancestral worship.

If China is to be saved for Christ it will be by the united, prayerful, and determined effort of the churches at home. The best and most consecrated men and women must be sent to the most needed places. Shall China's schools be taught by pagan teachers? Shall China's hospitals and medical colleges be in charge of men and women who worship Confucius? Shall China's religion be Confucianism, Taoism, Buddhism, or Christianity? That question, my brother, depends very largely on how YOU answer it. If you enjoy hard, steady work, and pull and love to "battle for the Lord," then get in line and join the ranks. If you are a medical student or a nurse and have caught the spirit of the Lord, the Great Physician, you will find a wonderful field of opportunity, either in connection with some of the mission medical colleges or with one of our hospitals. I have in my possession a letter from the dean of one of the leading mission medical colleges in North China, asking that our mission speed the day when we can have one or more men on their faculty. This is one of the greatest opportunities our mission has ever had in China, for, as Sherwood Eddy says, "As her students go, so goes China." This can be said with double emphasis, it seems to me, of her medical students. China's educated physicians are fast becoming the leading men of the nation.

May we as a church help China to save herself to Christ Jesus!

Primary Class, Liao Chou S. S. One of Our Christian Girls Is Assistant Teacher. Sister Cripe Is Regular Teacher.

PRAYING FOR BABIES IN CHINA

Lizzie Neher Flory.

ROUND about our little city of Liao Hsien there are a good number of temples. This, however, can be said of most every city in China. These temples are located in the most prominent and usually the most beautiful spots to be found. High up on hillsides or on hilltops are favored places. Trees are somewhat scarce in China, but practically every temple has beautiful trees in or about its courts. Evergreens are more frequently planted about temples because of their *evergreen* nature. Thus temple grounds are usually the most beautiful and pleasant spots in or about a city.

We frequently take walks to these temples for recreation and also to enjoy the pleasant coolness under their trees. There are many kinds of temples. Each temple is usually built to a special god, as "Medicine God," "God of Wealth," "Growing Crops," "Rain," etc. We had visited a number of them, but not until a few days ago did we discover the "Temple of Babies." Here we found the big god (idol) sitting on his throne, with a great many babies (clay images) all about him. These images, of eight or ten inches in length, were arranged about their great patron in various attitudes and postures. People desiring a boy baby in their home come to this temple, bow down before this wonderful deity, bump their heads on the ground, and implore him to have pity on them and send them a son to bless their home. It was somewhat significant that this god had no girl babies. Why? Because the Chinese do not pray for girl babies. A girl baby is usually considered a misfortune. They get too many of them without praying the gods for them.

Pray for the girls and women of China.

AN ITINERATING TOUR

Bessie M. Rider.

ON May 12 Dr. and Sister Wampler, Sister Horning, Bro. Yin—our Chinese evangelist—and the writer started on a medical itinerating trip, an entirely new and novel experience indeed to one who has been on the field but a few months. While our experiences may have seemed somewhat commonplace to those who have been here longer, to one member of the party they were by no means commonplace; and as one who still views such in the light in which they appeal to a newcomer, the writer shall present the following details of the trip.

We started out on donkeys shortly after breakfast. Several extra donkeys were required to carry provisions, camp cots and bedding. The things for use on the journey to which we desired ready access were taken in saddlebags on our own donkeys. A considerable part of our journey we followed the great Peking road, which had been so much used by the people of the northwest before the construction of the railroad. We arrived at a certain village about noon and stopped at an inn to take dinner. Feeling the need of rest, before resuming our journey for the remainder of the day, we three sisters decided to lie down for a short while on the kang (brick bed). After a short time curious spectators entered our rooms, until we found it entirely useless to try to rest any longer. One after another entered until we had before us an audience of about thirty women and children. How they did ask questions and examine our clothing! One of the greatest curiosities to them is the big feet of the foreign women; for these native women, because of the foot-binding custom, have feet so distorted and so small—many not over three or four inches in length—that it is strange to them to see a woman with natural feet. To help satisfy their inquisitiveness several of us removed our shoes and allowed them to examine.

At places such as these our hearts yearned to help their souls. The writer realized keenly the trying experience of not being able to converse with them. But in the beginning of our language study patience is a much-needed virtue, and we look forward with bright hopes to the day when we can talk to them and help them to know the way of our blessed Savior.

About three o'clock in the afternoon we left this village and proceeded on our way toward Pai Ching I, where we had decided to spend the night. When we arrived there our pack animals were left at the inn while we sisters went up to the "West Heavenly Gate," a high elevation just outside the village. This afforded us an excellent view of the surrounding country. As we went on our way the news was spread among the people of the doctor's arrival, and by the time we reached the inn it appeared as though about half the village was lined up on the street. The innkeeper had the crowd penned outside the courtyard, while we ate supper, but several very slyly gained entrance some other way and poked their fingers through the paper windows of our room to see while we ate. After supper a number of patients were treated and many Gospels and tracts were sold and distributed.

The next morning about five o'clock we again started on our way. Shortly before noon we reached another village inn. Here too there were a large number of people for treatment, and many looked through the paper windows while we ate. We left this village about four P. M. and arrived at our destination,

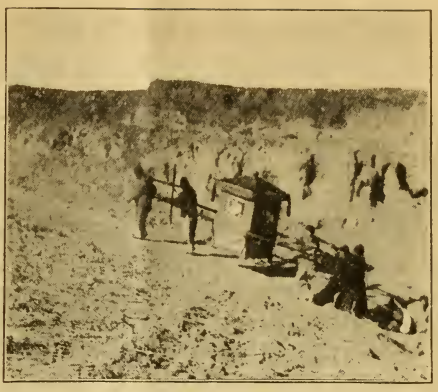
Niang Tse Kuan, that evening, having traveled about thirty-seven miles.

The scenery along the way at places was most magnificent. The blending of the mountain scenery was most majestic, and filled us with awe as we beheld these wonders of God's creation. Added to these beauties of nature were the many terraces on the mountain sides. At some places there were as many as forty or fifty in a row on the slope. The homes of the natives were also of much interest. Many of them live in caves in the hillsides. As we reached Niang Tse Kuan we discovered conditions somewhat different from those of other villages visited. We were not quite so much of a spectacle there, perhaps because it is situated along the railroad, thus keeping the residents more in touch with the outside world. At this place, too, while there was some demand for medical treatment, it was not nearly so great as at other villages. But the giving of treatments was by no means made our prime purpose. It is used as the channel to lead them to the Gospel, and there was a great demand for Gospels and tracts as well as for the teaching done by Bro. Yin at various points along the way, all of which we trust may bring forth fruit for the Master in His own good time.

Here the beauties of nature reached their climax. Great was our surprise when we saw one of the most beautiful river and mountain scenes it has ever been our privilege to witness.

After spending two nights and one day at this place we started on our homeward journey by another route, again stopping at a number of villages where treatments were given and the Gospel Message as well.

The medical phase of the work affords an excellent opportunity to bring to these people the Gospel Message. While some are at first suspicious and entertain fears of the foreigners,



In a Sedan Chair.

they are gradually made to change their attitude as they realize our motive to be that of love and helpfulness; and could our dear ones in the homeland have seen the crowds about us in the various villages, though prompted chiefly by curiosity, they would have been moved with compassion, as was our Savior when He beheld the multitude, and would truly agree that China is ripe and ready for the Gospel. It was encouraging to see how ready they were to buy Gospels, and while we felt that we had a goodly supply—one hundred and sixty—they were all gone before we were halfway on the journey. You ask why we sell Gospels instead of giving them away free of charge? For the simple reason that if people pay for them, even though it be but a paltry sum, we may be more sure of their being read than if given away.

The Lord very graciously blessed the work. In all one hundred and twenty-three cases were treated by the doctor on the journey. A few of the patients have been to the dispensary since for further treatment, and others will probably come later. Truly, we have great reason to praise Him for His many blessings, and we trust that these efforts may become the nucleus for a larger service, that may in our Lord's own good time bring forth greater results for the upbuilding of His kingdom.

MEMBERS OF THE THURSDAY BIBLE CLASS FOR WOMEN

Rebecca C. Wampler.

I WANT to tell you about some of the women who are in my Bible class, which meets each Thursday afternoon. When I took charge of the class they had finished reading Mark and had commenced the Gospel of John. We completed this and are now nearly through with Matthew. The ages of the class range from thirty-four to over sixty, and all have learned to read since the missionaries came to Ping Ting Chou.

Some changes have come to the class in the year. One, Mrs. Chang, has been so badly afflicted with tuberculosis that she is unable to sit up at all. Her husband is one of our most earnest Christians, and they have two little girls, one about six years old and the other not quite a year old. The sickness of his wife has been hard on the husband, but we pray that he may be brought still closer to God for having this trial.

Another member, also a Mrs. Chang, died this spring. She was a young woman, very bright and clever and a good seamstress. She seemed to understand a great deal of what we studied, but never took a decided stand for Jesus. It would seem that she loved her own way better than the Lord's way. Under these circumstances her death was very sad.

A couple of months ago Mrs. Li joined the class. Her husband is a Christian and she is an applicant for baptism. She had been reading the Bible at her home for some time under Sister Horning's teaching, and when she caught up with the class, Sister Horning suggested that she join it. She is a very earnest and careful student and, as she is a young woman, we hope she will grow into a strong, true Christian and be the means of bringing many of her people to Christ.

Of the remaining members, two are married and three are widows. The younger of the two married women is the wife of Bro. Yin, who is helping out in the evangelistic work with the men while Bro. Crumpacker is at home. They have two little boys and the mother is very devoted to her home and children. Her husband helps her with her reading and she has a good knowledge of the truth. She was baptized over two years ago.

The other married woman, Mrs. Chang Yü-lan, has only one child, a girl, who is in the mission school for girls here. Her husband is a Christian and she was baptized about a year ago. She does not read as well as some of the others, but she grasps the meaning readily and is able to tell it again very well to her neighbors and friends. For more than a year she has been going with either Sister Horning or Sister Blough in their visits to the homes, and they say she is tactful in meeting people, and of much help to them in telling the Gospel Story. We are planning to send her this fall to a Bible Training School so that she may be trained to become a Bible woman.

Mrs. Jung (pronounced Rung), one of the three widows, has charge of the rooms used for the work among the women, and goes from time to time with Sister Horning into the homes. She was quite old when she learned to read, and she often has trouble to explain what she has read, but she tries to do what is right, and the best of us can do no more. She was baptized over two years ago, and it is good to see her growing in the faith of our Lord Jesus Christ.

Mrs. Tu, another of the widows, first came to the foreigners in 1913 for medical treatment. She was very poor and one of her boys was put in the Boys' School here for schooling. Her home is in a village a mile west of Ping Ting Chou. Some of the sisters visited her from time to time, she learned to read, and soon was coming each Sunday to services. She made application for membership in the church, and last fall was baptized. She is employed at the Woman's Hospital as gatekeeper and is very kind to the patients. She is seen studying her Bible when her other work is finished and telling the patients the story of Jesus. She has a most child-like faith in God. Her other two boys are now in our Boys' School, and she is very much concerned about their becoming followers of the Master. She has developed wonderfully since she first came to the missionaries for medicine.

Mrs. Kuan, the other widow, lives in a village to the south of the city, and as her family is very poor she is working for the sisters in their house. They helped her to learn to read, and she does very nicely with her reading and the explanation of what she reads, but she has not yet taken the steps to put herself on the Lord's side. Why she doesn't, when she knows so much of the truth, we do not know, but we are praying for her.

Dear reader, won't you pray for these women, that they may develop into earnest and effective workers for Jesus among the girls and women of their communities? May God hear your prayer and answer.

Ping Ting Chou, Shansi, China.

A LESSON FROM THE SILKWORM

R. C. Flory.

FOR a number of days I have been observing some silkworms. The little caterpillars when hatched are less than a quarter of an inch in length. But they begin to eat ravenously of the mulberry leaves which are supplied them and they grow very rapidly. About the sixth day they begin to molt and pass into the second stage. Molting is the process of throwing off the old skin, which is now too tight for the caterpillar's further growth. The skin cracks near the head and the worm wriggles its body till the old clothes slip back off its body, and behold, it is clothed in a bright new suit, which will permit further growth. This molting occurs four times during the caterpillar's growth, and when it has reached the point for a fifth change it stops eating, seeks some twigs and begins to spin a beautiful little silken case (cocoon) about itself. After two or three days of tireless weaving its task is done and it then falls into a deep, transforming sleep.

Ten or twelve days pass and there is a stir, an awakening; an opening appears in one end of the cocoon through which creeps a small creature. What! Can I believe my eyes? Can that be the worm which I saw enclose itself a few days previous? Surely it is a transformation from the terrestial to the celestial, for before me sits a beautiful white-winged moth.

How like this are our own lives! Is that right? Not quite. This is what I want to say. How like this development *should be* our lives.

"Do you mean to say that we should molt?" Yes, that is just it. The great tragedy of the world is that the majority of people do not, but stay cramped and stunted in their selfish, worldly and narrow shells, and thus never reach the

grand period of transformation from the terrestial to the celestial. Or, greater still is the tragedy when they start to develop properly and the disease of sin gets a hold on them and weakens them until they fall by the wayside.

Oh, that we might all molt like Paul! "Forgetting the things which are behind, stretching forward to the things which are before, I press unto the goal unto the prize of the high calling of God in Christ Jesus." Would that we, like Paul, might throw off the petty, narrow things that keep us down and hinder our development into that large and grand stage where, like him, we might say, "It is not I that live, but Christ that dwelleth in me."

Brother, sister, have you reached that stage? If not, are you reaching forward for it? Are you all Christ's? Is all that you have Christ's? Until we reach this stage I fear we can not enter the chrysalis (grave) stage and come out on the other side with these mortal bodies transformed from the terrestial to the celestial.

Liaó Chou Girls' School. X Miss Kao, Teacher.

THE SPIRITUAL LIFE IN THE SHU HSIEN SCHOOL

Minerva Metzger.

ONE of the most satisfying results of our efforts is the atmosphere of happy childhood which permeates the school. When the Lord was on earth He said, "Let the little ones come unto Me." And as they came He put out His hand and lovingly touched and blessed them. How happy those children must have been, to have had His hands placed upon their heads and to have heard His kind voice bidding them come to Him! Surely it must be just this touch from above that remakes and fills with happiness the lives of the heathen children as they spend their time in the Christians' schools. One can pick out these little ones by the expression on their faces, and the joyous

Ping Ting Hsien School Girls.
Left to right: Hsi Li, La Ti, Jou Nai.

light in their eyes. One girl had such an old and pinched face when she came to us a little over two years ago, but now she smiles and sings, and is happy the whole day long. She knows most of the stories of the Gospels, Genesis and Exodus.

After the Chinese New Year two sisters came from one of our out-stations. After three days they became very homesick and no one could pacify them. One day the father came to see them and made arrangements to take them home to the grandmother who had cared for them ever since their mother's death. When I returned to the classroom, where nine of the smaller girls were waiting for their music lesson, they asked, "Are they going?" I said, "Yes, there is nothing else to do, they are so homesick." They answered, "Oh, yes, there is, we can pray for them." Then we bowed our heads while these trusting little ones poured out their hearts to God, pleading for Him to keep the girls here and to forgive them for wanting to go home.

In the second grade, the subject of God's care was discussed and the question was asked, "Do you believe God does care for you?" Some hesitated, but one said, "I know He does; I'm not afraid to die as I once was, for He would lead me home to heaven." One of the older pupils said that she wanted to live such a life as would influence the smaller ones to love Jesus and become His disciples, too. Every week Pang Ti, the hunchback, teaches Mrs. Feng, the gatekeeper, to read her Sunday-school leaflet. Pang Li has finished her first reader and the woman, who is nearly seventy years old, has never had any schooling, but by the child's help can read the very simple page. The two are bosom friends.

Difficulties between pupils who come to the office are settled Jesus' way. Not long ago two, who had no small quarrel, went into one of the recitation rooms, and when they came out we knew that they had won a victory.

For the growth and development of our school during the past year we praise the Lord, Who has been near to bless and guide. It is our prayer that the girls may all accept Him as their Savior and honor and glorify His name. We have met some lovely young Chinese women, who have been trained in Christian schools. Many of them have become successful teachers, nurses and doctors. We believe that our girls, too, may attain the same and accomplish the task the Master has set for them. Blessed be His name!

Pingtinghsien, Shansi, China.

A PRAYER.

(The following prayer was offered in the morning prayer service in the Liao Chou Girls' School by little "Good Luck," who has been in school one year and comes from a heathen home.)

THANK our Heavenly Father for taking care of us. Thank Jesus, we know He died for us all; this is God's great grace. Thank Father for sending "K'ai Chiao Shih" [Miss Cripe] to come and tell us about Jesus. Give her wisdom and strength to help us understand the Bible and know Jesus. Thank Father that she has come to help us read. Bless us and help us to be good pupils. Bless our mothers, they don't understand. May they know their girls are learning a true doctrine here. Bless our teachers' homes, help their people to know that they are all right here. Bless the mother church in America for sending the Gospel to us. Help Liao Chou to know Jesus and love Him. Bless the Girls' School at Ping Ting Chou. Bless "Ho Chiao Shih [Miss Hutchison] and the Bible women as they go out to preach the Gospel. Help us all to follow Jesus.

Through Jesus' Merit, Amen.

WHAT DO YOU SAY?

SHALL we have our concert *first,* and then tune our instruments *afterward?* Had we not better begin the day by turning the key of prayer on a string of the Word, and get in harmony with Him? The day's program will pass off easier and sound better.

Shall we be cast down in the presence of difficulties? It takes difficulties, special ones, to manifest God's mighty power.

Shall we be among those who will be ashamed before the Lord at His coming on account of indifference to His last wish, His last prayer for us, His last command to us?

Shall we *prove* the truth of,

"They who trust Him wholly
Find Him wholly true,"

or just take Miss Havergal's word for it?

Shall we *always* give our best to Christ?

The "First Lesson" in the Liao Chou Girls' School.

1. That I was betrothed at six, and now they say I may be in school five whole years?

2. That I can read real well, but father doesn't want me to hear the Gospel, so we are going to move away?

3. That my aunt is a Christian and we are all going to be?

4. That I just love to hear about Jesus?

5. That my mother died and now the Mission takes care of me and tells me about Jesus?

THE LITTLE MISSIONARY

A LETTER TO THE CHILDREN.

DEAR Little Children in America: How many of you have a dear tiny brother or sister in your home? Oh, I know a number of you have. Would you like to dispose of that little baby boy or girl? No, I am sure you and your papa and mama love it far too much for that. And why shouldn't we love them, they are such pure, innocent messengers of God's love?

Well, all little babies are not loved as much as you love the baby in your home. Let me tell you about just one of the babies born in China that are not loved. One cold winter evening, just after I had tucked my little Edna Pearl in her bed, and had come downstairs and sat reading, as I enjoyed the comforts of our warm home, our landlord came in and said his wife's mother had just given birth to a baby girl and that if we wanted it we might have it; if not they would throw it out doors to freeze to death. Oh, it made my heart ache to think of putting a tender new baby out in the cold to freeze. Doesn't it make your heart ache, too?

This was a girl baby, and because she was a girl and not a boy her parents thought she was not worth keeping. They said that if it was a boy they would not think of giving it up. We told them that animals would not treat their babies that way, and that people ought to love their babies more than animals do. After talking awhile and trying to tell them how sinful it would be to treat the baby that way, we told them we would see that it was taken care of. But after a few days the mother had learned to love her baby and was not willing to give it up, and we were happy it was so.

You know I said at the beginning that babies were messengers of God's love. So I think it is because these people do not know and love God that they could think of throwing a baby out in the cold to freeze. You ought to thank God every day for your happy homes, and that you and your papas and mamas know God. And then pray when you talk to Jesus, before you go to bed at night, that these little boys and girls and their papas and mamas too may learn to know Him. I think Jesus wanted the little girls to be loved as much as the little boys, don't you?

Your Friend in China,
Susie Vaniman.

HOW CHILDREN ARE NAMED.

Minnie F. Bright.

HAVE any of you a name to give my baby?" I asked of a group of native women as we sat on the floor, cutting out and rolling together some garments. We had been having a pleasant day, and the hour was fast approaching when they would leave. "Haven't you named him yet?" several asked. "Yes, we have given him his English name, but I want a Chinese name for him too," I told them. I didn't dare say that baby had his father's and grandfather's name, for I had tried that once and the two women looked at each other so surprised, and then at me, as though I had committed a great sin, and they shook their heads and said, "That is not good, that is not good"; and I at once knew that they considered it a grave disrespect to grandfather and father for baby to be given their names. But perhaps you don't know that so many things are different in China from those at home, and we often say just the opposite. Why, they peel potatoes and apples "backwards" as we say!

Well, this group of women about me

1. Master Calvin Bright.
2. Miss Winnifred Brubaker.

suggested different names. One I remember thought "Tied to a Pillar" would be fine, and I said, "What do you mean by that?"—for do you know that when fathers and mothers here give names to their children they like to give those that mean something? So this woman replied, "Why, it means he will never get away from you. He is tied to a post or pillar and can't get away." I laughed, and so did they all. I then asked, "Has any one else a name?" and another said, "Heavenly Treasure." I liked that name, and they all said, "Yes, that is a good name." So our little son goes by the name of "Heavenly Treasure" among the Chinese. We think it very fitting to him, and I hope you may all meet him sometime. His sister has as her name, "Precious Jewel."

Now I would like to introduce you to some more names of these dear little boys and girls. Here is "Little Five," because he is the fifth son to his parents, and here is "Seventy-six," because his grandfather was seventy-six years old when the little one was born; and here is "Three Dogs," because his mother met three dogs just before he was born. Here is a family of five children whose names are, "Spring," "Summer," "Autumn," "Winter"—these four children, coming during the various seasons, being given the name of the season in which they were born. But when the fifth one came, all the seasons' names were taken, so as he came when there happened to be snow everywhere he was called "Snow." And here is fat little "Earthly Treasure," my neighbor woman's new baby, and a little girl, too. The mother with beaming face said, "You call your baby 'Heavenly Treasure,' I'll call mine 'Earthly Treasure.'"

Then there is "Little Bundle," a nice, fat little fellow, and there is "Black Face," because he is very dark complexioned, and his brother, "Full of Action." And there is little "Gold Fish," a nice little girl, and another little girl whose name literally translated means "Locked Up Your Brothers." This dear little girl is the only child of her parents, and they love her, too, but because no little brothers are born into the home they gave her the stigma of locking up her brothers. She has a dif-

The Little Hunchback, Pang Li, Teaching Mrs. Feng to Read.

ferent name now since she goes to school. There is another little girl who was called "Ugly," just because she wasn't as pretty as some other girls, and her little sister was called "Pig." It often happens that girls have no name at all and are just called "Girl." If there is more than one girl in the family they are called "Second Girl," "Third Girl," etc.

But when these children enter school, or reach school age, they drop these "baby names," or "little names," as they are called, and are given a "school name."

They frequently have their names changed several times and these "school names" and "business names" all carry a meaning, too. Here is "Silver Happiness" and "Iron Poker" and "Given Glory," "Precious Strength," "Glorious Happiness," "All Happiness," "Pillar," and so on. There would be an endless list of them. I think one might find as great a variety of names among the Chinese children as among the children at home, and somehow I have come to like giving children names that have a good meaning.

Liao Chou, Shansi, China, June 14.

WEEKLY PRAYER HOUR

R. A. Frantz.

September 10-16.—DECISIONS FOR VOLUNTEERING AND CONSECRATION OF VOLUNTEERS.

Pray that all former volunteers may earnestly work for the addition of new men and women to the ranks.

That, as soon as possible, every student may be brought to face the question of volunteering for the Lord's service.

That each student may consider carefully and prayerfully the pledge before refusing to sign it.

For those students who may have a battle to fight when brought face to face with the pledge that they may become the victors.

That the consecration of all the volunteers may be more complete.

September 17-23.—CONSECRATION AND SPIRITUALITY OF THE FACULTIES OF OUR SCHOOLS AND COLLEGES.

Pray that the faculties of our schools may give the encouragement and help to the volunteer work that is so much needed.

That each teacher may realize that he has a part in aiding or hindering this work.

That the presidents themselves may see the need of young people qualified for the **Lord's** work.

For each teacher, that he may be dedicated also for the larger work.

September 24-30.—MISSION STUDY CLASSES.

Pray that the splendid mission study spirit may continue to grow during this coming school year.

That new classes may be organized and qualified leaders chosen to take charge of them.

That each student of missions may be open to the personal appeal for larger service.

That no local problem may be allowed to hinder the work.

That these classes may have the sanction and assistance of the faculties in our colleges and of elders and pastors in our local congregations.

October 1-7.—OUTGOING MISSIONARIES.

Pray earnestly for those who are appointed to sail to India this fall, that the Lord may protect them on their long journey to the field.

Pray for the General Mission Board, that it may have wisdom to direct all for the right.

Remember each of the missionaries in their days of preparation and farewells, that they may have strength for every test of their faith and conviction.

Pray for those going to China, that their joy may be full in thus entering a larger service.

Pray for the freedom of the Spirit in preparing men and women during this coming year for the largest service in the "regions beyond."

FINANCIAL REPORT

During the month of July the Mission Board sent out 97,080 pages of tracts.

The Board is pleased to acknowledge the receipt of the following donations to her funds during the month of July:

CORRECTION.

In the Mirror and Reflector printed in the August Visitor, $3.00 of the amount $99.49 credited to Total by Individuals under Florida should be credited to the congregation of Seneca, Florida, instead.

WORLD-WIDE.

Pennsylvania—$333.92.

Western District, Christian Workers.
Pike, Brothers Valley, ... $ 2 50
Individuals.
Elizabeth M. Grosh, $26; Thomas Harden and family, $1; M. J. Brougher (marriage notice), 50 cents; G. K. Walker (marriage notice), 50 cents, .. 28 00
Middle District, Congregations.
Buck Valley, $4.42; Artemas, $2.40; Spring Run, $2.60, ... 9 42
Individuals.
John S. Guyer, $5; Amos Swartz, Spring Run, $5; Mary A. Kinsey, $5; J. I. Blackburn, $1, ... 16 00
Eastern District, Congregations.
Springville, $21.25; Lakeridge, $5.26, 26 51
Individual.
Henry Bollinger, ... 3 25
Southern District, Sunday-school.
Hanover, ... 1 27
Individuals.
J. W. Galley and wife, $50; Solomon Strauser, $6.30; Otis M. Brumbaugh, $1, ... 57 30
Southeastern District, Congregations.
Parker Ford, $57.17; Coventry, $32.50, 89.67
Individuals.
A brother and sister, Parker Ford, ... 100 00

Indiana—$68.73.

Northern District, Congregation.
Cedar Lake, ... 1 28
Christian Workers.
Nappanee, ... 42 95
Individuals.
E. and R. Fashbaugh, $9; Mary Ulery, $1; Owen L. Harley (marriage notice), 50 cents, ... 10 50
Middle District, Individuals.
Anna Lee, $10; Josephine Hanna, $2; Floyd M. Irvin, $1, ... 13 00
Southern District, Individual.
Mrs. John E. Metzger, ... 1 00

California—$68.55.

Northern District, Individuals.
Mrs. C. E. Chapman, $5.30; Mrs. Dessa Kreps (marriage notice), 50 cents; J. W. Vaughn, 25 cents, ... 6 05
Southern District, Congregations.
Inglewood, $42; Santa Fe, E. Los Angeles, $9, ... 51 00
Individuals.
Josephine Knee, $1; S. A. Overholtzer (marriage notice), 50 cents; A sister, $10, ... 11 50

Colorado—$51.43.

Western District, Sunday-schools.
Fruita, $13.25; First Grand Valley, $3.33, ... 16 58
Individual.
J. E. Bryant, ... 25
Southeastern District, Sunday-school.
Rocky Ford, ... 34 10
Individual.
W. D. Harris (marriage notice), ... 50

North Dakota—$50.76.

Sunday-school.
James River, ... 4 26
Individuals.
Mrs. Julia E. Bashor, $1; J. F. Souders (marriage notice), 50 cents; Unknown, $45, ... $ 46 50

Michigan—$32.93.

Congregation.
Grand Rapids, ... 27 93
Individual.
A sister, ... 5 00

Ohio—$28.10.

Northwestern District, Congregation.
Lick Creek, ... 20 25
Individual.
Claude G. Vore, ... 3 00
Northeastern District, Individuals.
A. F. Shriver (marriage notices), $1; Mrs. E. Hauenstein, 10 cents, ... 1 10
Southern District, Christian Workers.
Beech Grove, ... 3 75

Washington—$25.50.

Individuals.
Esther A. McDonald, $20; A. E. Bolen, $5; E. S. Gregory (marriage notice), 50 cents, ... 25 50

Iowa—$24.59.

Middle District.
Sisters' Bible Class, Dallas Center, $8.19; An aged deacon, 75 cents, ... 8 94
Southern District, Congregation.
Osceola, ... 15 15
Individual.
W. D. Grove (marriage notice), ... 50

Missouri—$24.17.

Northern District, Individual.
Ruth A. Pulse, ... 1 00
Middle District, Individual.
E. M. Mohler, ... 11 50
Southern District, Congregation.
Dry Fork, ... 6 03
Christian Workers.
Peace Valley, ... 64
Individual.
Mary J. Mays, ... 5 00

Virginia—$20.00.

Northern District, Individuals.
Benj. Wine, $5; Mrs. Howard E. Kline, $1, ... 6 00
Southern District, Individual.
Pauline Nolley, ... 10 00
Eastern District, Individuals.
A brother and sister, Fairfax, ... 4 00

Louisiana—$10.68.

Christian Workers.
Roanoke, ... 10 68

Tennessee—$10.00.

Congregation.
Pleasant View, ... 8 00
Individual.
Mrs. J. J. Emmert, ... 2 00

Oregon—$3.75.

Sunday-school.
Evergreen, Myrtle Point, ... 3 75

Illinois—$3.50.

Northern District, Individuals.
Sister Emmert, $1; Bertha Brunskill, $1, ... 2 00
Southern District, Individual.
Mrs. O. R. Turney, ... 1 50

Wisconsin—$3.00.

Congregation.
Maple Grove, ... 3 00

Maryland—$2.00.

Eastern District, Individuals.
J. D. Albaugh, $1; Wm. H. Swam, $1, 2 00

West Virginia—$1.02.

First District, Christian Workers.
Lost River, ... 1 02

Idaho—$1.00.
Individual.
Lizzie Greene, ... $ 1 00
Montana—$0.50.
Individual.
Wm. H. Eiler (marriage notice), ... 50
Kansas—$0.50.
Northeastern District, Individual.
Ernest Marker (marriage notice),... 50

Total for the month, ... $ 764 63
Previously received. 3,860 65
Conference Offerings, ... 23,133 94

For the year so far, ... $27,759 22

INDIA MISSION.

Montana—$25.00.
Six Mission Workers, Conrad, ... $ 25 00
Pennsylvania—$21.83.
Western District, Congregation.
Rockton, ... 15 00
Christian Workers.
Mt. Pleasant, ... 5 83
Southern District, Individual.
A sister, ... 1 00
Idaho—$5.25.
Christian Workers.
Nezperce, ... 5 25
Nebraska—$5.00.
Individual.
Mary A. Hargleroad, ... 5 00
Indiana—$17.67.
Northern District, Christian Workers.
Elkhart, Goshen and South Bend, ... 14 23
Middle District, Sunday-school.
Monticello, ... 3 44
Ohio—$3.10.
Northwestern District.
Class No. 1, Hickory Grove, ... 3 10
Colorado—$3.00.
Southeastern District, Congregation.
Wiley, ... 3 00
California—$1.40.
Northern District, Christian Workers.
Patterson, ... 1 40
Illinois—$0.65.
Southern District. Congregation.
Lamotte Prairie, ... 65

Total for the month, ... $ 82 90
Previously received, ... 121 04
Conference Offering, ... 173 60

For the year so far, ... $ 377 54

INDIA ORPHANAGE.

Indiana—$50.49.
Northern District, Christian Workers.
Nappanee, $5.25; West Goshen, $7; Bethel, $1.96, ... 14 21
Middle District, Sunday-school.
Manchester Primary, ... 10 00
Christian Workers.
Spring Creek, $5; Flora, $2.40, ... 7 40
Aid Society.
Manchester, ... 10 00
Southern District, Congregation.
Buck Creek, ... 1 80
Christian Workers.
Locust Grove, Nettle Creek, $6; Rossville, $1.08, ... 7 08
Pennsylvania—$50.37.
Western District, Christian Workers.
Rummel, ... 5 15
Aid Society.
Viewmont, West Johnstown, ... 5 00
Willing Workers' Class, Purchase Line, Manor, ... 10 00
Middle District, Christian Workers.
Spring Run and Pine Glen, ... 2 10
Eastern District, Aid Society.
Elizabethtown, ... $ 20 00
Individual.
Benj. M. Boaz, ... 5 12
Southern District, Christian Workers.
Boiling Springs, ... 3 00
Kansas—$39.82.
Northwestern District, Congregation.
Quinter, ... 5 75
Christian Workers.
North Solomon, ... 5 57
Northeastern District, Congregation.
Richland Center, ... 20 00
Christian Workers.
Sabetha, ... 3 50
Individual.
Clara T. Brandt, Chapman Creek, . 5 00
Virginia—$35.75.
Second District, Aid Society.
Middle River, ... 32 00
Southern District, Christian Workers.
Topeco, ... 3 75
Ohio—$23.53.
Northwestern District, Christian Workers.
Green Spring, $12; Oakwood, $1.13; Toledo, $1, ... 14 13
Southern District, Sunday-school.
New Carlisle, ... 1 01
Christian Workers.
Palestine, $3.75; Lower Miami, $2.80; Poplar Grove, $1.84, ... 8 39
Michigan—$15.85.
Sunday-school.
Crystal, ... 8 00
Christian Workers.
Clarksville, $4.35; Thornapple, $3.50, 7 85
North Dakota—$12.40.
Congregation.
Ellison, ... 6 40
Christian Workers.
Zion, ... 6 00
Nebraska—$10.68.
Afton Sunday School and Christian Workers, ... 2 50
Christian Workers.
Enders, $2.05; Octavia, $2; Beatrice, $1.63, ... 5 68
Individual.
Mary A. Hargleroad, ... 2 50
Montana—$7.41.
Christian Workers.
Medicine Lake, ... 7 41
Washington—$6.68.
Christian Workers.
Sunny Slope, $6.08; Wenatchee Park, 60 cents, ... 6 68
Oregon—$5.65.
Christian Workers.
Myrtle Point, ... 5 65
Arizona—$5.11.
Congregation.
Glendale, ... 5 11
New Mexico—$4.16.
Christian Workers.
Miami, ... 4 16
Illinois—$3.75.
Southern District. Individual.
Iva, E. Vaniman, ... 3 75
Maryland—$2.80.
Eastern District, Christian Workers.
Westover, ... 2 80
California—$1.15.
Northern District, Christian Workers.
Chico, ... 1 15
Missouri—$0.50.
Southern District, Christian Workers.
Peace Valley, ... 50

Total for the month, ... $ 276 10

Previously received, ... $ 673 54
Conference Offering, ... 199 00

For the year so far, ... $ 1,148 64

INDIA HOSPITAL.

California—$31.00.
Northern District, Christian Workers.
McFarland, ... $ 30 00
Southern District, Congregation.
Inglewood, ... 1 00

Ohio—$15.00.
Northwestern District, Individual.
J. R. Wise, ... 15 00

Maryland—$10.00.
Western District, Individual.
Mrs. C. H. Merriell, ... 10 00

Michigan—$6.58.
Congregation.
Thornapple, ... 6 58

Indiana—$5.00.
Middle District, Individual.
Phœbe Lee, ... 5 00

Total for the month, ... $ 67 58
Previously received. 122 50
Conference Offering, ... 45 65

For the year so far, ... $ 235 73

INDIA WIDOWS' HOME.

Pennsylvania—$7.50.
Eastern District, Individuals.
A brother and sister, ... $ 7 50

Canada—$5.00.
Western District, Aid Society.
Battle Creek, ... 5 00

California—$1.00.
Southern District, Congregation.
Inglewood, ... 1 00

Total for the month, ... $ 13 50
Previously received, ... 107 50

For the year so far. ..... $ 121 00

INDIA BOARDING SCHOOL.

Illinois—$25.00.
Southern District, Individual.
Cyrus Bucher, ... $ 25 00

Pennsylvania—$13.18.
Eastern District, Congregation.
Lake Ridge, ... 13 18

Total for the month, ... $ 38 18
Previously received, ... 597 56
Conference Offering, ... 30 00

For the year so far, ... $ 665 74

QUINTER MEMORIAL HOSPITAL.

Pennsylvania—$40.00.
Western District, Aid Society.
Viewmont, West Johnstown, ... 5 00
Individual.
Elizabeth M. Grosh. 25 00
Middle District, Aid Society.
New Enterprise, ... 10 00

Iowa—$22.29.
Middle District. Sunday-school.
Panther Creek, ... 22 29

Kansas—$5.00.
Southwestern District, Aid Society.
McPherson, ... 5 00

Miscellaneous—$439.84.
Sister' Aid Societies of Brotherhood, ... 439 84

Total for the month, ... $ 507 13
Previously received, ... 98 50
Conference Offering, ... 14 25

For the year so far, ... $ 619 88

CHINA MISSION.

Missouri—$18.00.
Middle District, Congregation.
Pleasant Valley, ... $ 15 00
Individual.
I. G. Hartzler, ... 3 00

Kansas—$17.00.
Southeastern District, Congregation.
Grenola, ... 17 00

Indiana—$14.23.
Northern District, Christian Workers.
Elkhart, Goshen and South Bend, ... 14 23

California—$5.19.
Northern District, Individual.
Forest Forney, ... 5 19

Pennsylvania—$1.10.
Southern District, Individual.
A sister, ... 1 10

Illinois—$0.65.
Southern District, Congregation.
Lamotte Prairie, ... 65

Total for the month, ... $ 56 17
Previously received, ... 276 53
Conference Offering, ... 189 05

For the year so far, ... $ 521 75

CHINA ORPHANAGE.

Pennsylvania—$20.00.
Southern District. Aid Society.
Antietam, ... $ 20 00

Indiana—$18.82.
Northern District, Congregation.
Middlebury, ... 10 00
Southern District, Sunday-school.
Rossville, ... 8 82

Oregon—$5.00.
Sunday-school.
Evergreen, Myrtle Point, ... 5 00

Ohio—$2.00.
Northeastern District, Individuals.
Mrs. Allen Toms, $1; Pearl Toms, $1, 2 00

California—$1.00.
Southern District, Congregation.
Inglewood. 1 00

Virginia—$0.50.
Eastern District, Individual.
Albert Wine, Fairfax, ... 50

Total for the month, ... $ 47 32
Previously received, ... 234 38
Conference Offering, ... 40 50

For the year so far, ... $ 322 20

CHINA BOYS' SCHOOL.

California—$4.40.
Southern District.
All Stars, Covina, ... 4 40

Maryland—$2.00.
Middle District, Congregation.
Brownsville, ... 2 00

Total for the month, ... $ 6 40
Previously received, ... 75 75
Conference Offering, ... 12 50

For the year so far, ... $ 94 65

CHINA GIRLS' SCHOOL.

Canada—$5.00.
Western District, Aid Society.
Battle Creek, ... 5 00

Pennsylvania—$5.00.
Western District. Aid Society.
Viewmont, West Johnstown, ... 5 00

Missouri—$1.00.
Northern District, Individual.
Katie Lohman, ... 1 00

Total for the month, ... $ 11 00

Previously received, ...$ 69 05
Conference Offering, ... 13 50

For the year so far, ...$ 93 55

CHINA HOSPITAL.

California—$19.05.

Northern District, Sunday-school.
McFarland, ...$ 18 05
Southern District, Congregation.
Inglewood, ... 1 00

Ohio—$15.00

Northwestern District, Individual.
J. R. Wise, ... 15 00

Indiana—$10.00.

Middle District, Sunday-school.
Guernsey, Monticello, ... 10 00

Illinois—$5.00.

Southern District, Individual.
Mrs. John J. Swartz, ... 5 00

Canada—$2.00.

Western District, Individuals.
J. W. and Ella Shobe, ... 2 00

Total for the month, ...$ 51 05
Previously received, ... 185 46
Conference Offering, ... 61 65

For the year so far, ...$ 298 16

LIAO CHOU HOSPITAL.

Indiana—$15.00.

Northern District, Individuals.
Brother and Sister H. E. Foust, ...$ 10 00
Middle District, Individual.
E. S. Brubaker, ... 5 00

Total for the month, ...$ 15 00
Previously received, ... 205 79
Conference Offering, ... 191 25

For the year so far, ...$ 412 04

PING TING HOSPITAL.

Indiana—$10.00.

Northern District, Individuals.
Brother and Sister H. E. Foust, ...$ 10 00

Total for the month, ...$ 10 00
Previously received, ... 208 79
Conference Offering, ... 434 75

For the year so far, ...$ 653 54

SEATTLE CHURCHHOUSE.

Washington—$1.00.

Individual.
Pearl Hixson, ... 1 00

Total for the month, ...$ 1 00
Previously received, ... 12 35

For the year so far, ... 13 35

CHURCH EXTENSION.

Maryland—$1.00.

Eastern District, Individual.
Wm. H. Swam, ... 1 00

Total for the month, ...$ 1 00
Previously received. .....$ 16 40

For the year so far, ...$ 17 40

ITALIAN MISSION—BROOKLYN.

Maryland—$100.00.

Eastern District.
Good Cheer Circle, Garber Bible Class, Washington, D. C., ... 100 00

Indiana—$5.63.

Northern District, Sunday-school.
Wakarusa, ... 5 63

North Dakota—$5.00.

Individuals.
Mr. and Mrs. L. A. Lendgren, ... 5 00

Pennsylvania—$2.00.

Southern District, Individual.
A sister, ... 2 00

Michigan—$1.00.

Individual.
Mrs. John Easterday, ... 1 00

California—$1.00.

Southern District, Congregation.
Inglewood, ... 1 00

Total for the month, ...$ 114 63
Previously received, ... 427 16
Conference Offering, ... 45 00

For the year so far, ...$ 586 79

GO FORWARD.

Go forward! For in front is God,
Behind, Egyptian slavery.
Man never yet more safely trod
Than thou shalt through the deep Red Sea.

Go forward! Never garden glade
Was half so sweet as that fierce fire
Wherein the three walked undismayed
With Him Who is the World's Desire.

Go forward! Shipwreck, chains, in sight,
Sleep as upon thy mother's knee,
And in the darkest hour of night
Christ shall draw near and strengthen thee.

Go forward! Earth has no such gems
As pain and poverty and loss;
Thrice blessed whom the world condemns,
Thy throne of thrones is still the Cross.

Go forward, go! Hold nothing dear,
Save pilgrim staff and guiding rod,
The wood, the thorn, the nails, the spear
That drive thee to the breast of God.

—Anna de Bary (née Bunston).

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of the Church of the Brethren

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India.

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Blough, Anna Z., ... Bulsar, Surat Dist., India
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Long, Effie V., ... Vyara, Surat Dist., India
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Royer, B. Mary, ... Dahanu, Thana Dist., B. B. C. I. R. R., India
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1900	5,536.77
1901	7,111.92
1902	8,097.74
1903	10,204.24
1904	11,560.26
1905	12,871.08
1906	13,248.00
1907	15,073.63
1908	15,813.66
1909	15,802.93
1910	17,513.69
1911	19,255.82
1912	21,320.15
1913	23,621.71
1914	26,717.86
1915	31,360.72
Total	$265,583.04

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General Mission Board ∴ Elgin, Illinois

36687 MILLER, J. W. P. V
MAR 1917
BRIDGEWATER, VA.

THE MISSIONARY VISITOR

CHURCH OF THE BRETHREN

Making the Missionary

(A Message from Our Board President)

36687 MILLER, J. W. F. V
MAR
BRIDGEWATER,
1917
VA.

FIRST, there is the plan, ordained of God, that His people shall witness for Him to the ends of the earth. It is necessary to understand this plan and believe in it. Also to know the responsibility it imposes. It is absolutely necessary to know these facts. But this knowledge, of itself, falls far short of making the missionary. Many, having the knowledge, refuse even to give their money, much less themselves. It requires more than knowledge.

The missionary is made in the spirit of the first and second commandments. Loving God with all the heart and our neighbor as ourselves, quickens knowledge and faith, and constrains men. No man can be a real missionary without obeying well the first commandment, and the second commandment, born of the first, is only a little less important to the missionary than the first; and, on the other hand, no man can obey well the first and second commandments and not be a missionary, at least in heart. The love that moved Jesus to give ALL for the saving of the lost, constrains men to lay their lives on the altar of sacrifice and service. In other words, what makes the good Christian makes the missionary, for the missionary is only the good Christian in service. The Lord baptize each missionary afresh in the love of Himself and of men, and submerge the whole church!

H. C. Early.

Vol. XVIII
No. 10

OCTOBER, 1916

The Missionary Visitor

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CHURCH OF THE BRETHREN

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The Missionary Visitor

Volume XVIII OCTOBER, 1916 Number 10

EDITORIALS

They are gone. Farewells have all been said. The vessels that bear them forth have given the warning signals of departure and have disappeared beyond the horizon, and our missionaries are OUTWARD BOUND.

The farewells have hardly been spoken, however, to the India party before the joy of welcome has been extended by our China missionaries to our new workers who have gone to assist them. And the workers in India, hard pressed and toiling, are taking courage at the thought of the new missionaries whom they shall soon greet.

We therefore take pleasure this month in introducing all of these new missionaries to our readers. We also have endeavored to give you some of the principal events in the life of each one. We hope you will read every biography, every message that this VISITOR contains, and after reading it lay it away carefully to reread at other times.

One cannot read these biographies without noting the very similar manner in which all have received the call into the Master's service. A love for Christ, a knowledge of the heathen's need, a sense of duty in supplying that need—these simple concepts, implanted in the heart and watered with prayers, are the elements that prompt surrender to the cause of missions.

The sailing of these workers should touch the hearts of our people as never before. The present world situation is demanding of us, as Christian people, a deeper spirit of consecration and devotion to the cause of missions. We should respond to the spiritual need of the heathen in more energetic fashion than in the past. To possess a gospel message that is adequate to save the world is only tantamount to saying that we must send it to the world in order to retain its possession ourselves.

These workers are the advance guard of the world-wide Church of the Brethren. They are on picket duty for the church of Jesus Christ. They are taking up positions at the outposts of the church. They challenge heathendom itself with all the forces that sin at its worst represents. We are as responsible as these workers are for their success, and more. We must reinforce their efforts by advancing closer to the firing line ourselves, and upon our knees, through prayers, gifts, consecration, missionary education. If we fail, they fail. May the Father indelibly engrave this truth upon our hearts and burn it into our consciences.

The church of the Master is that church whose heart is set upon the salvation of the whole world. The Master looked with compassion upon the multitudes and acknowledged them as His own children. They were Jews, to be sure, but the whole earnest life of the Master shows that He looked further than to His own people. He saw away

over and beyond the hills of Palestine, across the expanse of centuries, right into the hearts of the slum-dwellers of heathendom in all lands and in all centuries. He had one consuming passion —that not one should be lost, be it the smallest child in the humblest hut of the most depraved and ignorant land of the world in any age. The church that nearest approaches this love of the Master Heart is nearest like unto Him.

It is well for us to remember that the sailing of these missionaries places financial obligations upon the Board that can be met only by a proportionately larger liberality upon the part of our constituency. Year before last we closed with a small deficit; this past year closed with a small balance in the treasury, showing that we are really just holding our own with the work already established.

How do you pray for our missionaries, brother? Do you take time to read of our missions, or do you continue to pray in those broad platitudes that mean nothing definite in themselves? This method of prayer may convince God that your intentions are all right, but it is well to send up a few petitions, once in a while, that show you have some definite knowledge of definite workers and needs of the field.

Seven members of the Williamsburg, Pa., Mission Study Class, W. H. Holsinger, teacher, have completed the entire seal course, receiving the seals therefor. We believe this is the record for any single class.

The Young Men's Bible Class at Lancaster, Pa., with Bro. E. H. Webber as leader, are not content with merely studying their Sunday-school lesson, but have decided to organize for mission study. They have ordered "Christian Heroism in Heathen Lands" for their textbook. Many Bible classes could do the same as this one, with much profit.

Two brethren and two sisters were recently baptized into the church at Malmö, Sweden, by Bro. J. F. Graybill. This service was the occasion of the dedication of the Limhamn baptistry in the Limhamn Hall.

He traineth so
That we may shine for Him in this dark world,
And bear His standard faultlessly unfurled;
That we may show
His praise by lives that mirror back His love;
His witnesses on earth as He is ours above.
—Missionary Intelligencer.

The Junior Girls' Class of Linville Creek Sunday-school, Va., do not believe in being idle. Recently they sent $5 to us, along with $35 from the Linville Creek Aid Society for the support of a girl in India who is in college. Besides this gift these girls are making scrapbooks for Sister Long in India. These earnest efforts afford encouragement alike to missionaries and the Mission Board.

The example of Master Alva Hausenfluck, eight years old, of Stephen City, Va., could well be duplicated by hundreds of other sturdy lads and lasses if they but had the will and the parental encouragement. This boy last spring was given 25 cents to buy a sitting of eggs, the proceeds to go for missions. These were hatched, the chickens raised by him, and sold for $3.05, the money being sent to the General Mission Board, to go towards supporting the India orphans. Some will say this is a small sum, yet it is more than four times the amount per capita given by the Brotherhood last year for missionary work under our care. May God bless the consecration that finds a reception in the hearts of our boys and girls.

Sister Thelma, daughter of Brother and Sister A. F. Wine, of Denmark, has returned to America to complete her education. She plans to attend Manchester College this coming year. Thelma found it quite a task to leave her Danish friends.

The new Mission House at Bedsted, Denmark, is being pushed to completion. It is hoped that it will be ready for dedication in time for the District Meeting the latter part of September.

Seven hundred students in the military school at Paotingfu, China, recently asked for Bibles. Sixteen years ago in this same city fifteen American missionaries and many Chinese Christians were killed by the Boxers.

One might reasonably expect, during this year of intense suffering, because of the war, missionary receipts in England would fall off. The opposite has been the case. The Church Missionary Society for the year ending March 31, 1916, received over $100,000 more than in the previous twelve-month period.

The devil does not give up his fight easily. While opium is being stamped out effectively in China, cigarettes from America and morphine from Japan are rushing in to do a worse work than even the opium had done.

In spite of the general enlightenment in Japan it is said that there are still those who keep serpents in cages (Honorable Lord Serpents), before which they bow and worship.

"The next ten years may be of more critical importance in determining the spiritual evolution of mankind than centuries of ordinary experience."

Those who support native workers on the foreign field should never forget to pray earnestly for their growth in grace. Many of these workers are called upon to live in closest proximity with the old heathenism that they have lately rejected. To live in heathen environments and not become a heathen is in reality a fight with many of them.

Poverty is an extremely ambiguous term with a great many people. A pretty wealthy man can believe that he is poverty stricken sometimes, especially when the prospects of a missionary offering are brought to bear upon him. The most effective cure for that "poor" feeling is a whole-souled financial response to missionary appeals.

No church is small until it gets to thinking so. On the contrary the smallest organization of believers is a pretty large affair. The size of a church is absolutely dependent upon the mental condition of its membership. We have in mind a church that is large in numbers but absolutely cold to missionary appeal. Large it is in numbers, small in vision, a narrowing horizon. We also remember another church that supports a worker in China and plans to support another in India. It is numerically small, but who would dare attempt to say that it is not a large church—larger than the worldly-minded hundreds belonging to its chilly neighbor?

Greece is the only Christian state which denies the Scriptures in the vernacular of her people, the prohibition having now been in force fourteen years. It is said that the two millions of population which have passed under her rule since the close of the Balkan War are worse off in this respect than they were while under Turkish rule.—*Missionary Outlook.*

[The Tenyo Maru]
On this ship our China Missionaries sailed from San Francisco.

TO THE OUTWARD BOUND SOLDIERS OF THE CROSS

Dearly Beloved in the Lord:

I find myself greatly rejoicing that, under the blessing of God, you are on your way to the important foreign mission fields of India and China, opened and authorized by the Church of the Brethren and supported by our beloved Brotherhood. To this great field of labor you have been called by the influence of the Holy Ghost, through the church, by action of the Annual Conference and the Mission Board. You may rest assured that your call comes from God. I am a firm believer that God calls men and women into special service through His church. I have known a number who have claimed to be called of the Lord and moved out in ways not in accord with His Divine Word.

By special and earnest request of the editor of the VISITOR I am giving expression, in this public way, to my deep feeling of interest in you all, as well as in those who are already out in the field working faithfully for the spreading of the Gospel in darkened heathen lands. God bless you all richly and abundantly.

Under the goodness of God and His providence my good wife and I have been in India thrice and in China twice. On one of these visits we spent over a year in India and altogether some months in China and Japan. By actual experi-

ence one comes to know things fully in this world. Learning is the acquaintance we make with what others have thought, felt, experienced and done; real knowledge comes from what we have felt, thought, experienced and accomplished. When you have spent several years in the field and have had personal experience you will, doubtless, have different impressions from those you now entertain as you enter upon your new field of work.

Let me express my gratitude that you have heard the voice of God through His church, and that you have willingly and cheerfully obeyed the call. Unselfishly, out of pure motive of heart and with a strong desire to do good, you are entering the mission fields opened by the church. You are entering, as you no doubt fully realize, upon a most important work, one in which our entire Brotherhood is deeply interested and from which the means of your support, and that of your work, must and will come. The fact that you have thus been called of God, and will thus receive your support, places you under special obligation to be faithful to God and His church and to obey, "from the heart that form of teaching whereunto ye were delivered." The teachings or doctrines of the New Testament are not ours to do with as we may please. We have been delivered unto them and they are only ours to obey.

There is an apparent sacrifice in leaving the homeland, fathers, mothers, brothers and sisters and lifelong friends, to enter the foreign mission field as you are doing. But the assured blessing of God, and the love, prayers and hearty support of the entire Brotherhood will surely cheer and comfort you. When you have mastered the language you are to use in your work and are actively engaged in giving the Word of life to the heathen you will so fully enjoy it all that you will rejoice in the fullness of your hearts that you have been called to do this good work for these poor people. One of our strong workers and beloved brethren, who has been in the field twenty-two years, has told me often he does not feel that he is making a sacrifice, so great is his joy in being able to do the work. The great sacrifice would be, he says, if he were compelled to give up the work.

In the fields you are entering you will find a number of brethren and sisters of ability who have spent many years, faithfully, in the work. They have had years and years of soul-trying experiences in field work, and know. They have the real knowledge. Once in a great while it so happens that some one quite new to the work feels disposed to dictate. This is not wise and will not be helpful in the end. Wisdom says, "Take the advice and counsel of those who know the work from years of earnest labor and full experience." All who have been in the field for some years will fully endorse the foregoing statement.

In 1904 we joined our mission band on their way to India at Port Said, Egypt. It was a happy meeting and we had a most delightful voyage through the Suez Canal and over the waters of the Red Sea and Arabian Ocean to Bombay. On board the ship was a very genial aged missionary. He had been spending his vacation in England, his home, and was now gladly returning to his field in India, where he had labored thirty-five years. We had Bible reading meetings every day, and at one of these spiritual gatherings the aged missionary gave our people some good advice. He said to be careful that you do not impress the natives of India that you are higher than they by creation. "If they get that impression about you you might as well pack your trunks and go home for all the good you will be able to do them." You will have the Oriental mind

with which to deal, and you will soon learn that is very different from the Occidental.

One often reads and hears at times that the heathen are anxiously waiting for the missionaries to come, so that they may accept Christ; that like ripe fruit they are all ready to be plucked from heathendom. You will find in many places that the heathen do not want you and that it takes hard, persistent labor to have them give up their idols and accept Christ. It may also happen that the Oriental may come to gain financial help. Cases of this kind do occur. All this will be made fully apparent to you as you labor in the field. You will need tact, forbearance, patience and perseverance. I once told our missionaries in India that they all needed to be multi-millionaires in patience. With your trust in God, with your hearts wholly in the work, with the prayers of the church in your behalf you may take courage, for God will make your work a success.

In it you may make the glory of the Christ life manifest. The natives of the Orient are shrewd and seem to be able to pry out your motives very easily. If they come to know that you are devotedly attached to your work, and that you are with them for their help and their good, you will win their love and respect. You will often have occasion to rejoice because some are being won for Christ. When won you will do well to remember that you have a converted heathen, and that teaching, and teaching with great forbearance and kindness, will be required to make them strong in Christ. They must be fed on the sincere milk of the Word and not on strong meat.

Your act of going out into the service of Christ, willing to make the needed sacrifice, be it much or little, ought to inspire others of our young men and women to say, "Lord, here am I, send me." We need more men in the field, and need them now. Your going out will without doubt inspire the home churches to stand by and support you with the necessary means, and also to hold you up always before God in prayer. The earnest, effectual prayer of righteous men avails much. Then, too, the home churches should assist our young people, who are willing to go out as missionaries, in preparing themselves for the work. Not all of them have the means to secure the necessary education, and the churches should not hesitate to assist its worthy young members who desire to enter this most important field of labor. You can not do better then to assist them in preparedness.

And now, beloved, farewell. God give you a safe and pleasant voyage and prosperous journey to your fields of labor, and blessing you as He did Father Abraham of old, make the lives of each of you a great blessing to humanity.

D. L. M.

A RICH MAN.

A TAX collector one day came to a poor minister in order to assess the value of his property and determine the amount of taxes. The minister asked the man to be seated. Then the latter took out his book and asked, "How much property do you possess?"

"I am a rich man," answered the minister.

The official quickly sharpened his pencil and asked intently, "Well, what do you own?"

The pastor replied, "I am the possessor of a Savior Who earned for me life everlasting, and Who has prepared a place for me in the Eternal City."

"What else?"

"Healthy and obedient children."

"What else?"

"A merry heart, which enables me to pass through life joyfully. That is all."

The official closed his book, took his hat, and said, "You are indeed a rich man, sir, but your property is not subject to taxation."—*Christian Leader.*

TO CHINA'S MILLIONS

LAURA SHOCK, A. B.

G. L. Wine.

Laura Shock was born Aug. 4, 1886, on a farm in Huntington County, Ind., where she grew to womanhood. She was the third of six children of the family of Brother Ezra and Sister Sarah Shock. It was in this good Christian home that Laura spent most of her days, being away only when her chosen work took her from home.

She received her district and high school training near her home. As a student her ability was above the ordinary, consequently at a reasonably early age she was graduated from high school with honors, receiving the second place in the scholarship of her class. Upon her graduation from high school she entered upon a career of public school teaching which lasted eight years. As a school-teacher she was eminently successful and much in demand. Her further school training consisted in a ten-week term in the Indiana State Normal School and four years in Manchester College, from which school she was graduated in the liberal arts course in 1916. It was also her happy privilege to spend five weeks of this summer in Bethany Bible school.

Laura has been a member of the Church of the Brethren since 1907, and has given evidence of a Christian experience and strong devotion for the cause of Christ. She has spent a number of years in hard study, preparing for a life-work of teaching, and was looking forward to this work with a great deal of pleasure. Her interests had also been arrested in mission work through literature, missionary meetings and personal contact with missionaries from the field. During the winter past the call was given for a teacher to go to China to teach the children of our missionaries. Inasmuch as she had chosen teaching as her life-work and wanted her teaching to count the most for the Lord, she saw in the call a door of opportunity and accepted it as God's call to her to fill this needy place. She is stepping through this door to serve God in this noble way, and may she in all of her teachings constantly echo the teachings of the Master Teacher, and then will her work be greatly blessed of Him, and He only knows what larger work He may have for her yet to do in China. May God bless her as she goes into the work, and may we in the homeland keep her, as well as our other workers, before our God, Who is able to do exceedingly above all that we ask, in humble daily prayer.

Opportunity is the open door for every child of God. Let us go through it and take up our part to His honor and glory.

North Manchester, Ind.

Do you imagine that the period of tutelage is going to pass without seeing the Chinese mind and spirit and heart beset by rival ideas and contending influences? . . . Never was there a greater opportunity before the Christian Church, of turning the energies of a reborn civilization Godwards; but the penalty will be terrible in the event of failure to do that.—*Rev. Alex. Connell, B. D.*

ELIZABETH WAYBRIGHT OBERHOLTZER

A Friend.

Elizabeth Weybright was born May 31, 1885, on a farm near the village of Trotwood, Ohio.

From the ages of 4 to 8 Elizabeth, or Bessie as she was called when a child, lived with her parents in Maryland, where her mother had been reared. She received her first schooling in a small private school near Medford, Md., and in a public school not far from Westminster, in the same State.

In the spring of 1893 Elizabeth's parents moved to Ohio, back to the old farm home.

From there Elizabeth attended the Sugar Hill School and later the Trotwood High School. In 1902 her parents moved to Trotwood, where many happy years passed by.

In 1903 she was graduated from the high school. In that same winter, 1902-1903, she accepted her Savior as her Lord and Master, during a series of meetings held by Bro. C. D. Bonsack, of New Windsor, Md. That was indeed a very happy year.

Elizabeth's childhood and youth were very happy periods. Her parents did much to make their three children happy. Her first sorrow of childhood came in the winter of 1900, when her sister, Ruth, aged 12 years, died after a lingering illness. There were only the two children left—Harry, her older brother, and herself.

After finishing the high school course Elizabeth remained at home for several years. In April, 1905, her dear mother was taken home to her Savior. Her loss was keenly felt, for she was indeed a light in the home.

In 1906 Elizabeth took a ten weeks' normal course at Manchester College, and in the fall of 1907 began teaching in the public schools of Montgomery and Darke Counties, Ohio.

In the fall of 1915 she entered Manchester College, Ind. She was graduated there from the college of liberal arts in 1915.

In September of 1915 Elizabeth was united in marriage to Isaiah E. Oberholtzer, of Elizabethtown, Pa. They spent the winter of 1915 and the spring of 1916 at Oberlin Seminary, Ohio, in further preparation for their life's work. Both young people had the mission cause as a burden of their prayers. When the call came for workers in China they made up their minds to answer it, by pledging to go out themselves. They were approved for work by Conference of 1916, and sailed for their field of labor in August. Sister Oberholtzer's preparation will enable her to do a splendid work among the women of her new field.

China is moving—but whither? Upward to God or downward to evil; onward to blessing or backward to a worse condition than the past? Who shall estimate the possibilities of benefit or loss to China and the world from the present movements, and who shall measure the responsibility of those who can now help to affect China's destiny? To nations as to men there is a day of visitation. Shall China in this, her day, know the things that belong unto her peace?—*Marshall Broomhall.*

I. E. OBERHOLTZER

A Friend.

The 11th of May, 1883, marked the birth of the first child into the home of C. W. Oberholtzer and wife, and his parents called him Isaiah, a name he has long since been proud to hear. Isaiah's father was the son of Christian Oberholtzer, who died when he was yet a child. He therefore never saw his Grandfather Oberholtzer. Isaiah's mother was the daughter of Peter Ebersole, a minister in the Mennonite Church. When two years and a half old his mother died, leaving him with one motherless sister. His Grandmother Oberholtzer, being a widow and a noble-hearted Mennonite Christian woman, his father at once united them all into one family. Until the age of seven Isaiah was reared on a small farm about two miles east of Elizabethtown, Pa., when his father moved into town, there to lose his stepmother soon after. However, he has been quite fortunate in receiving the training of a second stepmother during his later years. The home now is a Brethren one, and it can well be said that his extraction has been from Brethren environment.

Isaiah's boyhood days were spent on the farm and traction engine, where he helped his father in the threshing business. During the winter he attended the grade schools of his town and completed the high school at eighteen. He did not then have a set purpose for life, but gradually it came to him that he wanted to do something other than what the majority of boys were satisfied to do. He did not then realize the toil and work that was scattered along the way toward the top; but being somewhat mechanically inclined, handy with tools, and at the same time loving books, he decided to become a mechanical engineer, and the best there was in that class, if possible. First of all, however, he determined to go through college and secure a literary education also. After two years in Elizabethtown College, Pa., the thought of teaching several years of school in order to gain experience and secure funds for further education presented itself. He did so and with splendid success. He then decided to go to Juniata College for college work. Here he graduated with the class of 1910, whereupon he was invited as a teacher to Daleville College, Va., and there taught for two years. Since then he has been preaching, studying, and canvassing during the summer season in order to meet financial obligations.

During the winter of 1903-04 he united with the church, together with fifty or more other converts, at Elizabethtown College, where Bro. Wm. M. Howe was then preaching during the Bible term. He received baptism on the 30th of January, when winter was at its best.

In the spring of 1908 he was received into the ministry by the church at Huntingdon, Pa. The note of service that pervades Juniata College gripped his life, and he at once decided that the engineering world was not a wholesome place for his life's investment. He decided to do the thing to which the church had called him, and to do it as well as God would give him power to do it. His ideals and ambition therefore ran in a different channel. In order to make life count for the most he desired to pre-

Bro. Oberholtzer's Home, Elizabethtown, Pa.

pare himself for a place of helpful influence and leadership among his brethren as well as in this world of sin. Feeling that the Lord had called him to a life of service, he always held that a minister should make this calling of first importance, and seek to become expert in it, just the same as the mechanic does in his trade. Accordingly he attended Union Theological Seminary, where he graduated, receiving the B. D. degree. Also with his wife, Elizabeth, whom he married in September, 1915, he attended Oberlin Seminary, Ohio, during the winter of 1915-1916. We quote the following from Bro. Oberholtzer's own words:

"I shall never forget the godly teachers and professors that have been influential in giving shape to my life. Were they all readers of this testimony, I should not hesitate to mention a few of them. In college and seminary, alike, everything seemed to tell me of the need of the world. I can not place my finger upon any one moment where decision came to me. It was only as I learned of the world-need that I gradually decided to consecrate my life to it. And at this moment I feel that I am living up to my responsibility, such as I wish every Christian man and woman might do. God giving me grace and physical strength, I feel that I can make my life multiply itself far beyond any good that I could have done in the homeland. The missionary not only has it within his power to lead men to Christ and implant the seeds of a Christian character, but he gives wisdom where ignorance is bliss, light where there is darkness, character where there is superstition, and a civilization that shall make for progress instead of stagnation and degeneration. This is the work to which I feel myself to have been called."

You may take the Bible to the heathen, and he may spit upon it, or throw it aside as worthless or harmful. You preach the Gospel to him, and he may regard you as a hireling, who makes preaching a trade. He may meet your arguments with sophistry, your appeals with a sneer. You educate him, and he may turn from a heathen to an infidel. But heal his bodily ailments in the name of Christ, and you are sure at least that he will love you and bless you, and all that you say will have to him a meaning and a power not conveyed by other lips.—*Dr. George E. Post, Syria.*

TO INDIA'S CORAL STRAND

JENNIE MOHLER

Libbie Arnold.

Three years ago the Mineral Creek church saw the first one of her members leave the old home church for the foreign field. Now another one of her children has heard the call and has has been appointed to the same field.

This time the blessing has come to the home of one who for many years was shepherd of the flock here, and whose long life of faithful, loving service and kind, fatherly counsel helped many of us over hard places and inspired us to a closer walk with Jesus. And now through his daughter, Sister Jennie Mohler, his influence will reach to the far-away land of India.

Eld. John M. Mohler was born in 1835, near Mechanicsburg, Pa. When seven years old he came with his parents to Ohio, near Covington. In 1860 he was married to Sister Mary Ann Miller, of West Milton, Ohio.

Later they moved to Johnson County, Mo., and here in the the old country home near Leeton, Mo., on July 3, 1884, came a little blue-eyed baby girl, the twelfth child in a family of thirteen children. And here with devoted sisters and brothers, and consecrated mother and father, little Jennie grew to womanhood.

Her literary education was limited to that of the country school, but she was richly blessed in her home environments. Hers was the blessed portion to be reared in a home where the busy father and mother always found time, both morning and evening, to gather their children about them in family worship, and where from babyhood they were taken regularly to church and Sunday-school.

At the age of fifteen Jennie accepted Jesus as her Savior, and two years later began definite work for Him as teacher in the Sunday-school. Then, prior to taking her nurses' course, she spent fourteen months in city mission work in Kansas City, Kans.

In September, 1908, Sister Mohler entered the German Hospital Training School for Nurses, in Kansas City, Mo. Here she spent three happy years in hard work, graduating in December, 1911. After six months of private nursing in Kansas City, she came home in June, 1912. For almost a year the angel of death hovered over that home, and then the trained hands and loving heart of the daughter brought joy and comfort to the suffering mother and anxious family. Then the patient and beloved mother fell asleep in Jesus, and one bright Sunday morning in April the body was laid to rest in the beautiful hillside cemetery above the old churchhouse.

After a few months of rest Jennie returned to Kansas City, doing private nursing till September, 1914, when she entered Bethany Bible School, Chicago, where she spent the last two years in Bible study and doing practical work in the Chinese and Jewish Missions.

Here a new joy and experience came into her life as she responded to the study of God's Word and the spiritual influence of the school. With the study of the Word came a fuller realization

of God's purpose for His children. This resulted in a more complete surrender of her life to His will, and in January, 1916, after much prayer and careful consideration, she definitely decided to offer herself to Him for work on the foreign field, and was accepted by the Board and appointed to India.

The prayers of the home church and her many friends elsewhere will go with Sister Jennie as she leaves the homeland and her aged father, who is being lovingly cared for in the home of his eldest son, Eld. D. L. Mohler, who lives on the old home place.

May her time of waiting here, which comes to her as a disappointment now, be in reality God's appointment. May it mean a larger preparation to her and to all who are waiting; and may her going be an inspiration to the home and church she leaves to put forth greater efforts for the saving of souls. May she be a blessng to those to whom she is being sent, and faithfully deliver the message of her King.

GOLDIE E. SWARTZ

Ethel A. Gwin.

On a farm two and one-half miles from Ashland, O., lived Benjamin F. Swartz and Sarah Shoemaker Swartz. The husband's people are members of the Evangelical Church, while the wife's belong to the Church of the Brethren.

Into this home, July 29, 1886, came the second daughter. As is sometimes the case it was difficult to decide on a name that suited all, so this little girl responded to the name of Baby until after the youngest of the three children in this family, a boy, had received his name. Several names were suggested to the child, giving her the privilege of choosing the one she liked best, and thus it came about that this one of our missionaries had the privilege of naming herself.

As a child Goldie thoroughly enjoyed her country home, especially the out-of-door life. She and her brother were great chums, delighting in the many experiences that come to farmer girls and boys. Hunting, horseback riding—particularly interesting was it to ride colts that had never been tried, or even the cows—were some of her childhood joys.

In order to have some place to go, at the age of four Goldie went with her sister to the country school near their home, where she slept most of the time. Later she began school work here in earnest, attending until she had finished the eighth grade.

A normal course of three years in Ashland College prepared her for teaching. Two years were spent in the schoolroom in Ohio, eighty-five miles from home.

After her conversion, at the age of fifteen, the desire to know more of the Bible and to prepare for some line of active Christian work gradually grew upon her. In 1908 the opportunity became hers to attend Mt. Morris College for two years. Here she finished her academic and a Bible course, and also did some work on her college course.

It was while here that she joined the Volunteer Band, being among the first members. Those who knew Goldie here in school will recall how she appreciated and used opportunities for Christian service.

When the call came for a sister to

help in city mission work in Rockford, Ill., she responded. Here, with Brother and Sister P. R. Keltner, she worked for two years, thoroughly enjoying her work. The many problems met here gave her that which was helpful not only then, but will be helpful in India, for after all human nature is very much alike wherever and whenever we deal with it. The same heart of love, humility in service, perseverance, and tact win the hearts of those helped here as well as there.

This short experience in active Christian service for her Master intensified the conviction that she must know His Word better and learn better how to use it. How she rejoiced when the way was opened for her to attend Bethany Bible School in Chicago during the years 1912-1915! While here she not only thoroughly studied the Word, but also received practical training in giving to others the truths that had become a part of her own life. As a teacher in the Sunday-school, Jewish Night School, Chinese Sunday-school and in the Rescue Mission work many opportunities came to help others to know the Savior.

The intensifying of her desire as a child to be a missionary, the study of God's plan of salvation for a lost world, the field and its needs, under the guidance of the Spirit led her to offer herself for the foreign work.

At the Conference of 1915, held at Hershey, Pa., Sister Swartz, with Brother and Sister H. P. Garner, was approved for the India field. The knowledge that they could not sail for a year at least was a great disappointment. Yet when the privilege of having another year for preparation came, Goldie hurriedly got ready and entered Manchester College a short time after school had commenced in the fall, working faithfully and hard during the school year and also during the summer term, thereby finishing her college course and receiving her A. B. degree. Not only in the classroom, but also in the Mission Band, Bible Society, Young Woman's Christian Band, and as a teacher of a class of girls, together with personal work, will Sister Swartz be kindly remembered by her friends in North Manchester, Ind.

The remainder of the summer, which is all too short, will be spent at her home, with the exception of a few days at District Meeting. That her home District decided more than a year ago to support her on the field gives her great joy. She with others is earnestly praying that nothing may hinder the India party from going to the field, where they are so badly needed, unless it be the Father's plan.

Those who know Sister Swartz best are able most fully to appreciate her worth. Her conscientious faithfulness to what she believes to be right, willingness to work hard and long, adaptability, appreciation of what others do for her, are commendable qualities that have not only won for her the high regard of her friends, but are essential in the life of a missionary. Her love of outdoor life, and her willingness to try the untried will help her to meet the unexpected in India.

As Sister Swartz enters into her life work, perhaps more than any other human being she feels her need of constant help and guidance from the Spirit as she attempts to do what He asks of her.

May she have the assurance that her home District, with their prayers as well as their financial support, will share with her responsibility of helping the heathen to find their Savior. May those of us who have the privilege of counting Sister Swartz among our friends, and many others interested in the Master's cause, pray for her, that her life may be devoted in daily, humble service to those who have never heard the sweet story of Jesus.

ANDREW T. HOFFERT

By His Pastor, Edgar Rothrock.

Among the hardy pioneers who came to Nebraska and settled near the Bethel church were Levi Hoffert and his good wife, Anna Sanger Hoffert, who arrived in 1876. The church had only been organized the year before, and you may be sure that the presence and the prospect of the help of these newcomers was more than welcome. The Bethel people were not to be disappointed, for Brother and Sister Hoffert are still with us and have been loyal workers all these years. They made no mistake when they located near the church, for their five sons and two daughters united with the church of their choice.

The subject of our sketch was one of twin boys born March 23, 1886. His home was on the farm, but on account of a crippled left arm he was not permitted to do as much work in the fields as his brothers. Having completed the country school he had the privilege of attending the Carleton High School for a few months while Bro. G. M. Lauver was principal. This Spirit-filled teacher made a lasting impression upon at least one of his pupils, for in this critical period of his life Andrew was having a hard struggle, and the help he received from Bro. Lauver and the encouragement given by an older brother helped him to determine to succeed. With unswerving purpose he has surmounted great obstacles, and today stands on the threshold of a most useful life with splendid preparation. He secured a teacher's certificate and taught country school three years. During a revival meeting, held by Eld. D. G. Wine, he gave his heart to Christ, and was baptized Sept. 12, 1905.

The fall of 1908 he entered McPherson College, and attended six consecutive years, finishing the expression course in 1913 and the bachelor of arts course in 1914. Except for a little help from his sister and parents he paid his own way by selling aluminum cooking utensils during his vacations. He absorbed the high ideals of McPherson for Christian sacrifice and service. A careful study of the liquor traffic, especially as it is related to foreign mission work, led him to advocate temperance reform with a vengeance. He succeeded in organizing the Moral and Reform Council of the college and served as its president. The influence of this council was felt throughout the Districts supporting McPherson and even in the halls of congress. All through his college course he pursued mission study. He learned to keep the "morning watch," and needless to say this has proved a source of great power and inspiration to him. In 1910 he united with the Volunteer Band and became one of its most active members. Andrew took part in a number of prohibition contests and acted as president of the College Prohibition League one year. He was also chairman of the McPherson Church Temperance Committee two years and the Y. M. C. A. Missionary Committee one year, besides being active on numerous other committees. The training received while at college has fitted him in a remarkable way to cope with the problems of the church in India.

Having a strong desire to engage in

Home of Bro. Hoffert's Parents, Near Carleton, Nebraska.

prohibition work for one summer, after his graduation he helped reinstate the Prohibition party in Kansas; then attended the Seattle Conference, and spent several months in the Oregon dry campaign, helping to carry the State by a majority of 36,000. He worked under the auspices of the Prohibition party and was recognized by them as one of their most successful field men. His remuneration merely covered his expenses, so when the campaign had been brought to a successful close Andrew returned to his canvassing to raise the necessary funds to enter Bethany Bible School and there complete his training.

Bethany greatly enlarged his knowledge of the Bible and enriched his spiritual life. Owing to the great need for workers, especially men, he applied to the General Mission Board for appointment before completing the seminary course. He was appointed, and so with joy he sails for India this fall, there to give his life as the Master may choose to use him.

This is the third time the Bethel church has had the privilege of giving the church one of their number as a foreign missionary. The others were Emma Horner Eby and Raymond C. Flory. We give them joyfully, and hope in the years to come to furnish a number of others. Bro. Hoffert was chosen to the ministry in his home church, and also advanced to the second degree. His life and example have already been a source of great blessing to us, and as he goes forth we have the fullest confidence in him, and he will be faithfully remembered before the Father as he labors day by day. His record is clean; he has won victories where many would have failed, so we send him forth gladly. God bless you, Andrew!

Carlisle, Nebr.

"And He entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And He sat down and taught the multitudes out of the boat. And when He had left speaking He said unto Simon, Put out into the deep, and let down your nets for a draught. . . . And when they had this done they inclosed a great multitude of fishes. . . . And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their boats to land they left all and followed Him."—*Luke.*

Good Christianity is good psychology, and the church, in reasserting its functions as a healer, is following not only an ancient and apostolic tradition, but also a line of genuine and veritable fact.—*London Christian World.*

CARRIE CASSEL COFFMAN

G. H. Light.

Sister Carrie Cassel Coffman was born in Hatfield Township, Montgomery Co., Pa., in 1890. She began her career on a large farm near the town of Hatfield, on which her parents lived for thirty-five years. Carrie is the youngest of a family of fourteen children and, of course, she was subject to many trials and temptations, the overcoming of which strengthened her sufficiently to overcome her own carnality and lay herself upon God's altar and sacrifice all for Him.

It was on this farm that she was taught to perform the necessary duties of a useful life. Early in life she had to learn that one does not live for self alone, but for others as well. It was the example of her devoted Christian parents that drew out her sympathies toward the poor and needy, and that taught her that true happiness consists in the supplying of their needs cheerfully.

Her father, Jonas Cassel, was a very zealous brother and a faithful deacon in the church, for many years. He had much pleasure in taking of the produce of his farm and distributing it to the poor in the neighborhood. He was always ready to converse about the Scriptures. He has gone to his reward, but the lessons which he taught find expression in those who follow after him.

Her mother is the daughter of the late Eld. William Nyce, an earnest minister in the Church of the Brethren for many years. She has spent her life in the faithful care of her home and the raising of her large family. Her devotion to the true life, as well as her concern for the future welfare of her children, is reflected in them. With that same concern she still goes from one to the other, ministering to their needs.

It required considerable self-denial to wish the blessing of God upon both Carrie and Anna, another daughter, who is now at Bethany preparing to go to the field next year. She has, however, realized what a blessed and noble cause the mission cause is, and is now pleased to give her daughters in this great service. She wishes them Godspeed and blessing.

Many were the friends who enjoyed the hospitality of this home. Hers was a home of prayer, in which family worship was engaged in every day, and in which company on a Sunday afternoon frequently partook of a season of song and prayer before they left.

Even the wayfaring man, who had no home of his own because of sin, received a sympathetic welcome.

These were the influences which fortified Carrie against the distracting forces and severe trials and temptations which she encountered while she was deprived of church privileges when in training in the hospital, and paved the way for the missionary spirit which has controlled her life and set her face Indiaward.

Under such influences she was early in life reminded of her Creator, and, stimulated with a desire to live a life of usefulness for the Master, she gave her heart to Jesus when she was but thirteen years of age. On Easter morning, April 3, 1903, she was buried with Christ in baptism and rose with Him to live His life.

She was educated at the old Sunnyside school. This was the only public school she ever attended. In 1906 she

graduated from the public schools with first honors in the township. In order to get more education she went to Elizabethtown College. While there she made many friends, received new inspirations, and strengthened her resolution to serve the Master in the mission cause. She was licensed to teach in the public schools in Montgomery County, but she preferred to take up a course in nursing, and consequently spent three years in the Jefferson Hospital, Philadelphia.

It was while she was in training and saw, not only the physical needs of so many people, but their spiritual ailments, that she distinctly heard the Master's voice call her to give her entire life to the service of caring for the sick, who have no hope in this world nor know anything of the next, and bring to them the hope of eternal happiness. Knowing her purpose, the First church of the Brethren, Philadelphia, offered to support her in the field.

She practiced nursing for about a year and a half, and her big heart and cheerful disposition won for her the affection of her patients; by her uprightness their confidence in her was established.

Feeling the need of more Bible training and a deeper inspiration of her calling she went to Bethany Bible School last September. She at once entered upon the work of a fuller consecration, and, after some severe conflict with self, caught new visions of a larger and fuller life. In connection with her studies at Bethany she assisted in the Hastings Street Mission, and thus received the practical side of a missionary life.

While there in preparation the Lord blessed her further in leading, by His Spirit, both her and Bro. Aubrey Coffman to decide to share the burdens and trials, as well as the joys and pleasures, of life together. So, on June 7, 1916, in the presence of many friends, she gave her hand in holy wedlock to Bro. Aubrey R. Coffman, from Virginia. Together, as one, they sail Oct. 5, for India, there to live, to teach by precept and example, the life of Jesus among the ignorant heathen, thus gaining souls for Jesus and stars for their crowns.

Hatfield, Pa., Sept. 12.

AUBREY R. COFFMAN

J. M. Coffman.

Aubrey Reherd Coffman, the second of four sons, was born at Lacey Springs, Virginia, March 10, 1892. His father is John M. Coffman, a native of Botetourt County, Virginia. The latter was anxious for an education during his teens, but on account of urgent duties at home ample opportunity for education was lacking. It was customary in his father's family to give each boy a horse, saddle and bridle for a freedom present, but at the age of twenty this son proposed to his father that if he would give him his twentieth year to attend school, he would sacrifice the horse, saddle and bridle. After that time he continued his education in the Mountain Normal School of Floyd County and in Bridgewater College until he was twenty-seven years old. At this time he received the degree of bachelor of arts from Bridgewater College, after which he spent about twenty-five years of his life in the occupation of teaching, the last eight of these as professor of mathematics in Bridgewater College. He has been a

minister in the Church of the Brethren for twenty-one years.

His mother was Mary Katherine Flory, the daughter of the late Noah Flory, of Rockingham County, Va. Her father was a minister in the Church of the Brethren. Aubrey's mother was a woman of especially sterling qualities and of the finest Christian character. She was educated at Bridgewater College, receiving from that college the degree of bachelor of English, after which she spent at least ten years in teaching and was teaching the Bible department of Bridgewater College at the time of her death. She was full of the missionary spirit of this age and was anxious to instill that same spirit into her boys. She did not live long enough to see her hopes in that line fulfilled, but two of her sons have decided since to give their lives to mission work.

At the age of two years Aubrey's father and mother moved to Louisiana and stayed eight years in that State, during which time his parents were engaged in teaching public school. Like many children he was fond of playing the Sunday-school lessons. Being a country boy, he also liked keeping cows, using marbles for the herd. One day while Paul and Barnabas, represented by two empty shotgun shells, were preaching to an audience of marbles, he came to his mother crying because his brother had so disrespected Paul as to use him for a milk pail.

After returning to Virginia his early school training was taken principally under his father's teaching. At the age of fourteen his father and mother became teachers in Bridgewater College, taking their three sons along with them to be students in that college. It will probably be long remembered by him what a difficult time he had during his first year at Bridgewater College, translating Cæsar under Professor Cline. Neither is it surprising that he looked with considerable dismay upon the outcome of his suit with a certain girl, when his rival received the nickname "Cæsar" from the student body. He continued his work in the college four years, completing the business course and the academic course. At the age of eighteen he was offered the position of cashier in the Brethren Publishing House, which he filled for eighteen months. In his twentieth year he returned to Bridgewater College, remaining four years, at the end of which he received the degree of bachelor of arts. During the last session of his college work he taught in the business department. During the entire time of his college work he was identified with the Young Men's Christian Association and the Intercollegiate Prohibition Association. He was also active in Sunday-school and Bible Institute work, and was a member of the Volunteer Mission Band of Bridgewater College.

In the last year of his college work he was elected to the ministry and installed into that office by Eld. H. C. Early. After graduating at Bridgewater College in June, 1915, he went immediately to Bethany Bible School, Chicago, having been encouraged to prepare himself more fully there for teaching Bible work. But while there the way opened up for his doing foreign mission work instead, and feeling that in this service he would have opportunity for Bible teaching and still broader work as well, and having been accepted by the Mission Board, he decided to sail for India in October, 1915.

On the evening of June 8, in Bethany chapel, there took place a double wedding, that of Aubrey R. Coffman and Carrie N. Cassel, and Elgin S. Moyer and Lela Sellers. It seemed especially fitting that these two couples—the former going as missionaries to India, the latter as students to China—should be joined in matrimony by Eld. A. C.

Wieand, president of Bethany Bible School.

Immediately after their marriage they attended Annual Meeting and went from there to Aubrey's wife's home in Pennsylvania to visit her brothers and sisters. From there they went to visit his father, who lives on the Shenandoah River, Rockingham County, Va., spending several weeks there. They attended the opening of 1916-1917 of Bridgewater College, after which they began their journey to their eastern field of labor on the India mission field.

KATHRYN BARKDOLL GARNER

Anna Miller.

Some years ago, on a farm near Naperville, Ill., lived Brother and Sister Henry W. Barkdoll. Into their comfortable country home there came on Feb. 21, 1886, a dear baby girl, whom they called Kathryn. This little one was at once the pride and joy of her parents' hearts, and Kathryn has ever remained so.

She lived with her parents and brothers and sisters among the beauties of nature all her childhood days. She attended the country school until fifteen years old, then entered Mount Morris College as a student. Four years she spent here, graduating from this institution in 1905.

It was while in school here that she became a Christian, and was baptized in February, 1902, by Bro M. W. Emmert. Through private conversation and public talks of Bro. Wilbur Stover a desire for active foreign service was created.

The year following her graduation found her in the schoolroom as teacher. Four years were spent at home with her parents, who left their country home in January, 1910, and moved to Batavia, Ill., where they now reside.

Kathryn assisted in the home duties, and faithfully did her part in the activities of the church as they came to her. She was an attendant at church and Sunday-school from early childhood, and as she grew older was ever alert and reaching out for the best methods of performing her part of the Master's work.

Sister Garner was always impressed with the needs of the less fortunate ones and greatly desired that she might lend a helping hand, which she did many times. She loved to do the Master's work, and although busy, was never too busy to stop and attend to various duties, give a word of encouragement or help in whatever way she could.

In the fall of 1910 she entered Bethany Bible School, Chicago, Ill., to further prepare herself for service. She spent three years as a student here, taking work in the Bible teacher training course. She also did some special work in vocal music.

While in school here Sister Garner did some practical work; also kept up her work in her home church in Batavia, going home over each Sunday. Although a desire for foreign service was kindled while in Mount Morris College, it did not grow much until some years later when, while attending Bethany Bible School, she was led to give her life entirely into the Lord's hands, to be used by Him in whatever way and wherever He chose. When the call came to her to go to the foreign field to serve Him there, she was ready to hear the call and go.

Sister Garner's Home, Batavia, Illinois.

May 27, 1913, she was happily married to Bro. H. P. Garner, whom she met while in Bethany. Together they planned to serve the Master wherever He should call.

The two years following were spent in Blue Ridge College, Md., where Sister Garner taught in the primary department for one year. She also took some teacher training and mission study work, receiving diplomas on the books, "Training the Teacher" and "Christian Heroism in Heathen Lands."

The past year she has been under appointment to India, and has been busy and anxiously awaiting the time for sailing to her desired field of service.

Sister Garner, with her husband, goes to her work with a heart full of love for those who need her help.

May the dear Father abundantly bless them in their labors, and give them lives of useful, joyful service for Him.

"Not by might, nor by power, but by My spirit, saith the Lord."

"The Lord bless thee and keep thee. The Lord make His face to shine upon thee, and be gracious unto thee. The Lord lift up His countenance upon thee and give thee peace" (Num. 6: 24-26).

Dr. Kusman, who has just come from the Sudan, tells of pagans who come together Sunday after Sunday, who kneel in silence with hands outstretched to God, and remain for hours waiting. When a visitor asked what they were doing they said, "We are praying, White Man." "To whom are you praying?" "To the God of the white man." "But you say nothing." "We do not know what to say, White Man: we want a teacher to come and teach us to pray. "And how long have you been doing this?" "For months, White Man. We come together every Sabbath Day, and reach out our hands to the God of the white man."—*Exchange.*

The more we live in the larger life of humanity, and the less we live in the contracted pen of our own interests and schemes, the ampler harvest we shall gather to hand when the sun goes down.—*Bishop Huntington.*

HOLLY P. GARNER

Florence E. Garner.

Jasper C. Garner and Hannah Salome Yon were born on farms in Carroll County, Md. They were married in 1871, settling on a farm in the same county, near Union Bridge. To them were born seven sons and five daughters, of whom five sons and five daughters are living. Holly Pearl, their ninth child, was born Sept. 17, 1884.

His mother and her ancestors for generations were members of the Church of the Brethren, while his father has been from his youth a loyal member of the Church of God, the faith of his parents.

Holly enjoyed the pious influence of his godly parents, was always very cautious and careful in his decisions, seldom taking a step unless he was sure of his ground. In the home, on the farm and in the country schoolhouse he received his training until he was sixteen, when he entered Blue Ridge College, then located at Union Bridge, Md. From Blue Ridge he graduated in the commercial course in 1903 and the stenographic course in 1904.

In December, 1903, Bro. Mitchell Stover held a series of meetings at Pipe Creek church, and Holly was among the number who applied for membership, baptism being administered by Bro. Stover.

Jan. 1, 1905, he began work as stenographer in the office of the Landis Machine Co., in Waynesboro, Pa., and later was bookkeeper and shipping clerk.

From a child Holly was always very fond of attending Sunday-school; consequently he immediately became an active worker in that department of the church at Waynesboro. Here he taught a class of boys for two years and a class of girls for two years. He was an active member of the Waynesboro Missionary Association, holding several offices in the association. Here he began his first systematic study of missions, Bro. H. M. Stover being leader of the class. During the summers of 1908 and 1909 he was chosen superintendent of a union Sunday-school at Mt. Vernon Schoolhouse, southeast of Waynesboro. This school met every Sunday afternoon. While in this position it happened to him, the same as it did to two former superintendents, that he was elected to the ministry. The election took place May 1, 1909, at the spring communion of the Antietam congregation, which was held in the Price's church, near Waynesboro, Brethren Wm. Koontz and I. N. H. Beahm conducting the election.

Holly now felt that the new responsibility upon him was heavier than he could bear with the knowledge he had of the Bible, so after attending the Bethany Bible School reunion at the Harrisonburg, Virginia, Conference he decided to go to Bethany Bible School, Chicago.

Resigning his position in Waynesboro he entered Bethany September, 1909, graduating in the spring of 1913. During this period his first summer was spent in Waynesboro where, in July, 1910, he was advanced to the second degree of the ministry. The second summer was spent at his home on the farm, and the third at Lewiston, Minn., as pastor of the church.

It was during his four years at Bethany that he learned to know God better and got a larger vision of the world and the world's need. Here he came in contact with many of the missionaries when home on their furlough, and also the

Pipe Creek Church, Maryland.
This congregation is said to be the first of our churches organized outside the State of Pennsylvania.

new ones going out. The influence of these, with that of the Bible study and mission study work, helped him to give his life on the altar of sacrifice to be used wherever God would direct. Jan. 1, 1912, he signed the declaration card.

It was at Bethany that he became acquainted with Kathryn Barkdoll, of Batavia, Ill., to whom he was married May 27, 1913.

After completing the work at Bethany he felt the need of more literary work, and consequently entered Blue Ridge College at New Windsor, Md., in the fall of 1913. Here he completed the academic course of study and had charge of the Bible Department for two years. He had charge, also, of the mission study work and took the examination with the rest of the class, receiving the diploma with all the seals. He completed the teachers' training course with the class which he taught, arranged their Annual Conference exhibits, and did special work for the Bible term, thus adding enthusiasm to the Bible work. With the able assistance of his wife he organized their Student Volunteer Band.

During the fall of 1914 Holly and Kathryn placed their applications with the Mission Board as candidates for the China field. As the imperative need of India was so much greater than China, the Board asked them to go to India, and at the Hershey Conference in 1915 they were approved by the Standing Committee and General Conference for the India field.

Not being permitted to go to the mission field in the fall of 1915 the following winter was spent in evangelistic work, during which time they made their home with Kathryn's parents, in Batavia, Ill. During the spring of 1916 Holly spent several weeks in Bethany, and then at the Winona Conference they again presented themselves and were accepted for the work in India.

133 S. Market St., Frederick, Md.

If Christ had started on the day of His baptism to preach in the villages of India, and had continued up to the present, visiting one village each day, healing the sick and proclaiming the Gospel, He would still have left unvisited 30,000 villages in India. The villages of India contain nine-tenths of the population of the land, or more than 280,000,000 people. It is among these villages that the great mass movements are taking place.—*Rev. R. H. Clancy.*

THE PARENTS' BLESSINGS

The choice of our children in giving themselves to foreign mission work has never been a matter of especial enthusiasm on our part, knowing as we do that they will have many difficulties to undergo in that feature of their life work, and that there are many dangers to good health in the field in which they expect to labor. They have our most hearty good wishes and coöperation in this most worthy work, which requires tireless patience, persevering endurance and a faith in God which sees the desert blooming with roses, even though it cost life to plant the seed. Some look upon the giving of their children as a sacrifice, but how can it be a sacrifice for parents to give their children into a service which is the world's highest work? We have given freely of our means and efforts toward the preparation of our children for this work, but if we gloried in the same, it was only that we gloried in the cross of Christ.

J. M. Coffman.

Our son, A. T. Hoffert, has been a diligent student and a zealous lover of the cause of Christ, as preached and practiced by the Church of the Brethren. We, his parents, willingly and joyfully give our hearty consent for him to go to the foreign field, since it is his choice. God be praised!

Levi Hoffert.
Anna Hoffert.

It is our desire to say something that will help us all to say to our children, who are so dear to us, "Prepare yourselves for the Master's service." God needs strong men and women to work in His vineyard.

We feel it is far better to send our daughter, with her faithful husband, to India as a soul winner than to see her spend her life following the fashions of the world or seeking worldly gain. Hannah of old gave her son for God's service. Why should we not give our children to serve Him wherever they feel called?

In less than five weeks we shall bid them farewell. It will not be an easy task. His grace is sufficient for all, and in Him we put our trust.

Henry and Sadie Barkdoll.
Batavia, Ill.

I have always asked the Lord to lead my children in the path of righteousness and in the way He would have them go. "Greater joy have I none than this, to hear of my children walking in the truth" (3 John 4). If one is called to the foreign field I feel it is the Lord calling, and "Now then, whatsoever God hath said unto thee, do" (Gen. 31: 16).

Mrs. J. C. Garner.
Union Bridge, Md.

WHY IS IT?

I often wonder why we are so slow in doing the work God has assigned us. I have now been engaged for half a century in heeding the call and saying "Here am I, Lord, send me." Part of my earlier ministry was spent in out-of-the-way places and in the hills of the Ozarks at great sacrifice of my wife and family. Being now past fourscore years, my highest interest is still in saving souls and I consider foreign mission work as one of the greatest phases of the work of the church. It has always been my desire and prayer that my children should be engaged in the work of the Lord, whatever it may be, and wherever He may call them. The call means sacrifice, but sacrifice brings its corresponding reward. My dear life companion has passed over to the other side, and my

children have all taken a stand for the right. And now that my loving daughter, Jennie, has put herself on the altar of sacrifice to go to the India field, and a son also is preparing himself to go to the foreign field somewhere, it does overjoy my soul and fulfill the greatest desire of my heart.

But why is it that so many parents who have sons and daughters are so unwilling to let them go? And why do they not teach them from infancy to heed the call when it comes to them and to pray the Father to send laborers into His harvest? Oh, the responsibility, how great! What will the result be? Will it be to hoard money to give the children good homes when they could earn them for themselves, or to have them go for the Master and win souls for Him?

JOHN M. MOHLER.

THE CALL THAT I HEARD

By the Outgoing Workers.

The best answer to the question, What constitutes a Missionary Call? is found in the willing lives of those who hear the call and answer it. May there be some who read this, who will hear also. Editor.

When a child I became interested in foreign lands through reading books written by our brethren. Later, when some of my friends went to the field my interest was aroused in missions. This interest was fed through a number of missionary meetings. One song in particular, entitled "Here am I, Lord, send me, send me, send me," caught hold of me in a way I could not forget, so that when one of our ministers plead with our congregation to pray the Lord of the harvest to send forth reapers into the harvest, I readily responded, thinking that was all I was able to do.

The next definite thing that came to me was a call for a teacher in the field. Teaching I knew was my work, and I felt this to be a definite call to use the talent I possessed for the Lord. Therefore I am happy to go to China, and ask the prayers of all God's people that I may instruct the children under my care as God would have me do, so that they may grow up to be workers in God's great harvest field.

LAURA SHOCK.

A number of years ago, in a missionary meeting, when a plea was being made for money there was also a plea made for those present to give themselves more fully to the Lord and for workers in the foreign field, and the needs on the field for workers were also given. I wondered who could resist such a call to service, when the thought came to me, "Why do I not say I will?" But I knew that I had not the preparation so I could go, and did not know how I could get it, and also thought that I would not be able to do enough so that it would pay to send me, even if I had more preparation, so for the time I dropped the subject from my mind. But it kept coming again and again and growing stronger.

My home being a Christian home I had learned to consider spiritual interests of greatest importance, and when I saw the lack of concern for spiritual things in people whom I met and nursed I felt that I wanted to help them in some way. Then, when I thought of how God had cared for me and spared me from many temptations and dangers that most nurses meet, I thought He had surely spared me for a purpose, and began to plan for more definite work for Him.

I had nursed in the hospital and in homes and was disappointed when I gradually learned that I was not able to help people spiritually in the way I had

hoped to do, there being no opportunity for a nurse to help except by her own daily life and example, and I felt this kind of life was doing me more harm than it was helping others. I was sorry that I had taken up this kind of work, since it was not to be of any benefit. But about this time I came home to care for my mother, and stayed with my parents until God called her home. During this time I lost many of the ambitions I had and the Lord showed me better plans and ambitions.

If the people here in America, where they have been taught of Christianity all their lives, needed so much help and teaching, those in countries where they have never heard of God and His Son need it much more. After realizing this I began to think more of going to the foreign field.

After being permitted to make some necessary preparation I felt the time had come when I should offer myself to the Mission Board. I had learned more of the needs of the foreign field, and especially the need for nurses, and was willing to go. But had I not known that it was the Lord calling me I would not have thought that I would be accepted, there was so little that I could do compared to what needed to be done.

I am happy in my anticipation of going and am eager to reach the field. Not that I think I can do so much, but I know the Lord can do much through one who is willing to work, and I know it will be He Who is doing all that I seem to be doing that is good.

JENNIE MOHLER.

The call that is taking me to India is a summons from my Lord: "As thou didst send Me into the world, even so sent I them into the world." This is the greatest call that a man can hear; to disobey is an act of grave disloyalty to his Master. This is the call that took Paul to the Gentiles, that took Livingstone into the heart of darkest Africa, that took Carey to India and Morrison to China. I can anticipate no greater joy, no higher service, than to walk in the steps of my Savior, to enter into the labors of these apostles of modern missions, and to rest upon the promise of my Master: "Lo, I am with you always, even unto the end of the world."

Another call, that came to me with compelling force, is the call of the field, the call for men. Most of the great opportunities for service in this country will be filled by some one, but if I go not to India, many, many souls may never catch a gleam of the crucified Christ. That I may be used of God to be a light in some dark corner of India, gives me a joy that is not mine alone, for already the word comes from India: "Andy, I am glad," writes my dear friend, S. Ira Arnold, "glad you are giving your life to the world's greatest work, and glad you have chosen India, for I believe you will find a great big job here. Yes, the work here is worthy of the strongest men, for the whole country needs to be reformed." This joy I gladly share with my teachers, and all others who have assisted me in my preparation, and who will continue to uphold me before the Throne of Grace.

ANDREW T. HOFFERT.

The Master's urgent call to service in carrying His Gospel to all the world is the reason I want to give my life to missionary work. It is not because I think it is more noble to go to India than to work in America, but India has the greater need of a Christian home; the mothers and babies have long waited for some one to tell them how to live and be happy; the cry of the suffering has too long come to the ear of the Master, and His word, "Heal the sick, cleanse the leper, freely ye have received, freely give," comes to me and I want to go. If I can be the Lord's instrument to fill a

few of these needs and make some lives brighter because I can give the gospel message and heal the sick by the means that the Lord has provided, then I know I shall be happy. We are relying entirely on the Lord for all we may be able to do, and depend much upon the prayers of God's people in our work.

CARRIE CASSEL COFFMAN.

I believe that the Church of the Brethren has strong faith in missionary work. This requires that some people go while others stay. I am glad to be one of the number who go. There is not necessarily any difference between the worthiness of the one who goes and the one who stays, but somehow in the past we have not had much trouble about people staying.

It is not because of lack of work here that I want to go, but because we as a church need to undertake the program of God and make our heart as big as the world. If we were to convert all the people in one place before sending some of our workers to another, there should be much larger concentration of forces in this thickly populated Dunker section of Virginia—the Shenandoah Valley.

So I am glad to be one of the eight who go to India this fall. There is no unhappiness, though I love our cliffs and waterfalls and the mountains and sunsets and my dear home beside the river as much as anybody. I think I shall be able to see God's beauty in India, and most of all I want those poor people to see it.

AUBREY R. COFFMAN.

Through the study of the "Blessed Book" I was made to realize that to be truly a Christian I must fully surrender to the Master's will and do whatever He tells me to do. As I learned of the conditions in the foreign field I saw the great need, which brought me face to face with the question, "What is my part in the work?" Then would come the words of Christ, "Go," and "As the Father has sent Me, even so send I you." This caused me to say, "I'll go unless You block the way." Difficulties would arise which at times seemed to close the way, but the Lord has been graciously near through it all, and now the way has opened and we go forth to India with the promise, "Lo I am with you alway."

KATHRYN B. GARNER.

Batavia, Ill.

From the first time that I can remember of hearing the needs of the heathen presented I have been impressed with the fact that there ought to be some way to help them to the light. As opportunity presented itself I made it my aim to acquaint myself still more with the different fields and their condition and needs. As these needs illuminated themselves before me, and I saw that the missionary with the Gospel was the only remedy for the condition, I wondered why the Christian had not supplied the need to a greater extent. There seemed to be a great gap between the need of the heathen and the remedy. What was it that was required to fill the gap or supply the missing link? As I studied my Bible more systematically I found that God used men to fill the gap.

One day in our study Matt. 9: 39 was very forcibly impressed on us. I had prayed that the Lord would send laborers into the harvest, but I never saw before the close connection between that verse and the first verse of the tenth chapter, and it dawned on me that I ought to help answer my own prayers, just as the Lord asked the disciples to do. Two other verses that pulled hard on me were Luke 13: 34 and John 20: 21. If Jesus that day, as He looked upon that little handful of people and realized their condition, wept for them, what must be the feeling of that heart today as He looks out from His throne above

upon the whole world and sees two-thirds of it in heathen darkness?

Then the second picture. What must be the feeling of Jesus towards me when He hears me read, "As the Father hath sent Me, even so send I you," and I do not go? If the Lord was depending on me, what was I to do? That was my question, and I could find only one way to answer it: Isa. 6: 8, "Here am I, Lord, send me." H. P. GARNER.

I do not remember of having any particularly definite call to the foreign field. I feel that my call came on gradually with my Christian growth. My home environment and church and Sunday-school privileges helped much.

After I became a Christian I was given work to do in the Sunday-school and Christian Workers' Meeting. I rejoiced in that work, for I felt that I too could do just a little for the Lord.

When I listened to missionary talks, either home or foreign, I often thought, "A missionary must be the happiest person in the world," because she is doing what Jesus commanded us to do.

When I entered Manchester College, in 1912, I joined the Volunteer Mission Band. I received much help and inspiration from my work with the band.

I did not feel then that I'd ever be a foreign missionary, yet down deep in my heart I hoped to be of some real use somewhere.

Before we were married, Bro. Oberholtzer and I talked over the mission proposition. We were both interested in China, and when the great need for workers in the schools of our China station was presented to us, we felt that to be our call, and we finally decided, by God's help, to answer it.

ELIZABETH W. OBERHOLTZER.

Nothing unusual, nothing extraordinary, marks the career upon which I am about to enter, or rather to continue in another part of God's great world field. To be a missionary was one of my childhood daydreams, and ever since has been one constant desire, sometimes faint, sometimes strong, with the hope of its realization slowly increasing, until now, when about to embark for a foreign shore, there to spread the glad tidings of our Savior.

No sudden authorization was mine upon entering the schoolroom, there assuming the responsible position of nurturing little human plants for God, and there having enlarged the vision of a life of usefulness. No spectacular demonstration came with the call to take up city mission work. A worker was needed and I was asked to respond to that need. I did so, and with it came abundant blessings.

A series of events, just ordinary and natural, each succeeding one a natural outgrowth of the preceding, have all had their part in the call that I heard. Together with these and other experiences a constant study of God's Word has been another large means of guidance. It is upon the latter especially that I place great emphasis, for I recognize this as perhaps the most potent factor in shaping my life and in quickening my desires into action, until today exceedingly great is my joy in anticipation of going to a people less fortunate than we, there to witness for my Savior.

From the varied experiences that have been mine, and the way in which He has been directing circumstances bearing upon my life, I have full assurance that my going is in the way He is leading. A few of Christ's last words ever linger with me and spur me on: "Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be My witnesses, both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth" (Acts 1: 8). "Lo, I am with you always" (Matt. 28: 20).

I. E. OBERHOLTZER.

DIARY OF A DAY AMONG THE MISSIONARIES

This Diary should have appeared in the September Special Visitor but for lack of space was crowded out. Editor.

April 5, 1916.

MORNING prayers at 6 o'clock, with a few helpers. Text, John 5: 1-9. Balancing station accounts for March. Family prayers, J. R. Miller's Daily Readings on Mark 2: 1ff. Take a look at funeral preparations of richest man at Liao Chou. Spend some time at Boys' School. Mail brings word from out-stations, and coast orders of provisions. Arrange with native helper for the buying of lumber. Prayer meeting in eve at Dr. Brubaker's; special emphasis on a Spirit-filled Peter. Call Dr. Brubaker to treat one of our house-boys sick with tonsilitis. Prepare a quarterly report for Boys' School for the station.

J. Homer Bright.

6:00 Physical exercises, bath, dress. Morning watch, reading, Isa. 55 and 56. Prepared a talk for the women.
8:00 Breakfast—pears, nuts, oatmeal and goat's milk, eggs and fried potatoes.
8:30 Walk on city wall. View crowds going to worship at the graves.
9:00 Studied Chinese language with the teacher.
10:00 Taught the Bible in three homes.
12:00 Dinner—porkchops, potatoes, gravy, greens, beansprouts, bread, butter and jam.
1:00 Noon prayers, all station missionaries together.
1:30 Call in two homes.
2:30 Afternoon rest. Order a sweet-pea bed made.
3:30 Bible woman and I again visit in homes. One place we sat on the steps and taught the crowd that gathered; they were afraid to invite us in.
6:00 Supper—peanut soup, chopped meat on toast, potatoes, greens, pudding.
7:00 Outdoor recreation.
7:30 Family prayers.

Emma Horning.

5:00 Arose and dressed. Studied Chinese for two hours.
7:30 Family worship. Breakfast.
8:30 Worship in Chinese with native helpers.
9:00 Went to see funeral decorations of a rich Chinese home.
9:45 Gave directions to Chinese carpenters who were making a washstand for us.
10:30 Read Chinese with teacher. Studied till dinner.
1:00 Did some business on the street, after which studied Chinese.
4:00 Went to burying grounds of the rich man.
5:30 Supper.
6:30 To prayer meeting at Dr. Brubaker's.
7:45 Read stories to the children; helped put them to bed, then read awhile. Retired about nine o'clock.

R. C. Flory.

Le Ping, mission premises, one day from Ping Ting Hsien, on way to Kao Lao, another out-station. Sister Chang, Bible woman, and Bro. Kang an escort, are with me. The constant boom of firecrackers told of hundreds worshiping their ancestors today. Visited five homes. Had a good talk with Bro. Chao about the prospects of the church in the city. Many women and children called during the day and heard a gospel message. Evening worship with Bible woman.

Anna V. Blough.

In morning worship with helpers in the home I was impressed by the prayer one of them made. He prayed earnestly for the Chinese Christians to be kept from evil and be true followers of Jesus, and for the thousands of his countrymen who know not God. He also prayed that the home church would send out missionaries to tell the Gospel to his people. He said that if the young men and women in America knew how much they were needed he was sure they would come and help. May God stir the hearts of the Volunteers to speedily answer this prayer.

Rebecca C. Wampler.

After a good night's sleep on the porch I was ready for a splendid half hour with the Lord. Read in Hebrews and had prayer. After breakfast walked on the wall and saw women hobbling along with walking sticks, going to worship at graves of ancestors, carrying offerings in baskets. Returned and studied till dinner. After noon prayers Sister Horning and I visited in two homes; one was the home of a Christian. People found it useless to try to talk to me, so I turned conversations to Sister Emma. I was a curiosity, having just come from America and they wondered how old I was. Returned and studied till Mr. Li came at 3:30 to give me my language lesson, and I talked a little with him.

NETTIE SENGER.

On a farm near Nampa, Idaho, the home of my wife's parents, and thus one of the first stops after reaching the homeland. Arrived the day before. Arose early, and after saying "Good morning" to all the dear ones, including my Lord, I was ready for a fine farm breakfast, which I enjoyed to the full. A few tasks were quickly finished, and preparation was made to go to the home of a sister-in-law, a mile and a half away, to help her properly observe her birthday. All did justice to a well-filled table. Showed some of our friends how the chopsticks can do service in time of need. We had a happy time and a bit of a change from some of the more prosaic things common to a missionary in his everyday toil in China. Then there was rabbit hunting. Returned home early, and the entire party seemed glad that Sister May had had another birthday. In the evening talked to our friends of customs of the Chinese and the work we were trying to do for them, and heard a little of problems and trials in America. At a late hour we tucked our little boy in, had prayer for his keeping and guidance for the rest of us, and it was time to say "Good night." With love to all who read,

F. H. CRUMPACKER.

Arose at 5:30. Analyzed Chinese characters for an hour. Dressed the children, had worship and breakfast. Mrs. Bright and I called in a home. The one-month-old baby had a little ball of hair tied to its wrist, to make the child more skillful in later life. Visited a rich man's court to see the elaborate decorations. Taught Chester his daily lesson at 10, then studied Chinese till dinner. While eating, several Chinese women came to see our house. Lay down to rest after dinner. From 2 to 3 read with the Chinese teacher, after which I sewed for awhile, then witnessed the funeral of a rich Chinese man. Supper at 5:30; went to prayer meeting and retired at nine o'clock.

LIZZIE NEHER FLORY.

The message received but two days before, of my dear mother's death, cast a gloom over the day, yet our work must be done. Preparations, physically and spiritually, were made for the day, and I had prayers with the women. After breakfast, made a short business call to one of our Christian neighbors, then a call to see funeral decorations of a rich man in town. Returned and went with my Bible woman to teach Bible. Had song and prayer in several homes. In the afternoon attended the funeral of the rich man. How empty and hopeless it all seemed! I thanked God that I need not sorrow as those without hope. As I returned, made a couple of short calls on sick neighbors, then went to our English prayer service.

ANNA M. HUTCHISON.

3:00 Assisted fifteen-day-old Master Carol Ernest Vaniman to his lunch.
6:00 Bible study.
6:30 Answer business letters.
7:00 Worship in Chinese with hired help.

7:30 Breakfast of millet and eggs.
8:30 Chapel at Boys' School.
9:00 Compare March accounts with steward of school. Yin, native preacher, comes for consultation.
9:30 Study Chinese with native teacher.
11:00 Prepare March station accounts for treasurer.
12:00 Dinner.
1:00 English noonday prayers.
2:00 Teach English and music at Boys' School.
3:30 With Dr. Wampler to plan and direct work at new hospital compound and street chapel.
5:30 Tend milk-goats, do repairing, play with Edna.
6:30 Supper.
7:00 Play with schoolboys.
7:30 to 9:00 This eve at home. Wife and I read and talk together, bedtime, prayers and sweet sleep.

Ernest D. Vaniman.

Arose at 6 and wrote a letter. By 7 o'clock baby demands his regular morning attention. Assist Esther in getting ready for the day. Morning prayers and breakfast. At 9 go to the rich Chao home to see the funeral display. A typical oriental funeral. The wife died five or more years ago and is buried today. Help Esther with her lessons, then withdraw for a little quietude. I soon hear a commotion in the court. Stepping to the window I see a crowd of women. I hear them whisper, but they hesitate to come farther. "Shall I invite them in or not?" I question. So much scarlet fever, to let them in now—"what would it mean to darling baby?" I ponder. Precious Cathryn, it cost her life, and I hesitate. The women leave without being seen. "Did I do my duty?" is the burning question.

Minnie F. Bright.

Kuna, Idaho. In my home, with my parents and youngest brother. Just arrived April 4, so China is the principal subject for conversation. Today we are going to a birthday party. How strange it all seems! Yes, the "little sister," that I used to rock to sleep, is married and has three tots of her own, and today is her birthday. A dear uncle, aunt and cousins join in the celebrations. China and the Chinese interest these about us, but we can not help thinking of the changes since we said "Good-bye" and started for the Far Eastern shores. How thankful we are for His keeping, love and care through these years!

Anna Crumpacker.

Arose at 5:30 and spent an hour in Chinese Bible study. Went to the compound to see that the one hundred and more men were working. Read Acts 17: 25-34 for morning lesson. Breakfast. Prayers with native helpers in the home. Called to see a Chinese patient; went again to the compound, studied language, read medical journals and magazines from home, fixed a book for baby, ate dinner. At 1:30 went back to compound, took children to see vault where the rich man was to be buried, treated patients at both the men's and women's dispensaries. Supper; Sister Cripe ate with us. Had the station weekly prayer meeting in our home, after which I made another call to see a patient. Read medical journals and retired at 9:30.

Dr. O. G. Brubaker.

Arose at 6; prepared my own toilet, then bathed and dressed Edna Pearl. Downstairs to family prayers at 7:30. After breakfast I bathed little Carol Ernest and did some washing for him. Was sick in bed with chill and fever the remained of the day.

Susie Vaniman.

Arose at 5:30, milked Lucy, the goat, observed the morning watch and ate breakfast. Attended prayers at the Girls' School, taught three classes, looked after the carpenter who is making desks for the school, and attended noonday prayers at Dr. Wampler's. In

afternoon taught two English classes and a Bible class at school. The girls enjoy these stories, but today Pao Lin, who has to wait on her invalid mother outside of school hours, took a good cry because she failed to repeat her paragraph. She never failed before. Led evening prayers for the girls. Among other things during the day were some private interviews, inspecting of dormitories, settling a quarrel, receiving callers, and placing an order for schoolbooks. Now, the girlies have all gone to bed, and may the loving Father watch over them till morning.

MINERVA METZGER.

6:00. Arose; read awhile; saw after patients in women's dispensary; morning prayers; breakfast; looked after patients in men's dispensary; studied the language for two hours; operated on a man for ischio rectal abscess; ate dinner; attended noonday prayers; saw out-patients at men's dispensary; looked after some work in the east suburb compound; saw women out-patients; ate supper. After supper was called to see man who was operated on in morning; he was homesick and afraid to stay in the dispensary. Read a while.

DR. F. J. WAMPLER.

This being a day of ancestral worship, some of us walked out on the city wall to see people on their way to the graves with their offerings in baskets, to worship. They also carried bottles of wine, incense and strings of paper money. Returned and studied language; then had my lesson with my teacher for several hours. Language study being somewhat strenuous, I resorted to a nap after dinner, after which language study was resumed. After supper we sisters engaged in a little outdoor recreation and then had our family prayers. The evening was spent in my study, alone, in language study.

BESSIE M. RIDER.

Arose at 5:30; A bit of tonic from John 6: 1-22, thanksgiving and prayer; write quarterly report of Girls' School for station; prayers with native helpers; Bible lesson and prayers with the Girls' School; nine-year-old Su Lan led in prayer; breakfast of fruit, wheat porridge, eggs, waffles, toast. Three classes at school; English and music; directed cutting of coat for poor schoolgirl. Dinner; geography class; typed items of business for station meeting; music class at Boys' School; prayer meeting; practice music for Easter program.

WINNIE E. CRIPE.

"YE DID IT NOT."

C. Maud Brown.

A poor blind man—he passed me by the wayside,
He could not see me—how I turned away;
Soon he was lost to view, and then the day died,
Soon on us both night's dark'ning shadows lay.

But since that hour his list'ning face is ever
Rising before me as I come and go.
Why did I let him pass? He who will never
Pass me again—no rivers backward flow.

I might have cheered with unexpected kindness
That lonely heart whose hope had long been dead.
And cast a gleam of sunshine on his blindness,
Who by no kind or friendly hand was led.

He passed me by so slowly, stopping, stumbling,
His face as anxious with unspoken fear;
In heavy clouds a distant storm was rumbling,
And dangers that he knew not might be near.

Why was I silent? Were the angels weeping?
Was it not such the Savior died to win?
Poor, lonely, blind—Christ have you in His keeping,
He would have helped you—great has been my sin.—Rest and Reaping.

More things are wrought by prayer than this world dreams of.—*Tennyson.*

Worry kills, but confidence in God is like healing medicine.—*Spurgeon.*

INDIA NOTES

Q. A. Holsopple.

All of the missionaries who had gone to the hills for a rest returned to their stations during the last week of June. Bro. Pittenger and family returned about ten days before, in order that they might reach their station before the roads would become impassable. Although none of those who went to the hills can claim to have become portly, all are in fair health and, without doubt, in better condition for their duties than had they remained on the plains. How thankful we should be for these rest places!

Much of the first week in July was spent in committee meeting. All of the brethren and several of the sisters gathered at Bulsar on Tuesday, July 4, and returned to their homes the following Saturday. Considerable business demanded their attention, some of which could not be passed with a word. Plans are being made for a forward move evangelistically during the coming touring season. Mission work in South India, as well as in that part which lies north of us, has seen great forward movements, and we see no reason why there should not be similar blessings with us. At any rate we begin to plan for it.

A few changes in our missionary force may be noted. Brother and Sister Lichty will go to Dahanu about the first of November to care for that work. Bro. Arnold and family will move to Vali. This will leave a still heavier burden on Bro. Stover and his associates at Anklesvar, and Rajpipla State in the hands of rather inexperienced missionaries, but it seemed to be the best solution of the problem. A change of work always means that the missionary has a lot of new things to learn. Don't forget to pray for them as well as the Indian Christians, who sometimes are put to inconvenience because of such a change in missionaries.

It was decided to send the daughter of Bro. Satwik Randevi, who has recently passed an examination entitling her to enter Arts College, to the Women's Medical College at Ludhiana. She will probably take a complete medical course and thus be in position to help relieve India's suffering womanhood. We are always grateful to see these capable young Christians move forward in their intellectual powers. When they are fully consecrated to the Lord's work they can be of great use in His kingdom.

The Bible School reopened on the tenth of July for the last term's work. Bro. Blough is in charge, and we are glad to say he is carrying full work again. We pray that the Lord may give him strength sufficient for the burden. By the expression "last term" is meant that the present body of students will have completed the course of study in next December.

Dr. Nickey has opened up her medical work in two small rooms in Dahanu. It is hoped that before long the work of erecting a suitable building for her dispensary may be begun. In the meantime she will do what she can to meet the problems of caring for the sick who come to her for treatment.

It is expected that on the 24th of August Bro. Ebey and family and Sister Holsopple will sail for America. They sail from Bombay on the steamer "Sardinia," of the P. & O. line, for Hongkong, and on the 19th of September will

leave Hongkong on the steamer "Persia Maru," for San Francisco. The furlough of Bro. Ebey and family is now six months overdue, while Sister Holsopple is being returned on the recommendation of the doctors. Her health has been gradually growing worse for some time, and as she must submit to an operation it was thought advisable that she return to America. Her husband will remain on the field.

Misses Nina Ross and Angeline Pittenger have entered the boarding school of the Presbyterian Church, at Landour, United Provinces. While our missionaries were at Landour they made their home in the bungalow with the missionaries, but when the latter returned to the plains the little girls entered the boarding school as boarders. Esther Long also had been in the school, but she returned with her parents to Vyara.

While reports tell us that the rainfall has been below the average thus far in India, we are glad to report that in our own district there has been sufficient to give the crops a good start. At present the outlook is good and we pray that there may be no shortage. In the part of India lying to the north of us reports say that there has not been sufficient rain to keep crops growing. The Christian people are praying for rain.

Umalla, via Anklesvar, July 19.

A CLASS IN MISSIONARY GEOGRAPHY

In an address delivered years ago at a Christian Endeavor convention, Mr. S. L. Mershon illustrated the world-wide extent of God's missionary purpose by a class in missionary geography somewhat as follows:

Teacher: "John, bound the plan of salvation."

John: "The plan of salvation is bounded on the north by Forest Avenue; on the south by our back fence; on the east by Doctor Johnson's yard; on the west by Saint Paul's church."

Teacher: "No, John, that's not right. You have merely bounded your own home. That would mean that religion is only for you and yours. Many people believe that, but God's plan of salvation is broader. Robert, you try it."

Robert: "The plan of salvation is bounded on the north by the Scotia River; on the south by the corporation line; on the east by the Big Four Railroad; on the west by the Indian Hills."

Teacher: "No, Robert, you're not right either. You have bounded your own city. That would include only what we call city missions. God did not mean His work to stop there. Samuel, it is your turn."

Samuel: "The plan of salvation is bounded on the north by Lake Erie and the State of Michigan; on the south by Kentucky and West Virginia; on the east by Pennsylvania and West Virginia; on the west by Indiana and Kentucky."

Teacher: "No, no, Samuel. You have bounded your own State. That would mean that no missionary work must be done outside your State, and that is not God's plan. George, let's see what you think about it."

George: "The plan of salvation is bounded on the north by the Dominion of Canada and the Great Lakes; on the south by Mexico and the Gulf of Mexico; on the east by the Atlantic Ocean; on the west by the Pacific Ocean."

Teacher: "No, my boy, no. You have bounded your own country. That would mean nothing but home missionary work. Many people agree with you, but God did not mean us to stop with our own countrymen. Adoniram, what have you to say?"

Adoniram: "God's plan of salvation is bounded on the north by the North Pole; on the south by the South Pole; on the east by the uttermost parts of the earth; on the west by the uttermost parts of the earth."

Teacher: "Right you are, my boy. The plan of salvation includes the whole world and every person in it—white, black, brown, yellow, red. God says, 'Go ye into ALL THE WORLD and preach the Gospel to EVERY CREATURE.'"—Missionary Review.

The idea of the kingdom of God on earth without China—as much of it, at least, as of England or of America—has become to the more Christian minds unthinkable. For aught we know, before the century is out America may need China in a Christian way as much as today China needs America.—*President Tucker, of Dartmouth.*

CHINA NOTES FOR JUNE

Winnie E. Cripe.

Yuan Shih Kai, first and only president of the new republic of China, is reported to have died on June 6, of acute indigestion. Vice President Li Yuan Hung accepted the presidency on the following day and seems to be gaining the respect and support of the people.

The Annual Conference of the Church of the Brethren Mission in China was held at Ping Ting Hsien June 5 to 7. All the workers who are at present on the field were in attendance excepting Sister Bright, who felt it unwise to take little Calvin over the long road through the heat. It was quite warm while the trip was being made from Liao, but the Lord sent a shower of rain and pleasant weather during our three days of conference. There were also daily sessions of conferences with the native Christians, in which they took an active part and which we hope will prove helpful.

After the close of the conference Sisters Rider, Hutchison and Cripe went to Tai Yuan Fu on a brief investigating trip, looking into the work and plans of buildings of the English Baptist Mission there.

This was the first time we sat in conference when Brother and Sister Crumpacker were not present, but we were glad they could be at home enjoying the General Conference there along with a much needed rest. We were glad that we could have our two new sisters, Rider and Senger, with us. At the close of the meetings Sister Senger returned with the workers going to Liao Chou, where she finally reached the end of her journey and the station to which she has been appointed.

Bro. Vaniman's little daughter Edna was ill during the meetings with dysentery, and Bro. Flory took down with the same disease a few days later. Both are much improved according to latest report.

Dr. Brubaker and family and Sister Anna Blough went to Peitaihe at the close of the conference for their summer vacation. They are now enjoying a rest by the sea, for a few weeks.

The boarding schools at Ping Ting Hsien and all the out-stations are being closed during the last week of June for the summer vacation.

The local official at Liao Chou is just being transferred to another district and a new one has just come to the city. This one has already paid an official call to the foreign men of the mission at this place and seems interested in our work here. He spent some time in America a few years ago and seems to show a very friendly attitude toward us.

NOTES FOR JULY.

During the first days of July it was becoming very warm at the stations and plans were made for the most of the workers to find a cooler place to rest for a few days. Sisters Metzger and Rider have come to Liao Chou to spend a short vacation with the workers of this station at the big spring, about ten miles from the city.

Bro. Vanimans, Dr. Wamplers and Sister Horning are up in the hills not far from Ping Ting, but in a much higher elevation and where it is cool enough to get a little rest and quiet. Mr. Golt, wife and child, of the American Board

Mission, have come from their station at Pao Ting Fu for a vacation with them; also Mr. and Mrs. Hermon and children, C. I. M., of Huai Lu. Our mission stations are in mountainous districts and the workers from other missions on the plains enjoy the change.

Dr. Brubakers and Anna Blough are at Peitaihe for a more extended vacation. Since there little Winifred Brubaker has been quite ill, but last mail brings encouraging news of her growing strong again.

While these various workers are seeking a few days of rest from the many duties during the year, most of them are not so far away, but that some go in for Bible classes and to look after the work, and it is so arranged that one of the brethren is in the city most of the time. This, with the assistance of good native Christians, helps to keep the work going while the rest are away. All will soon be back at their posts again and trying to push the work with renewed vigor. Some, too, are working out plans and courses of study during these quiet hours.

The organization of the Y. M. C. A. in Shansi held a special conference at Tai Ku Hsien, a mission station of the American Board, and some of the schoolboys and Christians of both stations attended. They report a large attendance both of Christians and non-Christians and all enjoyed the meetings, which were largely evangelistic.

President Li Yuan Hung seems to be taking a strong stand for the new republic and is much less conservative than was the late Yuan Shih Kai, who was taking steps toward making Confucianism a state religion. President Li shows a much more open recognition of Christian education, and we feel that, at least for awhile, our work may go on unhindered.

WHEN!

"All Nations Shall Call Him Blessed"

When on the East with silent feet,
The holy dawn is gaining;
When hoary grove and teeming mart
Confess that Christ is reigning;
Then shall the angels shout for joy,
The earth break forth with singing,
The forest trees shall clap their hands,
The final anthem ringing.

When India's mystic sons shall yield
The wealth of their devotion;
When no more rivers stained with blood,
Run down to God's fair ocean:
Then shall a mightier passion break
The cruel bonds that bind them,
The dreamers burst into the light,
With all Christ's power behind them.

When Ethiopia's dusky hands
Stretch out to Christ's salvation;
When from the river to the sea
Extends one holy nation;
Then shall the list'ning desert hear
The thunder of the waters,
The magic chorus of her sons,
The rapture of her daughters.

When from the cradle of the race
The kings shall bring their treasures;
When through the sacred mosques resound
The half-remembered measures;
Then shall the graves give up their dead,
No prison bars shall hold them,
One Allah take them to His heart,
One deathless love enfold them.

When over Europe's serried ranks,
And down the Western Nation;
Sounds out the trump of jubilee,
The Savior's coronation;
Then shall the war drums cease to beat,
Earth's brotherhood completed,
And 'neath the Lamb of Calvary,
The dragon crouch defeated.

When all creation worships Christ,
And every tongue confessing;
Ascribes to God and to the Lamb,
All honor and all blessing;
Then shall the heavenly harpers learn
The music of earth's races,
Then shall the tears of all the years,
Be wiped from off all faces.

—W. S. Pakenham-Walsh.

District Mission Board of Eastern Maryland.
Left to right: Chas. D. Bonsack, A. P. Snader, Wm. E. Roop, J. W. Englar, S. K. Utz. The wife of each of the Brethren, as all good women do, stands with her husband, both in picture and in all good work

HOME MISSION BOARD OF EASTERN MARYLAND

Wm. E. Roop.

The Home Mission Board for the Eastern District of Maryland had been in existence for a decade or two, under a very limited charter, when, in 1912, a vision for larger service appeared, and the trustees then in office were authorized by the District Council to secure a new and illimitable charter, for the planting of the Gospel of Jesus Christ anywhere within the bounds of our District. Also, to create and hold endowment funds, and other vested rights of holding property, wherever it may be located, for the benefit of securing and maintaining places of worship and the preaching of the glad news of salvation.

The incorporators' names as they appear in the charter thus granted March 16, 1912, are Charles Daniel Bonsack, William Ezra Roop, Abraham Philip Snader, Joseph Walter Englar and Jesse Philip Weybright, all of Carroll County, State of Maryland.

Since the first launching of a Home Mission Board in our District, mission points have been established in many of the counties of our State, both in remote rural regions and also in our large and small cities, towns and villages within our borders. Much of this early effort by our Home Mission Board has entirely vanished in the regions where it was begun. Some of the members moved out, some died out, and some gave out, as to "the faith once delivered to the saints." On the other hand, largely through the missionary activities fostered by the Board, the number of church organizations within our District has increased from eight to seventeen, within the history of our Home Mission Board. At present the Board is interested in the outcome, as well as standing by the support and maintenance, of Araby Mission and Rocky Spring Mission, in Frederick County, Belair Mission in Hartford County, Timonium Mission in Baltimore County, and Greenwood Mission in Delaware. Some of these missions are wholly in charge of, and supported by, the well-organized churches within whose territory

they fall. In fact, in order to improve on the permanency of our missionary efforts, our Board is assisting weak churches to carry on the work within their bounds; and, at present, aiding in the support of a number of pastors, in our larger cities. It seems this Board can truthfully say, without boasting, that it has "great and effectual doors" opened up to it, far above any other single Home Mission Board in the East. In the first place, our great national capital, with all of its cosmopolitan population, falls within our territory. Then, too, the metropolis of our State, and one of the largest eastern seaports, Baltimore City, with its 600,000 souls, is constantly calling for our help. Frederick City also, one of the oldest, largest and best cities in our State, is at present wholly under the charge of our District Mission Board. In addition to these, other large and important cities and towns, as well as many of the more sparsely settled districts of the country regions round about, might be very materially helped if we had more available missionary preachers, and the means to support them.

An endowment fund was started, soon after the granting of our recent charter providing for the same, several years ago. Just at the close of her long, useful life in the church, Sister Hettie Engel took advantage of this recent grant, which enabled us to receive, carry and invest such funds for so noble a purpose; and she began this endowment fund with a loving gift of one hundred dollars. This fund has rapidly grown and at present has reached the neat sum of $690. The future promises much in favor of this worthy fund for our District. The Board and the District have employed a District Missionary Secretary, who visited last year most all of the organized churches within the mission points, for the purpose of stimulating missionary sentiment; and in so doing traveled between one and two thousand miles, receiving for the vast outlay of time and expense the small sum of thirty-four dollars. The Board asks from the churches of the District, which is approved by District Meeting, in addition to the above endowment annuity, the annual payment of $1,200 to maintain its present work. And so far as opportunity goes, the work of the Home Mission Board of Eastern Maryland is but fairly begun.

Westminster, Md.

"SUCH AS I HAVE"

Rebecca C. Foutz.

"Silver and gold have I none; but such as I have give I thee" (Acts 3: 6).

Does not this passage put a new light on our ability to give? Usually we understand to give "as God hath prospered him," to mean only our material possessions. But does it have such a restricted meaning? Are we not apt to get a narrow view of giving? The Lord certainly prospers us in innumerable ways besides money wealth.

Such a view on giving would make us feel satisfied that we had done our duty when we have given our tenth (maybe more or maybe less). Those who have an abundance of this world's goods could give of it and feel that they had fulfilled the command to give as they had been prospered. And those who have little or no money could feel excused to pass by the calls for help because they had not been prospered with material possessions.

Would either one be right in such conclusions? How easily Peter and John could have passed the beggar at the gate! How they could have eased their conscience because they did not have what he was asking for! But did they? No, they gave "such as I have," which in their case was a far greater gift than silver and gold.

Do you ever let a call go unheeded because you can not give money, or feel satisfied with the giving of it? How about the "such as I have" with which the Lord has prospered you? There is no one who can not give in some way; no one but has been prospered with some gift or talent.

Have you been blessed with physical strength? Do you use any of it in the Lord's service, or is it all used for yourself? Maybe you could answer some calls with it. How about your spare time? Does the Lord get His share of that?

I could not enumerate the many ways

or the many things in which the Lord prospers us and of which we are to give as freely and cheerfully as we give our money. Each individual knows what these are in his or her own life. We do know that many calls which now go unheeded, or we so easily pass by, could be answered with the "such as I have."

Do not think for a second that any of this means to excuse us from the giving of money. Not at all. The best part of it is that he who gives freely and cheerfully, as the Lord has prospered him in the "such as I have," will not withhold the silver and gold. No, it means that giving as the Lord has prospered us has a very broad meaning—takes in all and leaves none out. And that just giving money does not fulfill the command, or that the lack of it to give does not excuse us for passing by the many calls for help.

Waynesboro, Pa.

FINDINGS

F. H. Crumpacker.

THE missionary has a good opportunity to know what the people are thinking about. The writer ventures to speak of a few thoughts gleaned from conversations. I think it is correct to say that people usually talk about the thing they think about most. With the agricultural class the uppermost thought in practically every instance is, how will the crop turn out that they are caring for, or how will the prices be when they want to turn their crop?

In the case of the merchant the thought is, how to get and keep trade. He talks of his successes but little. The people who owe him are occasionally mentioned. He may take enough time to inquire how your business or work is prospering. This is so much a habit for him that one really does not think much of his question, for it matters not how you answer, it does not create any very great desire within him to know more.

Then we come to the professional man. He is the kind that will turn on his office chair and ask a few questions. If you are from China he asks for the verification of some newspaper story about China that he has sometime read. It may be two or three or even ten years old, still he feels that now he has a chance to get firsthand knowledge on that newspaper story.

An encouraging thing, though, has been met with among the pastors. I mean by that those people who are working at their business. Their question was, "How is the Lord's work progressing in the parts where you have been spending your time?" That is not only seeking first the kingdom, but it is an earnest desire to know how others are acting in response to the Gospel Message.

The writer is compelled to confess a disappointment in the number of people who are really showing signs of "seeking first His kingdom." There seems to be a passing away of that old-time familiar inquiry as to how the Lord is prospering you on the way.

May we, somehow, find ourselves spending our time as the Master demands—seek first the kingdom and His righteousness.

McPherson, Kans.

"It is when we touch men, and let them touch us, that our Christianity reaches them far more than in speech."

The power to relieve human pain is a divine gift.—*Carlyle.*

One of the Mission Study Classes of McPherson College, 1915-16.

MISSIONARY BIOGRAPHY

Galen Jones.

THE accompanying photograph shows a group of McPherson College students who studied the lives of some of the world's greatest missionaries, as they are portrayed in Bro. Galen B. Royer's splendid book," Christian Heroism in Heathen Lands."

Biography has always been most fascinating literature, and the story of the lives of men who have lived, and some who have died for Christ, is a most ideal and practical method of teaching the real meaning of the word missionary.

The biographies of Christ, Who is the impelling motive in missions, and Who is the one true Missionary, are undoubtedly the most subtle force working to form missionaries. By study men learned that the spirit which Jesus manifested while He walked among men is a truly missionary spirit. His conception of His coming into the world was that it was purely a missionary act; for He said, "I came not to do My own will, but the will of Him Who sent Me," and again, "The Father hath sent the Son to be the Savior of the world."

The lives of these great pioneer missionaries, portrayed in "Christian Heroism," along with those of others who have followed, have been a most important factor in keeping the church alive and awake to her responsibilities and possibilities. From these men the church is learning that not alone as the individual, but also as the church, loses her life, she shall find it.

And as young men and women read and study the lives of these great missionaries, let us pray that they may catch something of the quenchless zeal of their mighty purposes as they come burning their way down through the centuries, and that the contagion of their spirits may ever fire the hearts of men.

McPherson, Kans.

What are you going to do, my brother-men, for this higher side of human life? What contribution are you going to make of your strength, your influence, your money, your self, to make a cleaner, fuller, happier, larger, nobler life possible for some of your fellowmen?—*Henry Van Dyke.*

A GOOD BROTHER'S EXPERIENCE WITH TRACTS

(Others Might Do Likewise.)

We never call them tracts—we call them pamphlets, for people do not like to think of being worked even for the Lord or the church. We find if they are judiciously handled they are very helpful. They never do any good lying around in cupboards or drawers, but do help materially when put into the hands of people.

Even our own people will do well to study them a little closer. A year or more ago we had a series of ten sermons preached by our own home preachers, on subjects that corresponded with these pamphlets, and at the close of the service each evening we handed the pamphlets out to the people. We were surprised to see how eagerly they were taken.

Now one of our brethren with his good wife has placed a neat, clean, attractive box in our best hotel, and he keeps suitable pamphlets in it (usually the "Lighthouse"), with a placard, "Please Take One," and they soon get taken up by the traveling public. The Lord only knows how much good they do. He does not tell us, but we go on trusting in Him.

Pennsylvania.

"I KNOW"

"Cast not away, therefore, your confidence."

"I know"—against this fortress wall
The gates of hell shall not prevail;
I know in Whom I have believed
And that His word shall never fail;
I know that He is able still,
Is strong to save and strong to keep,
And all that I commit to Him
Is safe, though I may wake or sleep.

"I know"—this Spirit-sword of truth
Can pierce the cunning foe's device;
I know to ransom me from death
My Savior paid the utmost price;
I know my sins are all forgiven
Since on the cross my sin He bore,
And if His sufferings I share
I'll share His glory evermore.

"I know"—against this shield of faith
The darts of Hate are powerless;
I know not anything that is:
Not tribulation nor distress,
Not all the heights nor all the depths
Of demon power, strong and great,
Not present things, nor things to come,
Christ's love from me can separate.

"I know"—this one triumphant word
Can silence doubts and banish fears;
I know that all things work for good
And I have proved it through the years;
I know my Shepherd's guiding hand,
His faithfulness, His tender care,
That all my need He doth supply
And all my burdens He doth bear.

"I know"—upon this lighthouse tower
The winds and waves shall beat in vain;
I know that my Redeemer lives
And in His death all death was slain;
I know my life is hid with Him
Beyond the reach of change or harm,
And life and death to me are one
Within the shelter of His arm.

"I know"—my firm foundation this,
The Rock amid the shifting sand;
I know that Jesus is the Christ,
And builded here my house shall stand;
I know, though all my hand hath wrought
By fire and flood be swept away,
This corner stone of faith shall rest
Unshaken in the last great day.

"I know"—this anchor-hope will hold
Till storms and clouds forever cease;
I know that He will come again
To bring the thousand years of peace;
I know that when He shall appear
And earth and time for me are past,
When in His likeness I awake
I shall be satisfied at last.

—Annie Johnson Flint.

Christianity is before all things a medical movement. It aims to reach the soul, but its first inquiries are about the health. He who would bear a message to the soul must not ignore a preliminary condition, an inquiry into the physical condition of man.—*George Mathewson.*

MISSION STUDY AT RUMMEL, PA.

L. D. Rose.

The first Mission Study Class in western Pennsylvania was organized at Rummel May 25, 1915. The class was organized through the efforts of Bro. Ross D. Murphy, traveling secretary for the General Mission Board. We used "Christian Heroism in Heathen Lands." Bro. Murphy taught a few lessons; Bro. A. G. Foust, our pastor, then served as teacher. Eleven were enrolled, eight of whom took the examination Sept. 13 and received diplomas. Commencement exercises were held Nov. 28.

At the examination one member had read books on missions for the six seals; a second has since received all the seals; a third has received three, and a fourth is entitled to one seal.

The second class met for its first recitation Jan. 27, 1916, with the writer as teacher. Eight were enrolled in this class, six of whom took the examination May 16, every member making 100 per cent.

Of this class one member received the six seals with the diploma; a second and a third are each entitled to five, and a fourth to one seal.

Every member speaks in the highest terms of praise of the benefits derived by pursuing the course. Some have pronounced it the most helpful study they have ever taken.

R. 1, Windber, Pa.

Some of Our Swedish Brethren and Friends.
The Young People's outing to Somma, July 30, 1916.

SWEPT IN BY THE TIDE

IS THERE GRASS ON YOUR PATH?

The earliest converts to Christianity in Africa were very earnest and regular in their devotions. There were no private places for retirement in their huts, so each had a separate spot in the thicket to which he would go for communion with God.

The paths to these little Bethels became distinctly marked, and when a convert began to decline in the ways of God, it soon became manifest to his fellows.

"Brother," they would say to remind him of his duty, "the grass grows yonder on your path."—Missionary Review.

THE "HIGHER" LIFE.

The much-talked-about "higher" life is simply living close to God, on the Sabbath in His sanctuary, and through the week in our own dwellings and places of business. It is keeping our citizenship in heaven, and our eyes above the blinding mists of worldliness, and our hearts in close touch with our divine Master. They that thus wait on God shall renew their strength; they shall mount up as eagles. Their outlook is wide: their spiritual atmosphere is bracing; their fellowship with their Father and their Savior is sweet; they rehearse a great deal of heaven before they get there. Close to God here, they will find the gates of pearl opening to them all in good time, and they will go in to be "forever with their Lord." —Cuyler.

NUMBER OF JESUITS IN THE WORLD.

America, a Roman Catholic publication, gives the following figures concerning the Jesuits of the world: "On January 1, 1914, the society numbered 8,262 priests, 4,481 scholastics, 4,151 lay brothers; in all, 16,894. Of this number 2,183 priests, 429 scholastics, and 1,027 lay brothers, totaling 3,639 are on foreign fields. In the United States, including Alaska, there are 2,676 Jesuits. Of these 1,211 are priests, 910 scholastics, and 555 lay brothers. These are divided among four provinces—Maryland and New York, with 895 members; Missouri with 859 members; California, with 404, and New Orleans, with 243. In addition to these, 265 Jesuits, mostly members of European provinces, are working in the Philippines, in Colorado and New Mexico. The annual increase of the society in the United States on January 1, 1914, was 58, and the whole society, 180."—Missionary Review.

A well-read man explained to an illiterate friend lately that there were two devils, the one rich, the other poor. The rich devil asked the other why he was so poor. "I am commanded to follow the Moslems," said he, "but when they sit down to eat, I notice they say first, 'In the name of God.' I can not sit down with them to eat after hearing that, so I retire and go hungry. When they put on their clothes, again they say, 'In the name of God,' so I go naked or pick up an old cast-off garment; and so it is with everything." He then asked how it was that the other was so rich. "I am sent to tempt the Christians," said he. "They never do anything 'in the name of God,' so I am able to sit down and eat with them and do everything that they do." This is why I am so prosperous.—A. V. Liley, in North Africa Tunis.

CHRIST AND MOHAMMED.

In a village in North India, after a missionary had been preaching in a bazar, a Mohammedan gentleman went up, and said: "You must admit that we have one thing you have not, and it is better than anything you have." The missionary smiled, and said: "I shall be pleased to hear what it is." The Mohammedan gentleman said: "When we go to our Mecca, we find at least a coffin. But when you Christians go to Jerusalem, which is your Mecca, you find nothing but an empty grave!" The missionary replied: "That is just the difference. Mohammed is dead. Mohammed is in his coffin. The founders of all these false systems of religion and philosophy are in their graves. But Jesus Christ, Whose kingdom is to include all nations and kindreds and tribes, is not entombed: He is risen, and to Him has been given all power in heaven and earth."

MISSION INCIDENTS.

Mr. J. A. Slimmon, a missionary in Honan, writes:

"I spent last week in a village known as 'White Flea.' One day while I was talking to the people about 'Our Father which art in heaven,' an old lady came in and sat down near by, listening attentively. After the others were gone she said: 'I am an old woman and can talk to you freely. The God you have been speaking of is the One I have worshiped all my life. I am now sixty-seven years old. At twenty my mother's eyesight began to fail, so I prayed: "O God, You Who are so powerful and wonderful, if You will make my mother's eyes well, I will offer You a meat offering and worship You all my life." I told Him how good my mother had been to me. Then my mother's eyes got better, but presently they were worse. Then I said: "O God, if You will really make my mother's eyes well, I

will offer a sacrifice of my own flesh." She got well and I kept my promise and cut a piece of flesh off my arm and offered it up.' The dear lady showed me a great scar on her left arm where twenty-six years ago she had offered herself a sacrifice to 'Our Father.'

"'Now,' she said, 'I want you to teach me this prayer [the Lord's Prayer], that I may use it daily.' Next day she brought a little granddaughter, saying: 'I am too old to remember much, but if you will teach this little girl, she will teach it to me after you are gone.'

"I felt I could say as Paul at Athens: 'Whom therefore ye ignorantly worship, him declare I unto you.'"—Record of Christian Work.

WEEKLY PRAYER HOUR

R. A. Frantz.

Oct. 8-14.—ORGANIZATION OF MISSION BANDS IN CHURCHES.

Bands are needed in churches because such a small percentage of our young people go to college and are in bands there. The larger part are left entirelv without special help.

Let us pray for all of our young people who lack the influence of Mission Board membership.

Pray for efficient leaders for these Mission Bands.

Pray for each volunteer who is now at home or located in some congregation where a Mission Band might be started.

Pray that our Missionary Visitor may exert a lasting influence on the entire Brotherhood.

Oct. 15-21. — MISSIONARY INSTRUCTION AND AWAKENING IN THE CHURCHES.

There are several avenues in each church through which missionary activity may be awakened. The Sunday-school, the preaching services and the Christian Workers' Society are special agencies for this work. But not any one of these can reform the entire church; only a combined, unified effort can bring about the desired result.

Pray for each department of our church, that it may yield itself unto missionary service.

Pray that the Sunday-schools may impart to the children a real desire to serve their Lord and Master.

Remember our returned missionaries, who may have the opportunity of giving messages in our congregations.

Pray for those chosen by the Mission Board to visit the churches of the Brotherhood in the interest of missions.

Oct. 22-28.—CONSECRATION OF LEADERS IN THE CHURCHES.

Pray: 1. For the pastor and his wife, who have the real leadership of the entire congregation and the community.

2. For the other ministers and officials in the churches, that they may be examples to all.

3. That the Sunday-school superintendent be always interested and enthusiastic concerning missions.

4. For the officers of the Christian Workers' Society and the heads of the prayer meeting, in their work among the young people.

Oct. 29-Nov. 4.—CONSECRATION OF THE YOUNG PEOPLE IN THE CHURCHES.

Consecration is not an act of utter humility or complete abandonment, but is rather the result of a real decision to place one's self in the hands of the Master. Therefore the consecrated person is the one having enough will to surrender his life to the Lord, to do **His** will. It is an act of supreme heroism, not of uncontrollable submission.

May our prayers be that each young disciple may see the unusual mastery that such a life demands and respond wholeheartedly to the call.

Pray for our ministers, that they may know how to deal wisely with the young, showing them the deeper joys of the Christian life.

Pray for each young man or woman within your acquaintance who should be led into a deeper and closer walk with the Lord.

Nov. 5-11.—CONSECRATION IN THE HOMELIFE.

Our lives are full of many small and insignificant details. One of these is the attitude we assume, when at home, toward our Father in **heaven.** For some it is enough to live religiously at church and on the street, but they consider it unnecessary to take their religion home with them. Let us make our homes a foreshadowing of that home where God is the Father.

Pray that we may put forth a **genuine** effort to speak with God each day as we greet home and leave it.

Pray for our fathers and mothers, that they may instil into the hearts of each child in the home a deeper realization of God's presence.

Pray that even the common tasks of every day life may be illuminated by the sunshine of the Master's love.

THE LITTLE MISSIONARY

A JOURNEY IN A CHINESE CART.

In this Chinese cart I sit, thinking, colleagues all, of you,
And the many easy chairs so far away;
And my eyes they fill with dust, spite of all that I can do,
While o'er Honan's plains we bump the livelong day,
Thud! thud! thud! the cart goes bumping
Cheer up, traveler, you'll get there.
And upon some downy "kang" you will rest your weary bones,
Trusting sleep will end your every ache and care.

But alas! 'tis not to be, for in dreams you still move on
Over ruts or rocks or streams or sandy ground;
Or you wake from troubled sleep, light your candle in a rush,
Vow to kill that little beast that preys around.
Grab! grab! glab! the fight grows frantic.
Cheer up, sufferer, you'll succeed,
And within some little pond you will drow your chamois swift,
And will hope for sweet repose from suffering freed.

Just as once again you dream, comes a penetrating call
From the kith and kin of Balaam's speaking steed;
And the fowls and dogs and pigs all respond with loudest voice,
Telling you 'tis time to rise and on to speed.
Up! up! up! they all are calling,
Wake up, sleeper, you must rise,
For a hundred "li" of road lie before your feet today,
Ere at night on restful "kang" you close your eyes.

So you eat your soft-boiled eggs, and you drink your cocoa hot,
And within your narrow cage you sit so low.
Then your sleepy eyes they close, and no more the sides you grasp,
And from side to side with cruel force you go,
Whack! whack! whack! your head goes bumping,
Get up, traveler, hold on tight,
Or you'll find that Chinese carts, when you hit them sudden like,
Make the trees and stars all dance before your eyes.

BEAR YE ONE ANOTHER'S BURDENS.

"My burden is too heavy, Lord,"
I tremblingly said.
"I can no farther carry it!"
And tears I shed.

Then came a sudden cry for help
From one sore pressed;
I ran to seek him, gladly gave
Him of my best.

Then thought I of my heavy burden—
But, lo! 'twas gone!
The gloom and doubt had vanished quite
And Love's light shone.

When we another's burden lift
Or try to bear,
Love's gentle hand removeth swift
Our load of care.

—Selected.

A FLOWER GARDEN IN AN ICE BOX.

Frieda was going to Alaska! She had to, for she was a missionary's daughter and when the board said to father, "Go to Alaska!" why of course Frieda and mother and Baby Carl *must* be brave and go too. But for all that, it was a rather badly frightened little missionary's daughter—brave enough, though, to say nothing about her fears—who presently set out on the long journey.

And this is the way Frieda came to be frightened. She had told her little friends at school that she was going to Alaska, and *they* told their fathers and mothers and such dreadful news as they brought to school the next day!

"Why, Frieda," said one little girl, "my father says there is *nothing* in Alaska but *icebergs!*"

"And POLAR BEARS!!" said another. "My mother just *shivered* when I told her you were going. 'Poor little Carl!' she said. 'Just *think* of those polar bears.'"

Frieda's eyes grew big with fright. "Poor little Carl!" Yes indeed, and poor little Frieda, too, if *any kind* of bears were about!—But what was Lizbeth, her special friend, saying?

"*My* father says that Alaska is a *big ice box*—Uncle Sam's Ice Box, he said—and Frieda and Carl will just perfectly freeze to death!"

Well! Well! Not very pleasant to look forward to, was it?

"Dear me!" thought Frieda. "Either be squeezed by a bear, or freezed in an ice box! Oh, dear, *dear!* But I must not tell mother. She would be so frightened to think that baby brother—that perhaps a bear—oh, dear, *dear!*" thought Frieda.

Still, a missionary must go where he is sent and his family must go too; so, presently, off they all started for Alaska, and after a long, long journey in trains and boats they arrived at a place where there were no boats and no trains—nothing but a narrow path, in some parts like a shelf cut out of the rock, and in all parts only wide enough for one—a person or a horse—to walk in. So off they started single file—quite a long procession, for they traveled with a company of men who were packing, or, as we should say, carrying supplies of food and other things to the mining camp where father was going to be a missionary.

All the food they carried was canned, or condensed, crystallized, or evaporated, and mother knew that Carl would starve on such things, so they had brought with them a *Jersey cow;* and of course the cow had to be led. There were some exciting times when the cow objected to that narrow shelf cut out of the rock! But there were times of even greater excitement when Frieda's two kittens escaped from their basket (for of course *they* had to be carried!) and scampered up to the very top of some tall tree! *Such* a time to get them to come down! They would come a little way, and then—*whizz-z-z!*—off they would scamper to the topmost swaying bough. But at last they were coaxed back into the baskets (and this is a true story, too!) and it is well that they were, for I think Frieda's heart would have quite broken if she had had to leave her darling, fluffy little cats all by their lonesome in that tree!

You may be sure that Frieda had not forgotten her little friends and what they had told her, and she looked warily about for polar bears—but not one did she see! And she did not feel shivers coming over her as surely she would in an ice box! Indeed, she was actually very warm; and what do you think she really did see in this "ice box" of a country?

She saw tall, feathery ferns and the loveliest flowers! Oh, how lovely it was! how sweet the air from the pine-trees! and how musical with birds! *Polar Bears?* Alaska an ice box? No indeed. The green slopes of the hillside were starred over with the gold daisies; there were clouds of pink where the wild rose bloomed; and the sky itself seemed to have fallen, so exquisite was the blue of the forget-me-nots. There were lady slippers, pale yellow and dark red, rhododendrons, bluebells, acres of brilliant lupines, violets, orchids. Frieda, who loved all beautiful things, skipped along and sang and laughed from very joy.

So the procession traveled on, Indian file, and at last they reached their new home, *the first cats, the first cow, and the first missionaries,* in that part of Alaska.

Frieda thought of what Lizbeth had said: "You'll perfectly freeze to death in that ice box."

"Well," she said, "I haven't; and if it *is* an ice box, it has a perfectly wonderful flower garden in it."—*Over Sea and Land.*

Carve your names on hearts and not on marble.—*Spurgeon.*

"The world is all my neighborhood. The stars are foreign lands."

FINANCIAL REPORT

CORRECTIONS.

In the Report of Conference offering, August Visitor, $65.10 is credited to West Goshen Congregation, Southern Ohio. It should be West Goshen Congregation, Northern Indiana. There is no West Goshen Congregation in Southern Ohio.

In the Mirror and Reflector of August Visitor, under Oklahoma, Texas and New Mexico the membership of Clovis Congregation should be 60 instead of 6, which will make their per capita $0.49 instead of $4.94.

During the month of August 114,257 pages of tracts were sent out.

The General Mission Board received the following donations to her funds during the month of August:

WORLD-WIDE.

Indiana—$284.68.

Northern District, Congregations.
Bethany, $45; Walnut, $37.87; Yellow River, $32.17; North Liberty, $23.02; Nappanee, $36.25, ... $ 174 31

Individuals.
Nora M. Shively, $10; Sister Egbert, $1; C. Walter Warstler (marriage notice), 50 cents, ... 11 50

Middle District, Congregations,
Loon Creek, $35.20; Sugar Grove, Prairie Creek, $14.07; Guernsey-Monticello, $12; Kewanna, $6.50; Pipe Creek, $20.54, ... 88 31

Individuals.
Nora Seitner, $1.56; Dianah Himelick, $1; I. Bruce Book (marriage notice), 50 cents, ... 3 06

Southern District, Individuals,
Ettie E. Holler, $5; Harry A. Smeltzer, $1.50; George L. Studebaker (marriage notices), $1, ... 7 50

Ohio—$131.20.

Northwestern District, Congregation,
Poplar Ridge, ... 15 00

Individuals.
C. H. Shock, $5; Mrs. L. H. Dickey (marriage notice), 50 cents; A sister, $10, ... 15 50

Northeastern District, Congregations,
Danville, $33.20; Chippewa, $9, ... 42 20

Individuals.
George H. Irvin, $10.20; D. R. McFadden (marriage notice), 50 cents; Mrs. E. Hauenstein, 20 cents; A sister, $10, ... 20 90

Southern District, Individuals.
Ruth E. Neff, $4.10; J. W. Fidler (marriage notice), 50 cents, ... 4 60

Pennsylvania—$90.36.

Western District, Congregations,
Redbank, $3; Middle Creek-Pike, $1.25, ... 4 25

Individuals.
Amanda Roddy, $5; a brother, $2; Anna E. Osterwise, $1; G. K. Walker (marriage notice), 50 cents, ... 8 50

Middle District, Sunday-school,
Altoona, ... 30 00

Individuals.
Thomas Harden, $1; L. Anna Schwenk, $1, ... 2 00

Eastern District, Congregation,
Midway, ... 3 00

Individual,
Susan Arnold, ... 25

Southern District, Individuals,
Arthur R. Hess $5; Annie E. Longanecker, 55 cents, ... 5 55

Southeastern District, Congregation,
Parkerford, ... 5 60

Sunday-school,
Coventry, ... 24 21

Christian Workers,
Parkerford, ... $ 7 00

Iowa—$89.25.

Northern District, Congregation,
Sheldon, ... 30 00

Individual,
O. W. Hamer (marriage notice), ... 50

Middle District, Congregation,
Brooklyn, ... 53 25

Southern District, Congregation,
English River, ... 5 50

Maryland—$62.50.

Middle District, Individual,
Sister Eliab Zuck, ... 1 00

Eastern District, Congregation,
Middletown Valley, ... 46 00

Individuals.
Lizzie Klein, $10; Wm. E. Gosnell and wife, $5; W. E. Buntain (marriage notice), 50 cents, ... 15 50

Texas—$50.

Individual,
N. S. Messenger, ... 50 00

Louisiana—$43.70.

Congregation,
Roanoke, ... 41 00

Individual,
Mrs. Effie C. Woodard, ... 2 70

Illinois—$28.11.

Northern District, Congregation,
Mt. Morris, ... 22 61

Individuals,
F. Heagley, $2.60; Bertha Brunskill, $1; Elder E. B. Hoff (marriage notice), 50 cents; Laura Gwin, 25 cents; Catherine Ackerman, 15 cents, ... 4 50

Southern District, Individuals,
D. J. Blickenstaff (marriage notice), 50 cents; Merlin G. Miller (marriage notice), 50 cents, ... 1 00

Virginia—$25.65.

First District, Individuals,
W. A. Rux, $4.50; C. E. Crouse, Chestnut Grove, W. Va., $4; C. D. Hylton (marriage notice), 50 cents, ... 9 00

Northern District, Willing Workers,
S Mill Creek, ... 8 50

Individuals,
A brother and sister, $2; Ruth M. Kiracofe, 25 cents, ... 2 25

Southern District, Individuals,
A. C. Rieley, $5; W. A. Rin, 90 cents, 5 90

Kansas—$24.34.

Northwestern District, Individual,
Sarah Horting, ... 5 00

Southwestern District, Individuals,
Mrs. Mary Finfrock, $18.34; S. E. Hylton, $1, ... 19 34

Missouri—$14.71.

Middle District, Individuals.
John M. Mohler, $13.20; W. W. Holsopple, 26 cents, ... 13 46

Southern District, Sunday-school,
Dry Fork, ... 1 25

California—$13.31.

Northern District, Sunday-school,
McFarland, ... 3 26

Individuals.
J. A. Calvert, $5; J. Harman Stover (marriage notice), 50 cents, ... 5 50

Southern District, Congregation,
Covina. 2 05

Individual.
Nancy D. Underhill, ... 2 50

North Dakota—$8.

Individuals,
Jennie Aultman, $5; A brother and sister, $3, ... 8 00

Tennessee—$6.

Individuals,
Mrs. D. T. Keebler, $5; Will C. Young, $1, ... 6 00

South Carolina—$5.00.

Individual,
J. I. Branscom, ... 5 00

Washington—$4.70.

Individuals,
The Sutphin Boys, $2; Wm. Kensinger, $1.20; Bertha Carter, $1; W. H. Tigner (marriage notice), 50 cents, ... 4 70

Nebraska—$4.00.

Individuals, ... 4 00

Sweden—$3.00.

Individual,
Mrs. Eliza Ekberg, ... 3 00

Arkansas—$1.00.

Individual,
Sister C. A. Dodd, ... 1 00

West Virginia—$1.00.

Individual,
A. W. Ebert, ... 1 00

Wisconsin—$0.50.

Individual,
John Kaiser, ... 50

Colorado—$0.50.

Northeastern District, Individual,
H. F. Crist (marriage notice), ... 50

Montana—$0.50.

Individual,
A. M. Swihart (marriage nootice), .. 50

Total for the month, ...$ 892 01
Previously received, ... 27,759 22

For the year so far, ... 28,651 23

INDIA MISSION.

California—$50.00.

Northern District, Sunday-school,
Reedley, ... 50 00

Pennsylvania—$47.47.

Middle District, Congregation,
Altoona, ... 31 20
Eastern District, Christian Workers,
Lebanon-Midway, $5; Spring Creek, $1.27, ... 6 27
Individuals,
Brother and Sister H. K. Shenk,
Springville, ... 10 00

Indiana—$6.00.

Middle District,
Three Primary Classes, Loon Creek, 6 00

Iowa—$4.16.

Southern District, Christian Workers,
Salem, ... 4 16

Missouri—$2.50.

Christian Workers,
Happy Hill, ... 2 50

Total for the month, ...$ 110 13
Previously received, ... 377 54

For the year so far, ...$ 487 67

INDIA ORPHANAGE.

Pennsylvania—$97.00.

Middle District, Sunday-school,
Huntingdon, ... 20 00
Missionary Society, Snake Spring, ... 1 37
Individual,
Sister A. Guyer, ... 3 00
Eastern District,
Andrew and Philip Bible Class, Lancaster, ... 20 63
Southern District, Sunday-school,
York, ... 52 00

Indiana—$58.37.

Northern District, Sunday-schools,
Walnut, $20; Baugo, $10, ... 30 00
Christian Workers,
Bethany, $5.05; North Liberty, $5;
Elkhart City, $3.60, ...$ 13 65
Middle District, Christian Workers,
Loon Creek, ... 7 00
Kewanna Y. P. Meeting, ... 1 52
Individual,
Mrs. Owen Murphy, ... 5 00
Southern District, Christian Workers,
White Branch-Nettle Creek, ... 1 20

Ohio—$35.17.

Southern District, Sunday-school,
Lower Miami, ... 3 17
Individual,
S. W. Blocher, ... 32 00

Virginia—$28.00.

Northern District, Individuals,
Alva Housenfluck, $4; Geo. Schreckhise, $2; Chas. Schreckhise, $2, ... 8 00
Second District,
Hopeful Band, Pleasant Valley, ... 20 00

Iowa—$20.00.

Middle District, Sunday-school and Christian Workers,
Yale, ... 20 00

Illinois—$10.00.

Northern District, Sunday-school,
Waddams Grove, ... 10 00

Michigan—$8.00.

Sunday-school,
Sunfield, ... 8 00

Kansas—$6.53.

Northeastern District, Christian Workers,
Ottawa, ... 6 53

Louisiana—$4.00.

Christian Workers,
Roanoke, ... 4 00

North Dakota—$3.50.

Christian Workers,
Surrey, ... 3 50

Tennessee—$2.00.

Individual,
Lula D. Klepper, ... 2 00

California—$1.25. ....

Northern District, Christian Workers,
Reedley, ... 1 25

Washington—$1.00.

Christian Workers,
Sunnyside, ... 1 00

Missouri—$1.00.

Southern District, Sunday-school,
Dry Fork, ... 1 00

Total for the month, ...$ 275 82
Previously received, ... 1,148 64

For the year so far, ... 1,424 46

INDIA BOARDING SCHOOL.

Ohio—$37.50.

Northwestern District, Sunday-school,
Pleasant View, ... 12 50
Southern District, Individuals,
Minnie and Ella Hollinger, ... 25 00

Kansas—$25.00.

Northeastern District, Aid Society,
Morrill, ... 25 00

Indiana—$25.00.

Southern District, Individual,
Mrs. Rachel Rarick, ... 25 00

Total for month, ...$ 87 50
Previously received, ... 665 74

For the year so far, ...$ 753 24

INDIA INDUSTRIAL.

Pennsylvania—$7.50.

Middle District, Sunday-school,
Roaring Spring, ... 7 50

Washington—$2.00.

Individual, P. A. Michael,	$ 2 00
Total for the month,	$ 9 50
Previously received,	2 00
For the year so far,	$ 11 50

INDIA HOSPITAL.

Pennsylvania—$3.00.

Western District, Individual, Amanda Roddy,	3 00

Oregon—$2.50.

Individual, D. S. Buterbaugh,	2 50

Illinois—$0.50.

Northern District, Congregation, Mt. Morris,	50
Total for the month,	$ 6 00
Previously received,	235 73
For the year so far	$ 241 73

QUINTER MEMORIAL HOSPITAL.

Pennsylvania—$10.00.

Eastern District, Aid Society, Harrisburg,	5 00
Southeastern District, Individual, Lois F. Hetric,	5 00

Kansas—$1.00.

Southeastern District, Individual, Laura Hodgden,	1 00
Total for the month,	$ 11 00
Previously received,	619 88
For the year so far,	$ 630 88

CHINA MISSION.

Pennsylvania—$20.00.

Eastern District, Individuals, Brother and Sister H. K. Shenk, Springville,	10 00
Southeastern District, Individual, Sister M. M. Wallace,	10 00

Indiana—$15.94.

Middle District, Congregation, West Eel River,	15 94

Idaho—$12.55.

Congregation, Bowmont,	12 55

Virginia—$5.00.

First District, An Individual,	5 00

Illinois—$3.75.

Northern District, Congregation, Mt. Morris,	3 75

California—$2.50.

Southern District, Individual, Nancy D. Underhill,	2 50

South Dakota—$1.00.

Individuals of Bunker,	1 00
Total for the month,	$ 60 74
Previously received,	521 75
For the year so far,	$ 582 49

CHINA ORPHANAGE.

Ohio—$20.00.

Northwestern District, Sunday-school, Eagle Creek,	20 00

Virginia—$4.00.

Northern District, Individual, Alva Housenfluck,	4 00
Total for the month,	$ 24 00
Previously received,	322 20
For the year so far,	$ 346 20

CHINA HOSPITAL

Iowa—$9.10.

Middle District, Christian Workers, Dallas Center,	9 10

Illinois—$6.83.

Northern District, Sunday-school, Naperville,	6 83

Montana—$3.78.

Christian Workers, Medicine Lake,	3 78
Total for the month,	$ 19 71
Previously received,	298 16
For the year so far,	$ 317.87

CHINA BOYS' SCHOOL.

Pennsylvania—$2.00.

Western District, Individual, Amanda Roddy,	2 00
Total for the month,	$ 2 00
Previously received,	94 65
For the year so far,	$ 96 65

SEATTLE CHURCHHOUSE.

Iowa—$10.00.

Northern District, Individuals, Saml Smith, $5; J. J. Berkley, $3; Mrs. J. W. Miller, $1; Mrs. H. W. Miller, $1,	10 00

Kansas—$7.00.

Northeastern District, Individuals, J. F. Hantz, $5; James and Mary Brandt, $2,	7 00

Illinois—$1.00.

Northern District, Individual, Amos Grater,	1 00
Total for the month,	$ 18 00
Previously Received,	13 35
For the year so far,	$ 31 35

SUNDAY-SCHOOL EXTENSION.

Indiana—$3.50.

Northern District, Sunday-schools, Tippecanoe, $1.75; New Salem, $1.75,	3 50
Total for the month,	$ 3 50
For the year so far,	$ 3 50

BELGIAN RELIEF.

Pennsylvania—$15.00.

Eastern District, Sunday-school, Hatfield,	15 00
Total for the month,	$ 15 00
For the year so far,	$ 15 00

ITALIAN MISSION—BROOKLYN.

Kansas—$23.50.

Southwestern District, Christian Workers, Larned,	23 50

North Dakota—$20.00.

Receipt No. 31397,	20 00

Indiana—$5.00.

Southern District, Individual, Ettie E. Holler,	5 00

Canada—$4.00.

Western District, Individual, Inez R. McCartney,	4 00

Pennsylvania—$1.00.

Western District, Individual, Mary A. Townsend, Georges Creek,	1 00
Total for the month,	$ 53 50
Previously received,	586 79
For the year so far,	$ 640 29

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J. H. B. WILLIAMS, Ass't Secretary, and Editor of Missionary Visitor.

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Wine, Attie C., ... Aagade 26, 2 Sal, Aalborg Denmark

Sweden.

Buckingham, Ida, ... Friisgatan No. 2, Malmö, Sweden
Graybill, J. F., ... Friisgatan No. 2, Malmö, Sweden
Graybill, Alice M., ... Friisgatan No. 2, Malmö, Sweden

China.

Blough, Anna V., ... Ping Ting Hsien, Shansi, China
Bright, J. Homer, ... Liao Chou, Shansi, China
Bright, Minnie, ... Liao Chou, Shansi, China
Brubaker, Dr. O. G., ... Liao Chou, Shansi, China
Brubaker, Cora M., ... Liao Chou, Shansi, China
Crumpacker, F. H. (on furlough), ... McPherson, Kans.
Crumpacker, Anna N. (on furlough), ... McPherson, Kans.
Cripe, Winnie, ... Liao Chou, Shansi, China
Flory, Raymond C., ... Liao Chou, Shansi, China
Flory, Lizzie N., ... Liao Chou, Shansi, China
Horning, Emma, ... Ping Ting Hsien, Shansi, China
Hutchison, Anna, ... Liao Chou, Shansi, China
Metzger, Minerva, ... Ping Ting Hsien, Shansi, China
Oberholtzer, I. E., ... Ping Ting Hsien, Shansi, China
Oberholtzer, Elizabeth W., ... Ping Ting Hsien, Shansi, China
Rider, Bessie M., ... Ping Ting Hsien, Shansi, China
Senger, Nettie M., ... Liao Chou, Shansi, China
Shock, Laura M., ... Liao Chou, Shansi, China
Vaniman, Ernest D., ... Ping Ting Hsien, Shansi, China
Vaniman, Susie C., ... Ping Ting Hsien, Shansi, China
Wampler, Dr. Fred J., ... Ping Ting Hsien, Shansi, China
Wampler, Rebecca S., ... Ping Ting Hsien, Shansi, China

India.

Arnold, S. Ira, ... Anklesvar, B. B. C. I. R. R., India
Arnold, Elizabeth, ... Anklesvar, B. B. C. I. R. R., India
Blough, J. M., ... Bulsar, Surat Dist., India
Blough, Anna Z., ... Bulsar, Surat Dist., India
Coffman, A. R., ... Bulsar, Surat Dist., India
Coffman, Carrie C., ... Bulsar, Surat Dist., India
Cottrell, Dr. A. Raymond, ... Bulsar, Surat Dist., India
Cottrell, Dr. Laura M., ... Bulsar, Surat Dist., India
Ebey, Adam (on furlough), ... Care General Mission Board, Elgin, Ill.
Ebey, Alice K. (on furlough), ... Care General Mission Board, Elgin, Ill.
Emmert, Jesse B., ... Jalalpor, Surat Dist., India
Emmert, Gertrude R., ... Jalalpor, Surat Dist., India
Eby, E. H. (on furlough), ... 122 N. 76th St., Seattle, Wash.
Eby, Mrs. Emma H. (on furlough), ... 122 N. 76th St., Seattle, Wash.
Eby, Anna M., ... Dahanu, Thana Dist., B. B. C. I. R. R., India
Garner, H. P., ... Bulsar, Surat Dist., India
Garner, Kathryn B., ... Bulsar, Surat Dist., India
Himmelsbaugh, Ida (on furlough), ... McPherson Hospital, McPherson, Kansas.
Hoffert, A. T., ... Bulsar, Surat Dist., India
Holsopple, Q. A., ... Umalla Village, B. B. C. I. R. R. via Anklesvar, India
Holsopple, Kathren R. (on furlough), ... Elgin, Ill.
Kaylor, John I., ... Vada, Thana Dist., India
Kaylor, Rosa, ... Vada, Thana Dist., India
Lichty, Daniel J., ... Umalla Village, B. B. C. I. R. R., via Anklesvar, India
Lichty, Nora A., ... Umalla Village, B. B. C. I. R. R., via Anklesvar, India
Long, I. S., ... Vyara, Surat Dist., India
Long, Effie V., ... Vyara, Sura Dist., India
Miller, Eliza B. (on furlough) ..... Care General Mission Board, Elgin, Ill.
Miller, Sadie J., ... Vyara, Surat Dist., India
Mohler, Jennie, ... Bulsar, Surat Dist., India
Nickey, Dr. Barbara M., ... Dahanu, Thana Dist., B. B. C. I. R. R., India
Pittenger, J. M., ... Ahwa, Dangs Forest, via Bilimora, India
Pittenger, Florence B., ... Ahwa, Dangs Forest, via Bilimora, India
Powell, Josephine, ... Vada, Thana Dist., India
Royer, B. Mary, ... Dahanu, Thana Dist., B. B. C. I. R. R., India
Ross, A. W., ... Bulsar, Surat Dist., India
Ross, Mrs. A. W., ... Bulsar, Surat Dist., India
Shumaker, Ida C., ... Bulsar, Surat Dist., India
Stover, W. B., ... Anklesvar, B. B. C. I. R. R., India
Stover, Mary E., ... Anklesvar, B. B. C. I. R. R., India
Swartz, Goldie, ... Bulsar, Surat Dist., India
Widdowson, S. Olive, ... Anklesvar, B. B. C. I. R. R., India
Ziegler, Kathryn, ... Bulsar, Surat Dist., India

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In Testimony Whereof *the General Mission Board has caused its official seal to be affixed this _____ day of _____ 19__*

Our Fields

General Study

_____

Secretary of Board.

THE MISSIONARY VISITOR

CHURCH OF THE BRETHREN

36593 MARTIN, A.L.B. V
MAR 2541 W. LEHIGH AVE.,
1917 PHILA., PA.

FOR morning sun and evening dew,
For every bud that April knew,
For storm and silence, gloom and light,
And for the solemn stars at night;
For fallow field and burdened byre,
For roof-tree and the hearthside fire;
For everything that shines and sings,
For dear, familiar daily things--
The friendly trees, and in the sky
The white cloud-squadrons sailing by;
For Hope that waits, for Faith that dares,
For Patience that still smiles and bears,
For Love that fails not, nor withstands;
For healing touch of children's hands,
For happy labor, high intent,
For all life's blessed sacrament.
O Comrade of our nights and days,
Thou givest all things, take our praise.

—Arthur Ketchum

Vol. XVIII
No. 11

NOVEMBER, 1916

The Missionary Visitor

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CHURCH OF THE BRETHREN

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The Missionary Visitor

Volume XVIII NOVEMBER, 1916 Number 11

OUR THANKSGIVING APPEAL

Once more the Lord of the harvest has abundantly blessed us with earth's bounties. We are of all the peoples of the earth at this time the most fortunate and well provided for.

It is but natural and logical, therefore, that we should of all men be the most willing and ready to pour out to others a portion of that which has come to us.

As we look out into all the world we think of the many who have sat in darkness, who during the past year have beheld the wondrous light of a Savior. We thank God, but at the same time we feel something of the burden of the hundreds of millions yet enthralled in the meshes of the most degrading sin.

The financial demands of our missions have never been as heavy upon the Board as at this time. China has called for next year for nearly $30,000, an increase of one-third over the preceding year. India has asked for $66,000, an increase of more than one-third over 1916. Sweden is calling for the expenditure of a large sum of money as soon as this dreadful war is over. Besides these demands there are many from State Districts that must go unsupplied unless our churches and individuals respond with a proportionate increase in gifts over last year.

The work is your work and we are merely the stewards appointed by Conference to supervise your missions. The sailing of missionaries to India and China has increased our expenditures, and we shall appreciate your assistance in meeting the amounts. We shall face a deficit, surely, unless we have your help.

As you assemble, therefore, on Thanksgiving Day in your churches, or whenever you hold your Thanksgiving service, we sincerely appeal to you to remember the General Mission Board with an offering, the size of which is in some wise commensurate with the blessings you have received, and proportionate to our extreme need, and send same to us and greatly oblige. Relying upon your liberality and praying the Father to bless you, we are

Most fraternally,

General Mission Board.

H. C. Early, Otho Winger, J. J. Yoder,
Galen B. Royer, A. P. Blough,
D. L. Miller, Life Advisory Member.

EDITORIALS

This is the season of the year when we give thanks, or at least should do so. Not that we should deny ourselves this splendid joy during the remainder of the year, or reserve the outpourings of our hearts for a special season, but this is the fitting and logical season to express our appreciation to the Lord in a tangible form.

Our wheat is in the garner, our corn is in the shock, the hay is in the mow, the apples are in the cellar and the potatoes in the bin. Why, then, should we not render unto the Lord some material evidence of the gratitude of our hearts? As God's children, acknowledging Him as our Father, it is one of our precious privileges to thank the real Giver of blessings for the splendid bounties of table and fireside.

Possessed with such a knowledge of our wealth and present prosperity, the General Mission Board has confidently issued its appeal for funds, as you will note on the preceding page. The Board realizes, in stating the facts of its need, that it is not necessary to make this appeal to the large number of our brethren who pray for the fields, study them, and keep in touch with our missionaries. The mere suggestion of the need is sufficient to stir prompt action on their part.

While we state the foregoing with assurance, our records seem to show that there is a large number of our people who have not responded to any call from our Board. It is to them especially that we appeal at this time. Your General Mission Board is handicapped because of your inactivity and lack of interest. Your more liberal-hearted brethren and sisters must carry the whole burden of our work—a portion of which burden rightfully belongs to you.

Some of the unprecedented prosperity of our land, and the prevailing high prices of products, is of course caused by the war in Europe. Men there have been called out from pursuits and have been converted into armies of consumers. We prosper on the need, yea, poverty, of Europe. What will Christian America do with such prosperity? Will she hoard her gold? Or will she disburse it to those in need? The individual response of each of us will answer the question for our whole land.

If we in selfish greed should keep all that Europe must pay out of her poverty for munitions and clothing and foodstuffs, and refuse to allow our compassion to go out to the sick, the penniless, the war orphans, the famine child, the luckless heathen, then our gold will be our undoing, and our type of worship will sink to the level of a religion. Surely now is the time to exemplify true Christianity (Micah 6: 8).

Our missionary party to India sailed from Vancouver, B. C., according to schedule, on Oct. 5. It is an anxious body of workers in India who wait to welcome them.

Before these lines reach our readers Brother and Sister Adam Ebey and family and Sister Kathren Holsopple and little Frances will have reached San Francisco, and will be with their home folks.

We regret much to state that because of the illness of Sister Carrie Cassel

Coffman, Brother and Sister Coffman were unable to sail with the India party. It is to be hoped that they may not be long delayed.

Bro. E. H. Eby, who has been detained at home for some years because of the condition of his health, is now actively engaged in traveling secretarial work for the General Mission Board. He is laboring among the churches of the Northwest.

The Philippine Bureau of Health has segregated some 3,700 lepers on the island of Culion, 200 miles south of Manila. This colony has more than fifty children among its inmates, many of whom are clean and free from disease.

For centuries thousands of little Hindu girls have been married to the gods, thus becoming temple girls, meaning a life of shame. Within the last few years the governments of some of India's provinces have forbidden the dedication of minors to this service. Slowly but surely India awakens.

Rev. E. W. Smith, of Africa, says that once as he was traveling with some missionaries in that country, and anxious to reach their destination, they hurriedly passed through one village. As they did so an old woman came out, shouting after them, "You missionaries, why do you pass us by in this manner? Return and give us a crumb of Jesus." We have the whole loaf; why should we not spare crumbs? Selfish Christian America!

One result of the war, for Canada, promises to be that by the spring of 1917 the whole of the Dominion will be prohibition territory, with the exception of the Province of Quebec.

The Japanese Government is preparing to establish a leper colony on one of her islands, the management of the same to be entirely in the hands of missionaries. Another tribute to the "mercy" side of Christianity, as contrasted with the selfish cruelty of heathen religions.

It is said there are not fewer than 2,800 students from Brazil in American institutions at the present time.

Rev. Dr. Wm. E. Griffis, former missionary to the Japanese, says: "Almost everything that is distinctive in the Roman Catholic form of Christianity is to be found in Buddhism: images, pictures, lights, altars, incense, vestments, masses, beads, wayside shrines, monasteries, nunneries, celibacy, fastings, vigils, retreats, pilgrimages, mendicant vows, shorn heads, orders, habits, uniforms, nuns, convents, purgatory, saintly and priestly intercession, works of supererogation, pope, archbishops, abbots, abbesses, monks, neophytes, relics and relic-worship, etc."—*Missionary Review.*

Baron Morimura, a Christian of wealth, has given 200,000 yen ($100,000) for the establishment of a chair of Christianity at the Imperial University of Tokyo.

In order to show what our Sunday-schools mean to the missionary activity of the Brotherhood, from the financial standpoint, we are giving the following table, showing the amounts given to missions by them during the last nine years, as gathered from the Annual Sunday-school Report:

1907	$13,372 16
1908	17,700 99
1909	17,337 84
1910	21,704 17
1911	21,979 71
1912	26,112 07
1913	33,902 36
1914	28,867 73
1915	31,353 81
Total for nine years,	$212,330 84

A leper colony was established some time ago in the New Hebrides Islands, and in it is found a remarkable testimony to the faithfulness of womankind. In every case where the man alone, and none of his family, was a leper, the wife elected to enter the leper camp with him, but in no single case was a well husband willing to enter the camp with a leprous wife.

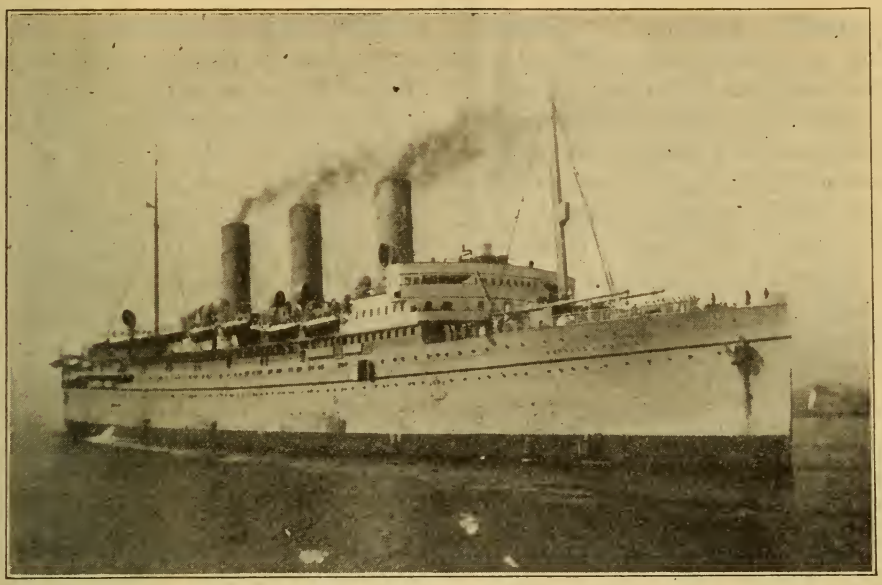
The Holy Places of the Mohammedan world, Mecca and Constantinople, have been, excepting for a very short interval, under Turkish guardianship for 400 years. Now the "heart" and "hand" of the faith, as these two places are called, have parted company. Mecca has been taken from the Turks by the Arabs. It is difficult to understand what effect this may have upon the followers of Islam.

Dr. Zwemer, of Cairo, a well-known authority on Islam, tells us that hundreds of thousands of educated Mohammedans now have higher ideals than the prophet himself. This necessitates a reinterpretation of parts of the Koran by such men.

On Sunday, September 17, about forty of the brethren and sisters of the Mineral Creek church, Mo., went to the home of Bro. D. L. Mohler for a farewell gathering with Sister Jennie Mohler, who sailed for India on October 5. The folks brought well-filled baskets and spread their contents on tables out under the shade trees on the lawn. The afternoon was most enjoyable, being spent in singing and social converse. Sister Mohler will remember such a farewell with most pleasant memories. So writes a friend from Leeton, who fails to give his name.

Is the spirit of the hero or martyr or apostle dead? Listen to this clipping from a letter of a missionary in Africa: "I go with $350 to build (in part) a house that will cost at least $850. I go to meet fifteen native workers or pastors of as many stations with not one dollar to offer them for support. I go to meet twelve other pastors who are getting inadequate support. I go to meet boys and girls, begging for a chance to learn to read and to have and own a Testament, without a dollar toward supplying their needs. I go to meet new Christians asking for marriage, baptism, and church membership. I go to meet new converts begging for teachers from sections where there are gospel centers. I go to native chiefs and to vast multitudes of raw heathen to tell the Old Gospel Story which to them is new. I go among wild animals, mosquitoes, malaria. I go leaving my wife and babies behind, not knowing when I may see them again or have them with me. But I go rejoicing, glad of the privilege, feeling that with me are God, the church, the Mission Board, the prayers and interest of my brethren on the field."

As you lift your Thanksgiving offering in your churches, or send your thank-offerings directly to us, do not forget the privilege that is yours of securing the Missionary Visitor. If you renewed your subscription to the Visitor at our last Conference time, do not ask to have it renewed again now. Rather remember your brother who does not receive the paper. Also please remember that the Visitor privilege is not one subscription for every dollar that you send in, but one subscription for every DOLLAR OR MORE, no matter how large your individual donation. We shall appreciate your coöperation in behalf of the Visitor.



S. S. Empress of Russia. On This Vessel Our Missionaries Sailed From Vancouver on Oct. 5.

SAVE THE CHILDREN

A. W. Ross.

RECENTLY we have read much of our duty to do all we can to help feed the starving children of Europe and Asia. It is realized by all parties that the future of any state depends much on the new generation, and in some states so much importance is attached to this that a premium has been placed on motherhood, together with certain allowances for maintenance during the infancy of the child. Numerous welfare organizations have been formed and legislation encouraged, with the purpose that infantile mortality may be reduced to a minimum.

It is interesting to notice the indictments that have been brought against state, society, and even religion for having been so negligent of the children. One has said that there are many things that mean much to the state which can be built or assembled in a few days or a year, but it takes twenty years to grow a man. This being true, how sad it is to see so many children wholly neglected!

But all over the world there is increasing interest in the children. Even in remote regions we find indigenous organizations for their education and physical welfare. Here in India, twenty years ago multitudes of children were left to die, but today the Hindus and Mohammedans have awakened to their value, and wherever there is a famine-stricken area they are seeing to it that the children do not fall into the hands of the missionaries.

Not long ago a Parsee gentleman on the advisory council to the viceroy offered a resolution that the government of India make a systematic effort for the amelioration of the depressed classes. In his speech he made a terrible arraignment of the Hindu Society for the way they had degraded nearly one-fourth of the population, and in outlining the remedy a large part of it is given to the saving and education of the children.

As I was reading these things my

mind turned to the large problem confronting us as a mission. We have a field for work which has large possibilities. In reading of the great mass movements in North and South India we have been stirred, but let me tell you that we have possibilities equally as large as you find in some of these. One mission, which has gathered in 25,000 from the outcastes, says that they have practically had their harvest. Others have gathered in several times that number, and are putting forth large efforts to meet the resultant problems. In our own field we have some 500,000 of the aboriginal tribes. Other missions have found them quite accessible, and we are finding the same. Already in our three northernmost stations; namely, Umalla, Anklesvar, and Vyara, around which there are some 200,000 of these, we have open doors, and possibilities of evangelism and education running into the many thousands. The numbers who can be reached largely depends on our ability to teach and shepherd them.

The missions in India which have reached large numbers, and have succeeded in organizing them into churches, are missions which have placed much emphasis on education of the new generation, and if we are to succeed we must do likewise. The general scheme is to encourage attendance in the government village schools, where possible, and if these are lacking, to establish schools. From these the brightest are gathered into station boarding schools, which later furnish the young men and women who are placed in special training for teachers, Bible women, preachers, etc. If you will visit some of the more central stations of these larger and older missions there you may find orphanages, boarding schools, Anglo vernacular school, Bible women's training school, theological school, high school, industrial school, and even occasionally a college. I have seen all these at one place. But at the more distant stations you will find more probably supplementing the work of the village schools, and preparing for the more advanced training, small boarding schools of from fifty to one hundred boys, and from thirty to sixty girls.

As a mission our educational effort has been largely confined to the orphanages and the village schools. About the time we came to India there was a strong plea for reducing the orphanages as fast as possible, that the missionary force might be freed for evangelistic work. But it was overlooked that the development of the evangelistic work creates at once the need for large forces of native workers, and that the rapidly-reducing orphanages would not be able to supply the demand, save in part. Consequently we are now confronted with a dearth of workers. True, we have a fair number, and yet in proportion to the open door and demand of the fields, and also in proportion to the number of missionaries, our workers' force is all too small.

Nor are they obtained in a day. We may send out missionaries to the foreign field, and in two years or less they are ready for work, but to get native workers means many years. Instead of 200 in our boarding schools, we should now have 500. Instead of a few each year going out as teachers, we should have many. Our school at Bulsar cannot for several years furnish even one worker for each missionary in the Gujerat area. Were we invited by the native states at our back doors, to take in hand the educational work of their states we would be compelled to say no, since we would not have the men to put into the schools. To go farther, we have opened up work on the border of the Dharampur State. There are 114,000 people in the state, mostly belonging to these reachable tribes. The educational work in the state is almost nil. Should the native ruler invite us in and give us privilege to open up twenty-five trial schools, I do not

know from whence we could get the Christian teachers.

There is our great problem! Brethren, we must face the bare facts, and make up our minds to a larger educational effort. Not all the boys and girls who come into our schools will become teachers and preachers and Bible women, nor should we expect it to be so. Not all the boys and girls at home who are in our schools, which are largely supported by the churches, turn out to be preachers, teachers, or even Sunday-school teachers, and you do not expect it so. It takes more than preachers and teachers to make a church. The fact that a boy goes back into his village as a carpenter or farmer does not say that the effort and money have been spent in vain.

Save the children! Support a strong educational endeavor! A larger vision of the future possibilities of the field! Brethren, I verily believe that in our China and India fields we have the possibilities, which, if taken hold of and developed successfully, will make the Brethren Church one of the large missionary churches of the world. God has led us into these fields of large possibilities. He has placed large confidence in us, and with the ever-increasing sentiment in the church, He has opened the door of opportunity still wider. Will we be true to the trust that has been placed in us; give more liberally, pray more earnestly, and work more incessantly?

THE MINISTERIAL AND MISSIONARY RELIEF FUND

For some years there has been in the hands of the General Mission Board a small sum of money which has been used for the assistance of some worthy aged or incapacitated ministers and their wives. This fund was started through the liberality of Brother and Sister Rufus Gish. A portion of the income of the Gish Fund each year goes into this account. Also a certain percentage of the earnings of the Brethren Publishing House are turned to the same purpose.

The purpose of this fund, in the minds of the original donors, was to assist those who have labored in a general capacity, as ministers or missionaries in the Brotherhood. Its purpose was not and is not to relieve any local church or District of the responsibility that is rightfully theirs to supply the necessities of those faithful ministers who have served them freely "without money and without price" during their days of full strength and vigor. Local churches owe their superannuated ministers a debt that can rightfully be discharged only by caring for their wants. This fund is not intended to relieve local congregations of this obligation. Hence there is extreme care exercised in the administration of these funds.

On the other hand, this fund should be an encouragement, and should be increased as an encouragement, for those men who contemplate giving their lives as missionaries for the Lord in a general capacity, either at home or abroad. If they give their vigor for the service of the Lord in the Brotherhood in a general way, their "rainy day" should be provided for by the General Body whom they serve.

The fund is not large, but it has proved a blessing in the lives of a number, as the following letters will reveal. As the supported ministry becomes a reality among us and as our missionaries on the foreign field grow old, there will come a greater need for such a fund than exists at the present time. But in

this, the same as in other lines of religious endeavor, ours should be the forward look. We must prepare for that future rainy day, and the time to begin is now.

A number of those receiving assistance from the fund have written a few words of appreciation, hoping and praying at the same time that many of our brethren of means may remember this coming need of the Board, through bequests and otherwise. Listen to the words spoken by those who have received assistance:

From an Aged Brother in the West.

If some of our wealthy members knew the joy and comfort afforded to these old soldiers of the cross through this fund, we believe that many of our able members would make donations and bequests to this fund. We shall soon have a number of worn-out missionaries who receive only their living and cannot lay up anything for the time when they cannot labor any more, and must be cared for, and this fund will be still more needed. No aid is more thankfully received than that which is bestowed upon our superannuated ministers.

From the Widow of a Hard-Working Minister.

I do not and cannot fully realize how much this aid has meant to me. I praise our Heavenly Father that He put it into the hearts of some good people to provide such a fund, that some needy ones might in this way have their needs provided. I pray God that many others who have been blessed with wealth may see the many blessings that are brought into the homes of those who have given all of their time for the work of the Master.

From a Brother and Sister.

We praise God for the comfort which this relief fund brings. Words cannot express the gratitute felt by one who has given his labors unsupported, even robbing the family of needed comforts to serve the church. This would be a heavy burden upon us were it not for the assistance that we receive from this fund.

A Brother that Is Crippled.

In writing he says: Thanks to our Lord and Father for this blessing. May the angels encamp around about those dear brethren and sisters who have given so willingly of their means to start this fund. This enables others to live and labor for the cause of the Master.

From a Widow of a Consecrated Minister.

We are thankful to our Heavenly Father for the support we are getting. We are now left without support of any kind excepting this, and hope that it may continue. We hope this fund may grow so that others may be assisted. We feel that we cannot be thankful enough for it.

From a Brother Who Did Pioneer Work.

I hope and pray that the good Lord will abundantly bless those contributing to this fund. Jesus said, "The poor ye have always with you, and you can do them good when you will." I am truly glad for this spirit of helpfulness.

Another Aged Widow Writes.

I want to thank the kind Heavenly Father for putting it into the hearts of the dear brethren and sisters to plan this fund for the benefit of the aged ministers and their wives who have grown old in the service, and who have no means to support themselves.

From an Afflicted Brother and Sister.

Forty-five years ago I was informed that I was chosen to the ministry. I was sick and unconscious. My wife broke the news to me as soon as she could. We were making money faster than anybody in the community. I told her at once that we must change our calculations. The older I get the more glad I am that we changed our plans for our lives. And now in our old days we cannot say what all this assistance means to us.

From a Sister Left with a Number of Children.

This help means more to me than you can know. We thank God continually for the brethren and sisters who are working with Him and responding with their means, thus helping Him keep His promise to the widows and fatherless children. Oh, I do not see how it would be possible for me to keep our family together if it were not for the money from this fund.

From an Aged Brother Who Has Preached Throughout the Brotherhood.

This is to express my grateful and heartfelt thanks for the visit of the raven with a well-filled basket of sweet meat. May the God of such consolation supply all needed good to those who keep the helping store supplied. God be praised for a James R. and Barbara Gish. I for one can speak from experience. My dear companion is well on in her fourth year of paralysis of the brain. This has destroyed her mental powers so that she can do nothing, not even converse on any subject. This fund has been helping us over this rough place in this life's experience. May God bless abundantly all who are now helping and all who may decide to be helpers in this cause.

From a Foreign Missionary Brother Who Knows the Value of This Fund

Just yesterday, while in secret prayer, I was led of the Spirit to pray a special blessing upon those who have with their means made possible the Ministerial and Missionary Relief Fund.

Had it not been for the help received when most needed, making it possible to cease from all labor and seek for health, I without much doubt would not be here to write these few lines. Wife and children are the dearest possessions any person has; and when the father and provider's health fails, a fund like this for relief is a veritable godsend to the servant of the Lord.

Whether I am blessed with much or little I shall do my part to help increase this fund, for Jesus says: "I was naked and ye clothed Me, sick and ye visited Me." When? "Inasmuch as ye did it unto one of these My brethren, even these least, ye did it unto Me."

Church of the Brethren Mission, Oakland, Cal.

At this place, 1546 38th Ave., mission work was started August 20, 1916. The work was opened under the direction of the District Mission Board of Northern California, with Elder J. U. G. Stiverson, wife and son, in charge.

THE LOCAL MISSIONARY COMMITTEE

Galen B. Royer.

MANY local missionary committees are appointed over the Brotherhood. You know that Annual Conference has asked that each and every congregation have one. Many of these committees are rendering excellent service. I believe that every committee would be glad to render a still better service, but what shall it be? It was in this spirit that a member of a certain local committee wrote the office these words:

"Our church elects a missionary committee annually, and as yet we have done nothing more than to render a missionary program. However, missionary sermons have been preached but not as a result of the committee's work. We are somewhat at a loss to know what a committee of this sort can do, what its duties are, etc."

The plan provided by Annual Conference runs as follows and in general terms outlines the duties of the committee:

I. That a committee of three or more, who are actively interested in missions, preferably representatives of the several organizations of the congregation, be appointed by the church in council, whose duty shall be to coöperate with the bishop or pastor in developing the home and foreign missionary interest—

1. By the use of literature, missionary meetings, mission study and otherwise.

2. To have some system of giving by every one, along scriptural lines of cheerful, proportionate and weekly giving, and to solicit personally to this end.

3. To promote personal service and devotion in the life of the individual.

II. That District Mission Boards appoint a District Secretary to be approved by the District Meeting, whose duty shall be to assist congregations to organize, adapt and make operative the plan outlined herein. That the secretary report annually to the District Meeting and to the General Mission Board.

III. It shall be the duty of the General Mission Board to assist in every way in making effective this work, through correspondence, traveling secretaries, tracts and otherwise.

It is my purpose this time to suggest some specific lines of helpfulness which this committee can render to the local congregation, in addition to the excellent "Little Bundle of Suggestions" prepared by Wilbur B. Stover one year ago and distributed free by the General Mission Board. If the members of your committee have not seen this leaflet send at once for what you need.

1. This missionary committee should supply suitable missionary illustrations bearing on each Sunday-school lesson, through the teachers' meeting or direct to the teachers. This would put missions into the Sunday-school in a most effective way and be appreciated by most of the teachers.

2. At least once a month some member of this committee should secure permission from the superintendent to read a paper of short, pointed items of world-wide mission interest to the Sunday-school. Or now and then have the parts of some missionary's letter read to the school. This exercise should not be over five or seven minutes long.

3. Suitable quartettes, duets or octettes, having a missionary message in them, sung some time during the Sunday-school hour or in connection with the Christian Workers' program, even if the program is not missionary, would be decidedly helpful and interesting. Suppose the lesson clustered around the thought, "She hath done what she could." Though the song is familiar to all the audience, yet, for a duet and a quartette, for the chorus to sing, "I'll go where You want me to go, dear Lord," will make a new impression on the hearers.

4. Many congregations have no systematic method of giving. This com-

mittee should study the situation, look up different methods and adapt the one that will most effectually bring every member to give something every Lord's Day to foreign missions. Agitation awakens interest; interest quickens determination; determination produces action—results.

5. Of course most live missionary committees have mission study classes. But there are some yet that have missed that fruitful course of reading that has brought large blessings.

6. I would not, I dare not, close these suggestions without emphasizing the importance of an effort to create a deeper spiritual life. Too much of our church work is formal and lifeless. It is so easy to flow into the formal Christian profession instead of the deep-moving, quiet but powerful, spiritual stream of blessings to which Jesus made reference when He spoke of rivers of waters flowing forth to heal the nations. Members of the missionary committees, those words apply to you if they apply to any one in the congregation. You have been chosen through the directing power of the Holy Spirit to be a member of the local missionary committee, and you should enrich your position with the deepest spiritual life possible.

What makes my heart rejoice as I write these lines is this—very few, if any, members of the local missionary committees have any other desire than to do the very thing that has been outlined here. But perhaps some have obstacles in the way of successful work. Write and state plainly your problem, and perhaps the Mission Rooms can suggest a solution. Some have worked along different lines and have had success. Will you do others the kindness to write what you have done, for the VISITOR readers? This service will be appreciated.

THE PRAYER OF A MOSLEM WIFE

Mrs. G. D. Van Peursem, Bahrein, Arabia

This inside view of Moslem home life is an effective call to Christian work among the Mohammedans. It is written by a missionary of the Reformed Church in America, and appeared in the quarterly, "Neglected Arabia."

SOME time ago we spent two weeks in a town on the mainland as guests in an Arab home. These two weeks taught me more of real Arab home life than the rest of the time I have spent in Arabia. There is nothing in my experience of the last five years that has left a deeper impression. I only wish I could procure some such opportunity to the writers who want to give the world the impression that there is as much happiness in Moslem homes as in Christian.

Our host was a Moslem enjoying an exceptionally good reputation. Hospitable, popular, just, generous, are some of the adjectives used when he was spoken of. A real Arab lady was our hostess. She was refined, sweet-mannered, loving and lovable, sympathetic, attractive in every sense of the word. Her children loved her. She loved them and was proud of them. She loved her husband and was proud of him. That sounds like the story of a happy home, does it not? But—! ! !

We arrived at the house late at night, so we did not see much of our hostess till the next day. As soon as the regular salutations were over and the usual questions answered, such as: "How long have you been married? How many children have you? Will your husband

take another wife?" the faces relaxed and that typical sad expression appeared —that expression so familiar to us women missionaries to Islam. The preliminary conversation ended, with a deep sigh, by the hostess saying: "Your religion and your ways are so much better than ours. 'There is no God, but God,' etc. What can we do? Misery, grief and all sorts of trouble have been written over the heads of the Arab women by God. Liberty, joy, and happiness is your portion. You are different from us. We are like beasts and our men treat us as such—no better. God is merciful. Praise be to God, and peace on His prophet."

The next day preparations were made for the feast of El Kassam. The husband sent home his purchases of rice, dates, peanuts, sweets, etc., more than ten times the amount needed. The younger members of the family prepared their prettiest garments and jewelry. I have never before noticed this feast in Bahrein. It falls two weeks before the first day of Ramadhan. The Shiah Moslems say that on that day God sits on a special throne arranging and planning the affairs of the world for the ensuing year. Who is to die and who is to be born, who is to go on pilgrimage, who is to become rich, who is to become poor, all the joys and griefs of life are assigned to mortals that day. People have the privilege to appeal to God at that time, and the most frequently repeated petition is the one God answers. Women are admitted to the mosque in the evening. We were invited to join with the family in their petition so that theirs might be the one most often repeated and consequently answered by God. What do you think they pleaded for?

The previous year the husband took unto himself a second wife and built for her a nice house. She was a pretty, young and amiable girl and was soon to become a mother. The plea that went up to God was for the death of this young woman and her child. The whole family, mother, children, servants and even friends, all joined to plead from sunset to sunset for the death of this unfortunate second wife in the new home. "Is she not taking my husband away from us half the time? Did he not send to her just as many bags of rice, and peanuts and sweets? All of the gifts I receive from him now give me pain because I know she gets exactly the same. Have I not reared his children and been the best wife to him for eighteen years? Had he not always said he would never marry again?" Sobbing she continued: "Do pray with us for her death; oh, I want to die myself. I take no pleasure in my clothes and jewelry. I always dress in old clothes even on feast days. The food I eat chokes me. Inside of my heart is a continuous pain which is eating me up like a fire. Whenever he sends a bag of rice or a pound of coffee here, he sends the same to her. He fears she might be jealous. Yes, he is afraid of hurting *her*. Me! he does not think of me any more; he does not even know how I suffer. Were I to complain I am sure he would whip me to silence. Why? Don't you know? Because I am old, nearly thirty and not pretty any more, and my health is gone." Her sobbing and her daily complaints were enough to soften the stoniest heart. Here was a picture of sadness impossible to find in a Christian home, but there are many such in Moslem homes. Jealousy, hatred, envy and murder in their hearts, and no weapons to fight these enemies!

What golden opportunities we had to tell of Christ and His love! And what an intense listener she proved to be! She drank in every word eagerly. Much comfort she received in these two weeks and we hope it will be a lasting joy to her, to know that Jesus is her Savior and Comforter.

MANCHESTER COLLEGE OPENING

The Editor.

AT the kind invitation of her president, Bro. Otho Winger, it was our privilege to attend the opening of Manchester College, Sept. 13, and to do what little we could in helping push the year's activities away from the bank and out into mid-stream.

To say that things were not busy at the opening is to do all college institutions, as well as Manchester, an injustice. The arrival of students, locating them in their rooms, getting acquainted, adjusting class periods to suit all demands, securing books, arranging classrooms, placing equipment, holding innumerable conferences, and added to this the sound of the hammer, putting the last nails in the ladies' new dormitory, the scent of freshly-laid paint, the activities of the electric light man, and the metallic sounds of the ever-present plumber—all these things come into a layman's eye at once as he endeavors to give a picture of the opening of the college that we visited. And we presume that all our college men had kindred tasks to perform in those days.

A splendid body of students had gathered for the opening session. The fine ladies' dormitory, remodeled during the summer, which was expected to hold the girls for some time to come, was practically filled during the first few days. Only a few empty places remained in the boys' dormitory on the evening of the second day.

Of the 307 students now enrolled, the large majority of whom were present at the opening, 145 are in the college department and twenty-four of them are in this year's senior class. These students represent the major number of churches in Manchester's territory. A number of others also are present.

The spirit of the student body at the opening augured well for a prosperous year, spiritually as well as intellectually. This has been proved since our visit, along missionary lines, by the fact that the college Sunday-school, made up al-

most exclusively of students, has voted to undertake the support of a missionary on the foreign field. There are fifty-four students in her volunteer band who have pledged themselves to heed the call of God and serve Him wherever He may call, "at any time, in any place and at any cost." Mission study is being pushed, and at this time more than seventy-five have enrolled. It is hoped to reach an enrollment of 200 for the year.

The school's outlook is encouraging. That her people are awakening to the service which the college renders is evidenced by the response of an increased number of students, more hearty co-operation of the churches, the erection of a new Science Hall and a remodeled dormitory.

What we saw at this school prompts us to digress from the subject and speak of a general matter that lies close to the foundation of our future educational success in the Brotherhood. One cannot look into the faces of the splendid bodies of young people now in our schools without there coming home to him the great assistance these various schools are rendering to the Brotherhood. Each one in its separate territory is doing yeoman's service for the cause of Christ.

Our colleges deserve the prayers of all their constituency. But more than that, they deserve the efforts of the brethren and sisters to help answer their own prayers. Their greatest need is endowment. It is a Herculean task for a man and his group of associates in a school to equip their splendid student bodies with an education equal to that of competing institutions which have many times the amount of endowment possessed by their own school. Endowment of itself does nothing; but it opens the door for great victories. Given honest, industrious, zealous teachers, whose hearts are in their work, and a permanent income sufficient to purchase any needed equipment, and you have a combination in the Church of the Brethren that will come very nearly assisting the Lord to answer any reasonable prayer offered in behalf of the education of our young people.

Not one of our schools has large interest-bearing resources, but each one ought to have. They deserve, by all the laws of right and respect for the future, to be well endowed. Not simply because of the individual schools, but because there pour into their doors some of the best blood and the purest hearts and clearest brains that are to be found in our church or country.

Any people that is blessed by God to produce such young men and women as there are in our schools this year can well afford to supply, with ample means for every need, the institutions that educate them for the Brotherhood. Of wealth their constituency has plenty; not many so rich, nor many so poor, but a vast number with sufficient means for the best of comforts and to spare. Likely if one-tenth the income of our Brotherhood for this present year, over and above what she now gives to charity, were applied to the endowment of her colleges it would place those institutions in position to compete with any colleges in the country.

One cannot visit any college in the Brotherhood and allow his mind to contemplate the future without being driven to the conviction that our best should be given to educate these students, the key men and women of the church of tomorrow. It is a missionary task, well worthy of sacrifice and prayer.

In describing the growth of the Protestant Church in the Philippine Islands, Dr. Robert E. Speer says: "When I passed by the Philippine Islands, through the China Sea, eighteen years ago, there was not an evangelical church in the islands. Now there are nearly 500. Then, I suppose, there was not a member of an evangelical church. Today they are counted by the tens of thousands."

DOES IT PAY?

J. F. Graybill.

THE question the business man always has in mind is, "Does it pay?" This is wisdom. It is not only unwise but foolish for a business man not to consider profit and loss in his business transactions. We all agree that it is right to ask this question, but is there not a possibility of expecting the wrong kind of profit? Men, and even some women, forget that they are stewards of the Lord's possession. These usually count profit and loss by dollar donations.

When our Bro. Heckman died in China, before he had a perfect working knowledge of the language, the church considered it a great loss. But its way of measuring was much different from that of the person who said, "How foolish!" when a certain missionary passed to her reward before she had acquired the foreign language and was able to do active service for the Master she loved, or the person who says: "What a waste of time to spend from two to three years to acquire a foreign language! This time could be better employed by earning or making money." Why is it that men differ in what is "loss" and what is "gain"? Is it not that the one looks through the wrong end of the microscope to value a soul and then changes it to look at the dollar, and may not his sight be so perverted that he sees nothing but the dollar?

The question we wish to present to you is this: Does it pay to help the poor through our missions at home and abroad? Some of our charitable members and societies have helped us clothe poor children the last two years. We know that there rests a blessing on those who help the poor, but we were anxious to know what results the mission might reap from this charitable work. Those who have been in the work here before we came to Sweden considered it the best in the history of the Malmö Mission. We noticed an increase in the attendance at Sunday-school, and since the Sunday-school is the nursery of the church we expect to reap in due season precious sheaves for the Master.

But we are convinced of other results. Last week it was our happy privilege to receive into fellowship by Christian baptism a father and mother of one of the girls we clothed last Christmas. These people had not attended our meetings previous to last Christmas. One of the children was recommended for clothing by a member of our Young People's Organization. The parents were very grateful for this. They have a large family. The father, being a painter, had but little work during the winter, and had much sickness in the family, and therefore had difficulty getting along during these hard times. The result of clothing their twelve-year-old girl brought five children to Sunday-school, six members to our Young People's Organization, two of whom have united with the church, and two more that are halting between two opinions. The clothing of one girl put us in touch with this family, and that means not a little at this place. It is not an easy matter to get in touch with people in Malmö. It must almost wholly be done by mediation. Considering the eight months' history of this family with our work in Malmö, and the future possibilities, we are convinced that the money sent us from the dear members in the States to clothe poor children is a paying business from the soul-view of the question. The Savior taught that one soul is of greater value than all the world.

We expect to continue in this good

work of the Lord by His grace and your help. We have on hand a little money that was sent for this purpose, but which came too late to take part in clothing the children last Christmas. A few have sent us donations during the year, but this will not go very far because of increased price of goods. We have in faith appointed a committee of five to direct this work the approaching holiday season. The need is greater this year than ever. An increase of from 200% to 300% in living is putting the average man in a tight place and the poor in oppression. We trust we shall not be disappointed in our charitable members and friends from the other side of the Atlantic and farther away from the scene of the war action and not affected as we are in this country. You yourself are the judge if the Lord has sufficiently blessed you to help your neighbor on the other side of the great deep. Pray over the matter. Let the Lord direct you and act accordingly. May the Lord bless you.

If the Lord has put it into your heart to take part in clothing poor children through the mission in Malmö, we would advise you to send the money to the General Mission Board. They will send you a transmission certificate, which you can forward to us, and the treasurer will forward the money and give you due credit for the same. We are thankful for what you can and will do for the poor here, and the Lord will richly reward you.

Malmö, Sweden, Aug. 21.

CHINA NOTES FOR AUGUST

Winnie E. Cripe.

DURING the fore part of the month the workers were returning to their stations and work after a couple weeks of rest at the hills. Sisters Rider and Senger returned with Sister Metzger from Liao Chou to Ping Ting Hsien, from which place they soon start to Peking for language study.

About the time the Ping Ting workers were returning to their homes a very heavy rain fell there. One of the dreaded Shansi mountain torrents broke through the wall of the Boys' School, flowed across the compound, tore down another wall and rushed into the home of Bro. Vanimans, went through their house and court and on down through homes of Chinese below them. More than two feet of muddy water stood for a day on the first floor of their house, greatly damaging furniture, books and everything with which it came in contact. Their splendid library is a great loss. They were not at home when the water came, and we feel glad there was no loss of life.

The natives, as well as we foreigners, have reason to dread these torrents, and we do feel grateful to our Heavenly Father for His protection over those of our number who had to go over the mountain roads during the summer. When there is rain in the mountains the water rushes down their sides and tears through the river beds at such terrific speed that it is impossible to avoid it should one be following a trail in the river bed for some miles, or crossing it when the water comes so quickly. Twice this summer were Chinese people and some animals caught and drowned in the river just outside Liao Chou.

While Mr. and Mrs. Herman, of the China Inland Mission, were having their vacation with our Ping Ting workers at

the hills there, the latter contracted dysentery. They brought her into the city and Dr. Wampler is attending her, but last report says she is still in a critical condition.

Dr. Brubakers just returned from Pei Tai He, where they had a more extended vacation. Sister Brubaker contracted a cold on the long road, coming interior, and is now suffering with a siege of la grippe, but is not serious. Some in-patients and several operations were awaiting the doctor's coming, and we are all glad to see him back at the station again.

The days of superstition are not yet passed. Only a few days ago a woman was induced by one of our Bible women to come to the dispensary for treatment for her eyes. She said she had heard that the foreigners dug out people's eyes and used them to make their medicine. After one treatment she was asked if she believed it and she replied, "Yes, I did, but I know better now."

We have just closed a most interesting station meeting at Liao Chou. We invited Bro. H. C. Yin, our native evangelist, now located at Ping Ting Hsien, to come to us. A Bible class was held each forenoon, which was conducted most of the time by Bro. Bright; then each afternoon Bro. Yin preached. He presented his Spirit-filled messages with power to a well-filled chapel each day. Many of the city's gentry attended and heard the truth. On Sunday, Sept. 3, the meetings closed. At the close of the morning service Bro. Yin extended an invitation, and eighteen stood to manifest their decision to follow Christ. Their names were entered as enquirers and we can now give them definite teaching and preparation for baptism. Three others presented their names after the close of the service, which, with some already enrolled as enquirers from our two out-stations, raises the number to about thirty. These are not all ready for baptism. Perhaps only a few will be baptized this fall, for they must be well grounded in the truth before taking this step, and there will not be time enough for some of them, but they have put themselves on record as desiring to become Christians, and we hope to have them ready at the earliest possible date. Some must wait till next spring, and some perhaps longer, but we hope that in time they will all come into full fellowship.

GOD'S CRUCIBLE.*

The world is in the melting pot,
  What was is passing away;
And what will remain, when it cools again,
  No man may safely say.

But of this we may be certain—
  The Old Things have gone for aye;
The wood, and the hay, and the stubble, they
  Have passed in the heat of the fray.

And what be the things that are left us?
  "Gold and silver and precious stones"?
Or only a world into chaos hurled,
  And cluttered with brave men's bones?

Have we added aught to the fuel
  Of these fires of the wrath of God?
Have we had no part in the warping of heart
  That has drenched the earth with blood?

But, whatever our sins, the purging
  Has cleansed us and purified;
With heart and with brain we must build again
  Things of proof that shall abide.

Oh, see that ye build securely
When the time for building comes—
  With square-hewn blocks of Righteousness,
  And corner stones of Faithfulness,
  And girders strong of Righted Wrong,
And the blood of our Martyrdoms.

And—build on the One Foundation,
  That shall make the building sure—
The Rock that was laid ere the world was made,
  Build on Him, and ye build secure!

—John Oxenham.

*From "All's well! Some Helpful Verse for These Dark Days of War" (Methuen & Co.).

MARY SLESSOR, MISSIONARY HEROINE OF CALABAR *

The Editor.

MARY SLESSOR was born in Aberdeen, Scotland, in 1848. Handicapped by a drunken father, a poverty-stricken home, and little chance for education, this "wee slip of a girl" at the age of eleven went into the mills to earn her living as a weaver. During the forenoon she labored, and in the afternoons attended school, but at the age of fourteen she was largely left the responsibility of caring for her mother and the rest of the family. For fourteen years thereafter she toiled in the factory, working ten hours per day, giving the freshest years of her life to unremitting toil.

Mary was always interested in missions. Not having opportunity for a very full education, she was nevertheless a broad reader. She was a natural student and a strong thinker. Naturally with such a bent for study and such a conviction for missions she would be interested in those of her home town. She worked among the slum dwellers of her city. Among these her influence was strongly felt, and the boys especially readily felt the strength of her character and her power to uplift them.

She was always interested in the mission of her church at Calabar. Where is that place, do you ask? Turn to your map of Africa, find the Gulf of Guinea on the west coast, where the coast line bends in the center at right angles with itself, and there at that angle mark a large strip of country Calabar. Often in her work her mind turned to that field. It was the ambition of her mother and herself that James, her brother, should go to the field as a missionary. But the boy's health failed and he went out to New Zealand, where he died soon after. Then the thought came to her that she might take his place. Often as she toiled the mission fields came into her mind and she thought of those various places where her society worked. Always, however, her mind returned to Calabar.

At the age of twenty-eight a call came for workers for Calabar, and she felt this to be an individual call to herself. She immediately offered herself and was accepted. This was in 1876. Sailing from England in the same year she landed at her station with keen anticipation and an eagerness to be at work.

Work had been established by her society, the Foreign Mission Board of the Free Church of Scotland, many years before, but to this intrepid woman it seemed that only the slightest fringe of

* This book, by W. P. Livingstone, can be obtained of the Brethren Publishing House for $1.50 net. 347 pages, splendidly bound in cloth.

the country had been touched. She longed to do pioneer work in the inland country.

The climate of Calabar is most deadly. Mary Slessor was too much absorbed in her tasks to exercise the same precaution for her health that other mission workers did, and she soon became a sufferer from malaria. In 1879 she became ill and returned to England on her first furlough. Her health improved rapidly and she was soon longing to return to Calabar. This she did in 1880, and upon her arrival she was overjoyed in her appointment as a pioneer worker to the "regions beyond."

In the interior "Ma," as she was familiarly called by the natives, found conditions of life most vile and deplorable. The people were bloodthirsty, savage, cruel, drunken and wretched. The first sight she saw in entering her new field of activity was a human skull hung on a pole at the entrance of the town. When a chief died, many men, women and children were buried alive with him, in order that he might have a sufficient retinue in the next world. Mothers of twins were driven out of the village or killed, while the twins were thrown into the bush to perish—perhaps to be eaten by wild beasts. Slavery was universal, and polygamy was practiced by all who could purchase wives, the lives of slaves and wives being absolutely at the mercy of the master. Drunkenness was so prevalent that there were scarcely any sober men, women or children to be found. Sorcery, trial by poison, and most unthinkable cruelty and superstition abounded on every hand. Every village was likely to be at war with every other, while the common sins with which we are familiar would almost appear to be harmless when compared with the depths of degradation into which these people had fallen.

Into such a country Mary Slessor went, unarmed, a woman single-handed, but with a faith in God that was as a grip of iron, or ten thousand armed men. For years she labored among these people, battling against their cruel superstition and customs, rebuking their chiefs, bravely facing drunken mobs, or heathen warriors armed for battle. Ever on the side of right, giving succor to the oppressed, saving the lives of the innocent, she won her way in such a manner as would bring peace to warring villages and order out of chaos, winning the confidence and respect and adoration of the people meanwhile.

Mary Slessor found these people in this condition of savagery. How did she help them? She established trade with the coast agencies. She taught the people to work. She brought them into schools, her schools oftentimes having the chief men of the villages and the children in the same classes, repeating Scripture verses or hearing the old, old Story. She taught the people the love of God and witnessed hundreds and hundreds of them come into the kingdom of God.

Her life was a continual strain of activity, settling native difficulties, rescuing twin babies, traveling long distances by day or night and at a moment's notice, and that without fear, among wild beasts and still wilder men, and yet with an overwhelming confidence in the power and assurance of God. She could superintend the erection of a house, the tending of a garden, the mixing of cement, the teaching of a school, and the binding up of wounds with a wonderful ability and patience. Oftentimes she would sit and knit as the various disputes were presented to her, for she was appointed a magistrate over them, but her verdicts were always fair and just and were usually accepted as law and gospel without murmur.

We might go on and on writing of this wonderful woman, but we cannot. She passed on to receive her crown in 1915.

Her life story so ably written reads like that of David Livingstone. One is fascinated and gripped with this wonderful exposition of the deeds and victories of this woman, who buried herself in the African bush for the sake of God's heathen peoples in the slums of the world.

One is filled with amazement that this woman, who is described as frail and by nature a timid soul, unwilling to speak to a Scottish audience if even a man were present, was able to accomplish what she did. Without opportunities for college training, she still accomplished great things. She lived on the native foods, refused to use mosquito netting as a protection from the insects, failed to take the precaution of boiling the water she drank, never wore a hat or protection from the tropical sun, cut her hair short, "to save trouble," and went barefooted at all times. And yet she was able to live for thirty-nine years in this torrid country, with only a few short furloughs.

She was called of God, she heard the call, and He was with her always. This story of Mary Slessor, whose name will always be linked with Calabar, as is that of Judson with Burma or of Mackay with Uganda, should find its way into the homes of all lovers of missions, at whose hearthstones the editor of the VISITOR is sure it will be read, and that it will create a profound impression on the hearts of the young.

THE NEW YORK BIBLE SOCIETY

This society is devoted to the one single purpose of supplying Bibles free, at greatly reduced rate or at cost, to those not having the Sacred Volume. It is a wonderful opportunity, as seen from the following facts:

Within a radius of thirty miles from the Times Square in New York City there is a population of nearly seven millions, more than in eleven Pacific Coast States. Of this immense population two millions are foreign born, and three out of every five are either foreign born or of foreign parentage. The great city adds to its population each year a population equal to that in the State of Wyoming.

During the last fiscal year 350,332 volumes of the Bible were disposed of, and these went out in forty-five different languages. Thirty-one thousand one hundred and eighty-one volumes were given to emigrants landing at Ellis Island; 15,702 were given to seamen on vessels in the harbor; 190 institutions, including homes, hospitals and prisons, were supplied. This was accomplished through the help of 130 missionaries. The Psalmist says that the Bible "giveth understanding." Thomas Jefferson once said, "The studious perusal of the Sacred Volume will make better citizens."

"After many days" this incident came into the experience of one of the missionaries and points out clearly how well this work is paying in bettering the conditions of our own land:

"Among the immigrants coming in upon our shores at Ellis Island, there was a Swedish woman who one day recently wished to purchase a Swedish Bible from Mr. Jackson, the agent of the New York Bible Society. She selected one, the price of which was one dollar and ten cents. She handed Mr. Jackson a two-dollar bill, and refused to accept any change. Upon his questioning her, she told him that more than twenty years ago, when she first came to this country with two little girls, he had given her a copy of the New Testament.

She said that her girls were now living in the West, happily married, and having families of their own. She had been on a visit to Sweden, and was now returning to this country. She wished him to accept the balance of the two dollars as a token of gratitude for the New Testament he had given to her more than twenty years ago, when she landed, a stranger, upon our shores."

Surely every Christian can rejoice in this good work.

THE STUDENT VOLUNTEER

OUR STANDARD FOR 1916-1917.

Floyd M. Irvin, President of U. S. V.

ARE you one of the three hundred and fifty Student Volunteers of the Church of the Brethren? I am pleased to make your acquaintance. Why, it seems that we have been friends for years. So the love of God and one aim in life unites us. Now let us plan our work for the year, for we are both in the King's business and brothers, too, as well as coworkers.

But wait a minute. I wonder whether we know the true import, greatness, and sanctity of our work. Yes, it is the greatest work in the world. Let us prepare and work accordingly.

Great work needs to be well organized. Has your school an organized Volunteer Band? If not, you are the man to push it. You will need only a simple organization—president and secretary-treasurer—or a complete organization with several committees; such as, a committee on practical work, one on deputation work, one on mission study, one on giving, one on programs, or for any other line of work for which it is needed, according to the size of your band. However much of an organization you have, see that every part is alive. An *active* organization is needed.

How do you feel about missions now, anyway? Are you overflowing with missionary zeal, giving out the Word of God, present-day facts, and a stirring inspiration to your fellow students? Or are you as empty on the subject of missions as the wheezing old pump you used to have in the cistern at home? Are you convinced that Christian mission work is the greatest work in the world, burdened with the weight of lost souls, and anxious to get to the field? or would you just as soon be a congressman, farmer, merchant, or superintendent of schools as a missionary?

If yours is the latter state of mind you need to get a cargo of facts by way of the gangboard of mission study. Some of your friends may need the same thing. There is that narrow-minded history student who knows so much about the great destroyers of the world and so little about the wonderful men who have done things of value to the world—your friend next door, who has no definite aim in life as yet; the other one across the hall who is a freshman and desirous of being led on to a higher life. These all need to be broadened by a course in mission study. Let us have more students in mission study than we have enrolled in all our history courses. We need beginning and advanced classes in mission study.

Another means of adding fuel to the missionary fire of your school is by good programs and addresses by missionary leaders. Get as many returned missionaries as possible to talk to your school and to the band. Send large delegations to every missionary convention within your reach. Keep our traveling secretary, Bro. Merlin Miller, and the Mission Board secretary, Bro. Galen B.

Royer, with you as long as you can, and draw the best out of them that they have to give while they are with you. If you can, get an official of the Student Volunteer Movement to pay you a visit. You need the inspiration that comes from contact with missionary leaders.

After you have entered into mission study and have heard rousing addresses on missions, one natural result will be deputation work among the neighboring churches. Why does the Church of the Brethren spend one whole dollar per year per member for tobacco and only two-thirds of a dollar for foreign missions? It may be that our church does not know the need of foreign mission work as well as it does the taste of tobacco. At any rate, there is a need of talking and preaching missions. There are now over seventy-five foreign volunteers in our band. This move toward foreign work on the part of the students must be accompanied by a like interest and consecration of wealth on the part of the laymen, else the Lord's work will be hindered when we are ready for the field. Perhaps some of the churches who read this will invite you to give them a program. If they do not, ask them for the privilege. Push deputation work among the churches.

As you go into the churches remember the fourth amendment to our constitution: "It shall be the duty of the Volunteer Bands to organize Mission Bands in the local churches." Your talks will be of little value unless you start something that will keep working after you leave. So work to organize mission study classes and mission bands in the local churches.

Another invaluable and inseparable part of a volunteer's activity is practical work. Your love for souls and your desire for the experience of working with men should push you out into practical work. You may think that there is no opportunity for practical work in your little college town, but open your eyes and look. There is plenty of it. If you do not have hospitals, prisons, or slums to visit, look for something else. Organize a Sunday-school, or do home visiting. There are always individuals to work with in any town or country neighborhood, and also right next door in your dormitory. Personal work with your fellow students is one of the most far-reaching and important phases of work. We must exercise ourselves in practical and personal work.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him." This is Paul's advice. Do you heed it, or jump over it as you say some do with other portions of the Bible? Perhaps you act like a baby, and just follow your emotions —having no system of giving. Your band is not up to the standard unless you give systematically.

The most important part of our standard, the most far-reaching and perhaps the hardest to attain, is whole-souled, unceasing, confident, intercessory prayer. If Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not for three years and six months; if the church in Peter's time was no more favored by God than He favors the church today, and they prayed for Peter's deliverance and it came about; if the Haystack Band of Williams College, in our own country and age, prayed in faith believing, and as a result we have the present great missionary movement; cannot the Church of the Brethren become Moravian in its missionary activity if we three hundred and fifty volunteers *pray*? Make use of the Prayer List. Have an intercessory prayer meeting—one unhurried, of at least an hour's length, given wholly to intercessory prayer. Both the Scriptures and the facts of history urge us to intercessory prayer. It should be the first

point of our standard for you to attain.

Now look back over the points mentioned. How many are you going to attain? All? Very well. "All things are possible to him that believeth." But remember, that none of these points can be attained without effort. Therefore let us do as Paul did—forget the things behind, and reach forth unto the things before, and *press* toward the mark.

FROM HEBRON'S BAND.

Densie Hollinger.

Dear Volunteers:

We have entered upon another school year. The one past was good. We have as a United Band about doubled our numbers. Some have gone out to the foreign field. We have a traveling secretary now within sight, and we believe the members in training are growing in Christian experience—"have learned to believe in religion, and are learning to use it," as one volunteer recently said.

Our band here has lost some of its members from the school, through some going to college, teaching, and entering mission work. One has come to us from Manchester. We are looking forward now to the ranks being filled very soon by new ones.

We think this would be a good time for the local bands to tell, by way of suggestion, to all for next year, what they have done through the summer. With our ripened field here we want all the help we can get from the others.

We decided to continue our weekly offering through vacation, the same as in school year. We have worked in mission Sunday-schools, and in those where we were located; assisted in programs, by telling of the work of the band and the District where people did not know of them. Before the close of last session we planned for a band trip among the churches of the District. We want to tell the local bands about this, for we are now convinced it is one of the best ways of doing summer work.

Owing to an inability to secure autos earlier, as we hoped to do, we spent the week before the opening of school, from Sept. 1-8 on this outing. Two of the good brethren gave us the use of their cars. There were nine in all—seven members of the band. We passed through eleven counties, aiming to reach as many churches or mission points as possible in the time we could be away. We gave programs at eight points and stopped in nineteen homes, traveling in all about 360 miles, and that over many mountain roads without accident or serious break.

As young people interested in the work, we come back having learned to know much of the work before us, which we could not have learned had we not gone. We are convinced there is something for us to do and something we can do now. We found very appreciative people everywhere; warm hearts, open homes, eager listeners; some splendid young people waiting for opportunities for training to enter the work; some faithful workers and a very needy field.

And now the field is before our eyes as we take up our tasks. We are thankful for the vision, and thankful we are started on the way leading to the solution of some of its problems, and thankful to our God, Who has each one in His hands with the purpose of working out in us the pleasures of His will. May this be a year of yielding ourselves in His hands in the light of His "all-sufficiency" and the "Go ye."

Nokesville, Va.

SWEPT IN BY THE TIDE

THE END IS DEATH.

In Africa the natives often go hunting big game. They dig a deep pit and place immense, sharp stakes at the bottom. Then they fence in a monster funnel, leading to the pit's edge. This prepared, large numbers of them surround a wide stretch of forest and, shouting and beating, begin a huge drive. Tigers, snakes, giraffes, even elephants, antelopes and small animals are startled and rush ahead. As the natives, with hideous noise and beating spears, close in around them, they dash on and on; rushing now here, now there, seeking to escape; but ever moving down the funnel toward the pit. They snarl or hiss or cry, and try to hold back. But the noise increases and the pressure of those in the rear pushes the others forward. They grow yet more bewildered; the noise and crush become more hideous; and at last, helpless and driven, they leap or fall into the pit and are caught on the stakes. At the last, screaming and struggling, into the pit they go—to agony, torture, death.

A picture that, of the end of the career of the great host of drunkards; struggling, yet irresistibly pressed forward over the pit of death.—J. J. Gilpin Fletcher, in Assembly Herald.

THE COST OF HIGH LIVING.

Eighty-five million gallons of whiskey were made in the United States last year. Who drank it all?

Fifteen million cigarettes were manufactured in the United States last year. Who smoked them all?

Two hundred and twenty million pounds of smoking tobacco were made last year. Who had all the pipe dreams?

Thirty-two million pounds of snuff were manufactured in the United States last year. Who did all the sneezing?

Twenty thousand moving picture theaters paid $25,000,000 for films last year and 11,000,000 persons saw the moving pictures. Where did they get all the dimes and nickels?—Leslie's Weekly.

The prominent man is not always great—nor is the great man always prominent.

With emptied hands we come to Him serene
Who asks not, "Were they full?" but "Are they clean?"

Curiously enough, the family loafer never thinks of providing the family loaf.

THE MISSIONARY'S BOOTS.

A missionary walked every foot of the way from Natal to the Zambesi River: "I there found that I had uppers to my boots, but the soles were completely worn out. I asked the Lord to send me a pair of boots. The devil said to me, 'I always thought you were a fool; I am sure of it now. There are no boots this side of Natal, within fifteen hundred miles. It will take four months for the carrier to go down, and five to return.' Still, I expected the boots. Three days later one of the men of the tribe brought something wrapped in American cloth, saying it was a present from the chief. It was a pair of American boots. 'Ah,' said the devil, 'they're not your size.' I tried them on. They were the very size. Three years before, Arab traders had brought them as a present to the chief, who said he had no intention of putting his feet into things like that. They were all ready for the servant of God. Take 'everything to God in prayer.'"

Dr. John W. Butler, in an article in Zion's Herald, under date of July 12, 1916, quotes a remarkable utterance from Señor Emeterio de la Garza, a well-known Mexican attorney, who in an article in the New York Sun, disapproving of the landing of American troops at Vera Cruz and the punitive expedition under Gen. Pershing, says: "I would not shift the responsibility upon this nation; but how much better it would have been in the days of our darkness, when the United States saw us sinking into oceans of blood, into an abyss of anarchy, if it should have offered to us the coöperation of a bigger and a wiser brother! If then the problems of Mexico are brought on by ignorance, by economic blunders, by religious fanaticism, how much better it would have been for the United States to have sent into Mexico, instead of rifles and ammunition the book and the Bible; to have planted in our midst, instead of the military tent, the schoolhouse; and sent to us teachers instead of soldiers!"

DO YOU KNOW?

Do you know that the Protestant Church membership in the United States is but 22,000,000, a trifle over one-fifth of our population?

Do you know that we have but 16,000,000 of our population enrolled in our Sunday-schools?

Do you know that we have 210,000 church buildings with a seating capacity for 60,000,000 people, costing more than $1,300,000,000?

Do you know that we have 160,000 ministers—one for every 650 of the population, or one for every 130 of the church membership?

Do you know that there are 215,000 church organizations, one for every 480 of the people? Just about the right number, if they were rightly distributed.

A Japanese of rank, visiting New York, was first welcomed by the officials and then escorted through the city to see the sights. The excursion having come to an end, the Japanese said: "You have treated me with great kindness—showing me your high buildings, your clubs, your banks, your Stock Exchange, your gorgeous hotels, your lovely parks, and the homes of your millionaires. But when you come to Japan I shall take you first to look upon our temples and altars. I see clearly that the Americans are not a religious people."—Missionary Review.

WEEKLY PRAYER HOUR

R. A. Frantz.

Nov. 12-18.—CITY MISSIONS.

With City Missions on your heart pray for men and women and money to carry on this great cause.

Pray for inspired men as leaders to direct the work.

For those in charge of the different missions at present that they may be capable for their tasks.

Intercede earnestly for City Missions as you know them, some of their needs being
Able leaders.
Helping bands of members.
Well-manned Sunday-schools.
Commodious quarters for work.
Ample funds for their needs.
Relief funds for their poor.

Continually remember the hungry lives which are being reached by city workers.

Pray for the hundreds of children who are enlisted in the Sunday-school armies of these populous centers.

Nov. 19-25.—COUNTRY CHURCHES AND LATENT MISSIONARY POSSIBILITIES.

The country church plays a very vital part in the conversion of the souls in its own community. Since such a large percentage of our churches are located in the country, let us remember their problems very definitely.

Pray, first of all, for strong, efficient pastors and elders for these congregations.

Pray that every member may be interested in maintaining the true, simple worship of the countryside.

Pray that these congregations may seize every opportunity to promote the cause of Christ.

Also that at least one stirring missionary revival be held during this year.

For the young people, that they may remain steadfast in their Christian purpose.

Nov. 26-Dec. 2.—FOREIGN WORK IN THE HOMELAND.

Not all of the foreign field lies on the other side of the globe. Instead, it is within arm's reach of almost all of us. Already missions for the Jews, Italians, Chinese and Japanese have been started.

Let us pray for each one of these endeavors, that it may be rewarded by a bounteous harvest of souls.

Pray for those who labor among these various nationalities, that their Christian love may grow daily.

Pray that sufficient funds may be found, more fully to establish the Italian work in Brooklyn, more adequately to equip the Jewish and Chinese missions in Chicago, and the Chinese and Japanese work in Los Angeles and Seattle.

Pray that more of this work may be carried on in Philadelphia among the Jews, in New York among immigrants, in the South among the negroes, and in the West among the Indians.

Remember our missions as training places for workers who feel the call of God.

Dec. 3-9.—DISTRICT MISSION BOARDS.

Our Mission Boards have grave responsibility in directing our missionary activities of their several church Districts.

May we, through prayer, help to bear this responsibility and also to aid the work materially.

Pray for each individual member of your Board as you know him.

Intercede earnestly for such needs as:
Sufficient funds.
An interested constituency.
Prosperous mission points.

Pray that the chairmen of these organizations may have the zeal to push forward confidently in their God-given tasks.

Pray that as new fields open, the Boards may be supplied with funds and workers immediately to occupy them.

THE LITTLE MISSIONARY

CHRISTMAS PROGRAM

Arranged by Anna M. Hively.

This program is meant to be only suggestive, and we leave the supplying of details and changes to the option of those using the same.

The poems given here are reprinted from the excellent Christmas Services and by the kind permission of the Hope Publishing Company, Chicago.

Song by Congregation: No. 203, "Kingdom Songs."

Scripture Reading: Psa. 72: 5-20.

Special Christmas Prayer.

Song: No. 289, "Kingdom Songs."

Recitation:

HAIL THE NEWBORN KING.

Christmas Day has come again,
Earth is full of joy,
Let all hearts with one accord
Hymns of praise employ.
Gather in God's temple fair,
Grateful tribute bring,
Sound the story everywhere—
"Hail the newborn King."

Christmas Day has come again,
We in mem'ry go,
Far away to Bethlehem,
To that manger low,
Where, amid the starry rays,
Heaven's angels sing
Their immortal song of praise—
"Hail the newborn King."

Christmas Day has come again, in each heart awakes
Glad new light and music sweet, as the morning breaks,
Angels' song and starlit sky, still their word they bring,
While exultant hearts reply, "Hail the newborn King."

Christmas Day has come again, oh, the blessed time,
When the world resounds with song, when the joybells chime.
Christmas Day has come again—hear the anthem ring—
"Glory be to God on high, hail the newborn King."—Edith S. Tillotson.

Recitation:

THE SHEPHERDS OF BETHLEHEM.

Afar on the hillside the shepherds were watching,
They guarded the sheep as they slumbering lay,
When suddenly o'er them a wonderful glory
Illumined the heavens with brightness of day.

The awe-stricken shepherds, in deep adoration,
Kneel, gazing above at the vision so fair,
Bright angel forms crowding the radiant glory,
While loud hallelujahs resound through the air.

The angels proclaim the Messiah and Savior,
They tell of His advent in Bethlehem town;
A message of peace and good-will they are bringing.
While glory from heaven's own portals streams down.

Now hast'ning to Bethle'm the glad-hearted shepherds
Go seeking the Lord, as the angels had said;
Then lowly they kneel at His feet while they worship
The King of the world, in His poor manger bed.

—Mabel J. Rosemon.

Recitation:

THE STAR, THE SONG, THE GIFT.

First Child—

There's a star in the sky, a new bright star,
That never before was there,
It is shedding its sparkling light afar,
O'er Bethlehem's hillside fair.
Shine on, shine on, O star of light,
In majesty sublime,
Proclaiming unto all the world
The message of Christmas time.

Second Child—

There's a song in the night, a new, sweet song,
That never before was heard,
It is chanted by yon celestial throng,
Proclaiming the Holy Word.
Ring on, ring on, O song divine,
In majesty sublime,
Proclaiming unto all the world
The message of Christmas time.

Third Child—

There's a gift in the world, a new, great Gift,
That never was known before,
And in gratitude now our hearts we lift,
And worship for evermore.
Reign on, reign on, O Gift of God,
In majesty sublime,
Proclaiming unto all the world
The message of Christmas time.

—Edith S. Tillotson.

Song: No. 8, "Kingdom Songs."
Essay: "Christmas in the Home."
(The best essay on this subject used in the Christmas program and sent in to us will be printed in the Missionary Visitor.)

Recitation:

MR. SMILE AND MR. FROWN.

(Recitation by bright young girl, who both smiles and frowns, as the recitation demands.)

There once were a couple of men in a town—
One named Mr. Smile and the other named Frown.

Smile always smiled, as he passed on the street,
Frown always frowned when the people he'd meet.

Out for an airing, they'd wander each day—
Each saw the sights in a different way.

Smile had a welcome wherever he went,
Frown's invitations were only half meant.

Smile made folks happy, and on Christmas morn,
He was out early, at just break of dawn.

Frown stayed in bed until nearly ten,
Then said he hoped Christmas would not come again.

Who would you like best to live in your town—
This man named Smile, or the other named Frown?

—Rene Bronner.

Recitation:

FORGET-ME-NOTS.

(For six little girls, preferably dressed in blue.)

All—
We are little Christmas thoughts,
Tiny blue forget-me-nots.
Let us in your hearts abide,
For flowers are scarce at Christmastide.

First—
Don't forget at Christmas time,
Poor children in the city.
Many have no Christmas gifts,
Isn't that a pity?

Second—
Don't forget the wee ones
In the children's hospital.
It's harder to bear pain, you know,
When you are very small.

Third—
Don't forget the fatherless
In lands across the sea,
Whom war has robbed of dear ones,
How sad that seems to me.

Fourth—
Don't forget the aged. Send
A bit of cheer their way.
Remember, if we only live,
We'll all be old some day.

Fifth—
Don't forget the sorrowful,
Cheer the lone and sad.
A little word of love and hope,
May make some poor heart glad.

Sixth—
Don't forget to fill at least
One little empty stocking,
For a child to lose its faith and hope,
Is very sad and shocking.

All—
"Don't forget" is the word we bring.
"Remember, remember," we softly sing,
For we are little Christmas thoughts,
Tiny blue forget-me-nots.

—Elizabeth F. Guptill.

Exercise for Six Girls:

First Girl—
Have you any old grudge you'd like to pay,
Any wrong laid up from a bygone day?
Gather them all, now, and lay them away
When Christmas comes.

Second Girl—
Hard tho'ts are heavy to carry, my friend,
And life is short from beginning to end;
Be kind to yourself, leave nothing to mend,
When Christmas comes.

Third Girl—
Do you know some person stranded and poor,
As good as yourself, but with much to endure?
Do not forget him, however obscure,
When Christmas comes.

Fourth Girl—
Are there not some little ones, fair and sweet,
Who know not as yet what they have to meet?
Perhaps with joy you could make their hearts beat,
When Christmas comes.

Fifth Girl—
Any clouds you can lift from hearts of care?
Any kind word needed? Try to be there,
And always add help to sympathy's prayer,
When Christmas comes.

A Christmas Story:

A CHRISTMAS GIFT.

It was the day before Thanksgiving that dear old Aunt Hester's eyes were wide open. She had spent a very busy day. The ten rooms had been carefully swept and

dusted and clean, white Swiss curtains placed at the windows, leaving the blinds so the sunshine could peep in, and play hide and seek with the stately furniture.

The silver pieces were polished until they looked like new, and the best linen tablecloth and napkins had been placed in a convenient place, ready to assist in gracing the dinner on the following day.

Aunt Hester, in the twilight, sat down by the large, oldtime fireplace to rest and await her husband's return from the country store. As she glanced at the neatly-set table, her thoughts with pardonable pride turned to the pantry, where the mince pies, doughnuts, cookies, and crock of white bread adorned the shelves, while in the woodhouse the turkey was suspended from a hook ready for the oven.

But her eyes roamed about the room. The firelight revealed a good-sized piece of paper upon the couch, where Uncle Jacob had placed it when he brought his shoes home from the cobbler's in the morning. Her orderly mind could not endure anything out of place, so picking it up ready to throw it into the grate, her eyes caught these words, "The Orphan's Cry."

Wiping away the falling tears, she glanced into the fire with folded arms, and there before her, her life under the old roof seemed to rise and pass away like a panorama.

Over thirty years ago she had been brought to the old farmhouse a bride, and the recalled thought, tender and sweet, reflected its rays upon her face, but saddened at the remembrance of their first sorrow, when little four-year-old Mary had been carried by loving hands out of the house door and laid beneath the weeping willow, whose long, slender arms seemed to be protecting the silent sleeper, as they noiselessly moved to and fro. The little shoes, the bright dresses, the toys and books were buried in the depths of the chest, and only the wee rocking chair, placed near the fireside, told silently the story of a loved one gone away.

The mother and father were left, and from this home of plenty no childish voice was heard, no little feet trotted after the parents, while out in the world, or sheltered beneath the roof of friendly orphanage, were children longing for a home.

We all loved Aunt Hester, and admired her strong, determined character, when she knew she was on the side of right. She pictured two extra plates on the table, loving arms around her neck and once more being called by that sacred name, "mother"; and she resolved two orphans should find a home, and be a real Christmas surprise to Uncle Jacob.

Christmas Day dawned at last. It was an ideal one. The snow in fantastic shapes had floated rapidly down from the sky; trees, bushes and forgotten houseplants were beautifully decorated with puffy little balls of snow, while the sun peeped shyly out from the dark storm cloud, making the earth, with its decorated foliage, sparkle like diamonds.

Uncle Jacob had been away from home the afternoon before Christmas, so he did not know that upstairs, tucked warmly in bed, were two beautiful gifts as a surprise for Christmas morning.

Aunt Hester hurriedly dressed and actually ran downstairs to replenish the fire, and when tardy Uncle Jacob came down the stairs his wife met him with a very puzzling expression upon her face, half-laughing, half-crying, and taking him by the arm said, "Father, here is your Christmas gift."

No wonder he grasped a chair for support, for, in a bushel basket, with a pretty blue comforter, sat two little boys, four years old, still dressed in their night clothes, and with laughing eyes which said, "Good morning, father."

The gift was accepted amid tears and expressions of joy, as she told him how she had visited the orphanage, and as God had taken the parents, and He had also taken little Mary, she felt these little boys were meant for their childless home. As they lifted the little ones out of the basket, they recalled the birth of the Christ Child in the manger years ago, and the sun in its dazzling splendor burst forth from its hiding place among the clouds, and rested like a benediction over the home. They accepted the welcome light as coming from the Sun of Righteousness.—Mrs. J. C. B. Stivers, in Our Young Folk.

Solo: "Star of the East."

Reading:

A TWO-WEEK CHRISTMAS.

"I'm very sorry for poor little American girls who only have Christmas for one day," sighed Marfa. "I'm so glad that I live in Russia and can have two whole weeks!"

Marfa enjoyed the gay streets, brilliantly lighted for fourteen days, and the merry feasting, day after day. Her mother let her give something to all who came to the door to ask. For in Russia the poor come every day during this Christmas season to the doors of the rich to receive their gifts. And Marfa had gone out to her Cousin Petrovna's in the country, and had a most delightful time. Ivan, her brother, drove her out in a new sleigh. In the rural districts the table is kept spread all the time for the visitors, who are expected to eat something during these weeks, as they drop in. If you do not take something you will take away the Yule joy, it is believed. So of course Marfa and Ivan feasted on all sorts of good things. Yule is a giving and feasting time here, you see.

No hard work is done during this season. Children and grown people have good

times. Marfa and Ivan and their little friends had jolly toboggan slides, long, fast rides in the queer sleigh over the hard, white snow, and pleasant visits from one house to another. Father Christmas, as they call Santa Claus, brought them beautiful gifts for the Christmas tree. For every family in Russia, no matter how poor they may be, will have at least a tree, though they may have no money for gifts.

"How the wind blows!" said little Olga, on Christmas Eve, as she heard the cold winds howling.

"That isn't the wind, dear," said Marfa. "Other nights it is, but on Christmas Eve it's Baboushka."

"Who's Bab—" Olga stopped, for that was too hard a word for a little three-year-old.

"Why, don't you know about her, darling? I've known about her ever since I was three. So I'll tell you the story:

"Once upon a time, ever and ever so long ago, there lived a woman named Baboushka. The story says:

"'"'Twas long ago Baboushka saw a sight
On Christmas Eve;
A train of people dressed in purest white—
She knew them not.
Three kings wore crowns and on white camels rode,
Their fur capes white with snow, a heavy load—
On Christmas Eve.

"'"Tell us," the servants said, "which road to take
To Bethlehem."
Baboushka said, "I am not half awake,
So cold am I."
The Kings said: "'Tis a star we follow, in the skies,
For it will lead us where the Christ-Child lies—
So said our dream."'

"They begged her to go with them, but Baboushka wouldn't. She went to sleep. But in the morning when she awoke, she felt sorry, and she heard a child's voice call her, so she set off to hunt for the child, in manger or cradle, or wherever he was—

"'Baboushka seeks through all these thousand years
That little child;
With heavy heart, with sighing and with tears,
Goes everywhere.
To ease her pain she finds the very poor,
Her toys and gifts she carries to their door,
Glad then, not wild.'

"So you see, darling, when you hear that sound tonight, you hear her hunting.

"'Baboushka searches for a little child
On Christmas Eve;
Through Russian streets, through Russian snowdrifts wild,
She hurries on.'

"And we give something to all the poor folks on Christmas, for we remember Baboushka."

Recitation:

THE ANGELS' GLORIA.

The shepherds heard with glad surprise,
When angels touched their harps of gold,
And filled with song the midnight skies,
And o'er the hills the music rolled.

An angel had announced the birth
Of their expected Holy King,
And when he finished, o'er the earth
Broke notes which only angels sing.

They left their sheep to find the place
Where lay the Child and worship there,
While still that song of heavenly grace
Rose sweetly on the midnight air.

I, too, have heard it, in my soul—
The gloria the angels sing,
And deep into my heart there stole
Adoring love for Christ my King.

—W. C. Martin.

Song: "Joy to the World," No. 277, "Kingdom Songs."

Closing Prayer.

THE BIBLE.

Study it carefully,
Think of it prayerfully,
Deep in thy heart let its pure precepts dwell;
Slight not its history,
Ponder its mystery,
None can e'er prize it too fondly or well.

Accept the glad tidings,
The warnings and chidings,
Found in the Volume of heavenly lore;
With faith that's unfailing,
And love all prevailing,
Trust in its promise of life evermore.

With frequent devotion,
And thankful emotion,
Hear the blest welcome, respond to its call;
Life's purest oblation,
The heart's adoration,
Give to the Savior Who died for us all.

May the message of love
From our Father above,
Unto all nations and kindreds be given.
Till the ransomed shall raise
Joyous anthems of praise—
Hallelujah! on earth and in heaven.

—Anon.

FINANCIAL REPORT

CORRECTIONS.

Under World-wide, Conference Offering, the $6.25 credited to Leroy Fisher, Northern Indiana, should appear under India Boarding School and be credited to Turkey Creek, Northern Indiana.

The $65.10 credited to West Goshen Congregation, Southern Ohio, under World-wide, Conference Offering, should have been credited to West Goshen church, Northern Indiana, there being no West Goshen church in Southern Ohio.

WORLD-WIDE.

Indiana—$219.93.

Northern District, Congregations.
Yellow Creek, $34.10; Shipshewana, $33.67; Wawaka, $28.58; Turkey Creek, $17.50; Camp Creek, $22.95; West Goshen-Pine Creek, $8.50, ... $ 145 30
Individuals.
Mrs. E. E. Shively, $10; Dan Agley, $8.12; Anna Peterson, $1.56; Emma Hiland, $1.20; Eliza Alexander, $1.20; A sister, $5; E. L. Kennedy, $2.70; Sister E. L. Kennedy, $2.05; Esther Kennedy, 75 cents; Ruth Kennedy, 75 cents; Mary Kennedy, 75 cents; Mrs. O. W. Stine, $1.30, ... 35 38
Middle District, Congregation.
Pleasant View, ... 11 60
Sunday-school.
Burnetts Creek, ... 10 32
Loyal Daughters, Loon Creek, ... 3 25
Individuals.
Verna Ulrey, $5.20; Blanche Abshire, $1.83; Mrs. Jennie Circle, 40 cents; Trude Mishler, 40 cents; Elizabeth Kintner, $1.50; Floyd Mallott, 65 cents; John W. Root, 50 cents, ... 10 48
Southern District, Individuals.
Miss Ottie Rinehart, $3; Leta Brown, 60 cents, ... 3 60

Ohio—$105.25.

Northwestern District, Congregations.
Silver Creek, $44.41; Lick Creek, $3, .. 47 41
Northeastern District, Congregations.
Wooster, $22.86; Mohican, $8.25, ... 31 11
Individuals.
Mrs. J. C. Brumbaugh, $13; Vesta V. Sanor, $1.30; C. W. Martin, $1; M. M. Taylor (marriage notice), 50 cents, ... 15 80
Southern District, Sunday-school.
Salem-Bethel, ... 10 93

Kansas—$75.50.

Northwestern District, Congregation.
Maple Grove, ... 5 00
Aid Society.
North Solomon, ... 5 00
Individuals.
Oscar Albin, $25; J. R. Garber and wife, $25; Johanna Jolitz, $5; Jacob Sloniker (marriage notice), 50 cents, .. 55 50
Northeastern District, Sunday-school.
Appanoose, ... 6 50
Individuals.
C. B. Smith (marriage notices), $1.50; Emma Hoss, $1, ... 2 50
Southwestern District, Individual.
J. Edwin Jones (marriage notice),.. 50
Southeastern District, Individual.
S. E. Lantz (marriage notice), ... 50

Denmark—$51.51.

Churches of Denmark, ... 51 51

Oklahoma—$40.19.

Congregation.
Washita, ... 39 19
Individual.
Marshall Ennis, ... 1 00

California—$28.10.

Northern District, Individual.
D. S. Musselman, ... 8 10
Southern District, Individual.
A sister, ... $ 20 00

Missouri—$21.44.

Northern District, Sunday-school.
Rockingham, ... 10 04
Individual.
Mrs. J. S. Bowman, ... 1 40
Southern District, Individual.
Clara Miller, ... 10 00

Virginia—$18.23.

First District, Individual.
W. A. Rux, ... 3 85
Second District, Sunday-school.
Flat Rock, ... 2 88
Individual.
John S. Flory (marriage notice), ... 50
Northern District, Individual.
S. H. Hausenfluck and wife, ... 10 00
Eastern District, Individual.
C. R. Frick, ... 1 00

Pennsylvania—$16.80.

Western District, Individuals.
Anna Garber, $1; A. J. Beeghly (marriage notice), 50 cents; A sister, Pittsburgh, $5; A sister, $1, ... 7 50
Middle District, Individuals.
Sister J. C. Miller, $3; Serena Rupert, $1.30; Thos. Harden and family, $1,.... 5 30
Eastern District, Individual.
W. F. Degler, ... 2 00
Southern District, Individuals.
Mrs. W. I. Leister, $1; J. H. Keller (marriage notice), 50 cents; Geo. L. Studebaker (marriage notice), 50 cents, 2 00

Illinois—$10.40.

Northern District, Individuals.
Myrtle Pollock, $3.50; Mrs. F. G. McNutt, $3; Essie Stoner, $2.40; Lannah Wolf, $1, ... 9 90
Southern District, Individual.
Charles Walten (marriage notice), .. 50

Maryland—$8.64.

Eastern District, Sunday-school.
Meadow Branch—Westminster, ... 8 14
Individual.
J. W. Krabill (marriage notice), ... 50

Iowa—$6.35.

Northern District.
Individuals.
J. D. Gnagy, $5; J. E. Ralston (marriage notice), 50 cents, ... 5 50
Southern District, Individuals.
S. L. Cover, 50 cents; Julia Shelly, 35 cents, ... 85

Michigan—$5.50.

Individual.
H. W. Smith (marriage notice), 50 cents; A sister, $5, ... 5 50

Canada—$5.00.

Yours Truly, Didsbury, ... 5 00

Tennessee—$5.00.

A sister, ... 5 00

Washington—$3.00.

Individual.
Lavina Holdren, ... 3 00

Idaho—$2.50.

Individuals.
S. F. Niswander (marriage notices), $1; A sister, $1.50, ... 2 50

Kentucky—$2.00.

M. E. Ralston, ... 2 00

Nebraska—$2.00.

Individuals.
Susanna Smith, $1; Edgar Rothrock (marriage notice), 50 cents; Wm. McGaffey, 50 cents, ... 2 00

Wisconsin—$1.30.
Individuals.
Bro. and Sister Leonard Vine, ...$ 1 30

North Dakota—$0.50.
Individual.
D. F. Landis (marriage notice), ... 50

Total for the month, ...$ 629 14
Previously received, ... 28,651 23

For the year so far, ...$29,280 37

INDIA MISSION.

Indiana—$42.53.
Middle District, Congregation.
West Manchester, ...$ 42 53

Pennsylvania—$21.88.
Western District, Sunday-school.
Walnut Grove, ... 16 88
Individual.
J. L. Ankeny, ... 5 00

North Dakota—$10.00.
A brother, ... 10 00

Montana—$3.10.
Sunday-school.
Paxton, ... 3 10

Minnesota—$2.47.
Christian Workers, Minneapolis, ... 2 47

Total for the month, ...$ 79 98
Previously received, ... 487 67

For the year so far, ...$ 567 65

INDIA ORPHANAGE.

Pennsylvania—$39.00.
Western District.
An individual, Manor, ...$ 9 00
Southern District, Individual.
Nora Seiber Sausman, ... 10 00
Southeastern District.
Ada Fitzwater's Class, Green Tree, 20 00

Ohio—$22.75.
Southern District, Sunday-school.
Harris Creek, ... 20 00
Mrs. W. C. Denlinger's Class, Dayton, 2 75

California—$20.00.
Southern District, Christian Workers.
South Los Angeles, ... 20 00

Oregon—$12.50.
Sunday-School, Newberg, ... 10 00
Christian Workers, Newberg, ... 2 50

Illinois—$10.00.
Northern District.
Individual.
Mrs. H. W. Filer, ... 10 00

Indiana—$8.00.
Middle District.
Young Married Class, Salamonie, ... 8 00

Missouri—$7.91.
Middle District, Christian Workers.
Mineral Creek, ... 3 61
Southern District.
Willing Workers' Class, Peace Valley, 4 30

Kansas—$7.86.
Southwestern District, Sunday-school.
Slate Creek, ... 7 86

New Mexico—$5.08.
Sunday-school.
Yesso, ... 5 08

Total for the month, ...$ 133 10
Previously received, ... 1,424 46

For the year so far. .....$ 1,557 56

INDIA BOARDING SCHOOL.

Virginia—$25.00.
Second District.
Aid Society, Sangerville, ...$ 25 00

Indiana—$6.25.
Northern District, Christian Workers.
Turkey Creek, ... 6 25

Total for the month, ...$ 31 25
Previously received, ... 753 24

For the year so far, ...$ 784 49

INDIA HOSPITAL.

Pennsylvania—$10.00.
Western District.
Red Bank Golden Rule Bible Class,..$ 10 00

Total for the month, ...$ 10 00
Previously received, ... 241 73

For the year so far, ...$ 251 73

QUINTER MEMORIAL HOSPITAL.

Ohio—$13.26.
Northeastern District.
District Aid Societies, ...$ 13 26

Kansas—$12.00.
Southwestern District, Aid Society.
East Side Wichita, ... 2 00
Individual.
Mrs. Clara Stoops, ... 10 00

Iowa—$5.00.
Southern District, Aid Society.
Libertyville, ... 5 00

Total for the month, ...$ 30 26
Previously received, ... 630 88

For the year so far, ...$ 661 14

VALI CHURCHHOUSE, INDIA.

Pennsylvania—$14.00.
Western District, Congregation.
Meyersdale, ...$ 14 00

Total for the month, ...$ 14 00
Previously received, ... 49 40

For the year so far, ...$ 63 40

CHINA MISSION.

Idaho—$47.90.
Congregations.
Boise Valley, $31.69; Nampa, $16.21,..$ 47 90

North Dakota—$10.00.
A brother, ... 10 00

Kansas—$4.50.
Southwestern District, Sunday-school.
Sand Hill, ... 4 50

Michigan—$3.94.
Sunday-school.
Primary Shepherd, ... 3 94

Total for the month, ...$ 66 34
Previously received, ... 582 49

For the year so far, ...$ 648 83

CHINA ORPHANAGE.

Indiana—$22.00.
Northern District, Sunday-school.
Oak Grove, North Liberty, ...$ 22 00

Pennsylvania—$11.00.
Middle District, Christian Workers.
Tyrone, ... 11 00

Illinois—$10.00.
Northern District, Individual.
Mrs. H. W. Filer, ... 10 00

Michigan—$7.50.

Sunday-school.	
Long Lake,	$ 7 50
Oregon—$5.00.	
Sunday-school, Evergreen,	5 00
Total for the month,	$ 55 50
Previously received,	346 20
For the year so far,	$ 401 70

CHINA HOSPITAL.

Ohio—$50.00.

Southern District, Individual.	
A sister, West Milton,	$ 50 00
Total for the month,	$ 50 00
Previously received,	317 87
For the year so far,	$ 367 87

BELGIAN RELIEF.

China—$5.00.

Individual.	
Winnie Cripe,	$ 5 00
Total for the month,	$ 5 00
Previously received,	15 00
For the year so far,	$ 20 00

CHURCH EXTENSION.

Ohio—$1.50.

Northeastern District, Individuals.	
Jos. H. Snyder and wife,	$ 1 50
Total for the month,	$ 1 50
Previously received,	17 40
For the year so far,	$ 18 90

ITALIAN MISSION—BROOKLYN.

Maryland—$1.00.

Eastern District, Individual.	
Blanche E. Arbegast,	$ 1 00
Total for the month,	$ 1 00
Previously received,	640 29
For the year so far,	$ 641 29

TAKING UP THE COLLECTION IN AFRICA.

Cheerful Givers.

The following is the description by Rev. W. Freshwater of a special thanksgiving service recently held at Mbereshi, N. Rhodesia. In accordance with a request by the home directors of the London Missionary Society, the native Christians had had brought to their notice the duty and privilege which were theirs of giving of their substance for the furtherance of the Lord's work; and it was decided to hold a day of thanksgiving, the Saturday preceding a quarterly communion service being appointed for the purpose. Mr. Freshwater writes:

"Some of the Christians even came in on the Friday evening. Others began to come in good time on the Saturday. By three o'clock a crowd had gathered under the shade of the trees, with their gifts on their heads or in their hands. About four o'clock the service began. After hymn and prayer, and a very few words, the giving began, the women bringing their offerings first. I had intended to give a short address. I fear we Britishers feel that we do not have a proper meeting unless some speech or another is made. These dark sons and daughters of Africa had come prepared to do, and at once I felt that it was no time for words, this time of offering gifts unto the Lord.

"So the gifts were offered, men following the women with their gifts. It was a serious and an earnest business, for the people gave willingly. The gifts were very varied indeed. They included three head of cattle, two sheep, one goat, nine fowls, bangles, several hundreds of bracelets, a hoe, several axes, several hundreds of pounds of flour, two or three hundreds of pounds of corn, nuts, potatoes, pumpkins, mats, pots, soap, a pair of scissors, and several other trifles.

"There was also much noise, and one's first natural impulse was to try to quell it. But when one remembered that it was a joyful noise, and that it was made unto the Lord, one began to think that even the unconventional may be more scriptural than our conventional ways. There was also a large plate of money."—Evangelical Christian.

To show how the effects of war react upon the thought of Christians in their interpretation of biblical truth during these strained times, we print the following letter, clipped from an English exchange:

To the Editor of—

Sir: I was glad to read the letter from A. R. M. L. in your November issue, for surely our Lord always practiced what He preached, and did not break His own commandment when He resisted evildoers.

Does not the Golden Rule ("All things whatsoever ye would that men should do unto you, even so do ye unto them") clearly imply resistance? for he who does not resist me when I try to do wrong is a false friend, not a true one.

Resistance undoubtedly involves the possibility of bloodshed; but to take another historic case, that appalling tragedy, the American Civil War—did President Lincoln break the Golden Rule when he resisted the South even unto death?

I am sure he did not, and Americans to-day thank God he had the moral courage so to do.

Yours faithfully,

London. An Elder.

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Vol. XVIII
No. 12

DECEMBER, 1916

The Missionary Visitor

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The Missionary Visitor

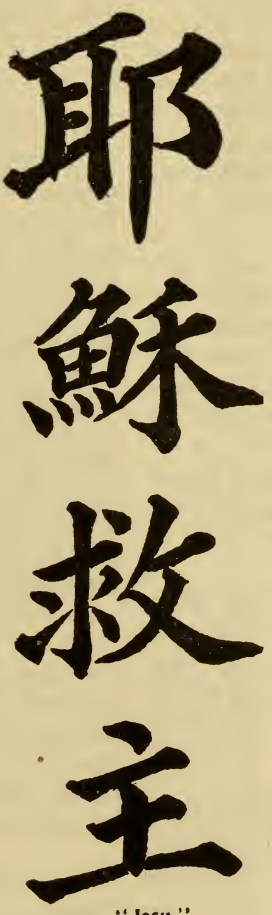
Volume XVIII DECEMBER, 1916 Number 12

EDITORIALS

"And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Savior, Who is Christ the Lord."

Blessed news! What joy it caused the angels of heaven! How they sang, how they praised God! How happy they were to break the news to a famishing world! Like little children, they rushed to earth, singing out the precious news of the great event as they came.

'Tis the old, old story, but as we read it once more it sounds as fresh and new as it did the first time we ever heard it. Indeed, with an added year to our age since last Christmas, we find that the story has taken on new luster and radiance, and has become more precious.



"Jesu."

We say it was nearly two thousand years ago; but many, many have not yet heard it. And oh, the darkness of their hearts and lives! —a darkness deeper than their Congo forests; or an ignorance denser than their Moslem harems or Indian zenanas; bound in a slavery more galling than their spirit worship.

It is our privilege to be the annunciators of the good news to these millions of heathen folk, and to bear the same message to all these peoples as was brought to Judea's plain so many years ago. And we are told that many of these people are waiting, waiting, waiting.

What if the angels had not come! Or what if they had been told, and then neglected! What if they had forgotten their message! What if they had been indifferent about

Thou shalt call His name Jesus, for He shall save His people from their sins

announcing it! Ah, angels and those who live close to God could not do that. No more can the true follower forget to proclaim that same message today.

We wish our readers a Merry Christmas; a Christmas that is not given over to idle celebration and overfeeding. We wish you a Christmas that is not marred by only receiving presents, but that you may taste of the joy which comes from ministering to those in real need.

We present this month a number of articles written by those who have studied the Country Church Problem. A number of the writers are bishops of congregations and are busy with their task as it presents itself to them.

Sad it is to contemplate the news that students of the country tell us about the country church. They say two-thirds of them are declining. How about the church, dear reader, of which you are a member? Pray for the welfare of Zion.

Twenty-five of the twenty-seven Presidents of the United States came from the country.

It is said that two-thirds of the ministry of the church today came from the country. Some one makes the startling assertion that ninety-four per cent of the pastors of rural churches are non-resident.

America has men enough and money enough to evangelize the world if she should want to. Our business is to make America desire to do it.

There are few denominations where the percentage of country churches is as high as in ours. Our success for two hundred years has depended upon the success of our country churches. Even now the success of our city congregations depends very largely upon our country success. Why should the order be changed? It need not if we exert ourselves as we should in keeping our country churches supplied with proper leadership.

After carefully checking over the list of churches in our Brotherhood, we find that there are more than eighty per cent of them located in the country, or in towns of less than two thousand inhabitants. Many of those in larger towns are country churches in practically every essential.

We have noticed that many students of country life have referred to the splendid community spirit of our Eastern Pennsylvania brethren. They say our brethren coöperate there. The spirit of brotherliness, we suspect, has much to do with the prosperity of those churches, both temporally and spiritually.

As many schools have been opened in Mexico during the last two years as there were pupils reported after two centuries of Spanish rule. Might it not be that the yoke of Catholicism is thus indirectly, if not directly, responsible for the present chaotic condition of affairs in that land?

It has been estimated that in South America there are still five million Indians in a wild state, and eight million partly civilized people of mixed races who as yet have not been reached by missionary agencies.

The former premier of Japan, Count Okuma, has said that he sees no solution of many problems in his country apart from Christianity.

Each year there are some who desire to bind their VISITORS for the year in book form. The Brethren Publishing House is equipped for this kind of serv-

ice. We always get a number of VISITORS bound for our use. The cost is about one dollar. Should any of our readers desire to have their copies bound, please send them to us not later than December 20, and we will have the work done for you.

We complete another volume of the MISSIONARY VISITOR with this issue. An index has been prepared and is being sent out with this issue, so that you will have no trouble in quickly locating any article of the year that you may desire.

We have heard from different avenues of the blessed ministry that Bro. J. H. Cassady, of Huntingdon, Pa., is performing through the means of his sermons printed monthly in *New Ideas,* a monthly missionary magazine printed by Bro. J. M. Fogelsanger at Philadelphia. A number of people, so they testify, have been converted through reading the sermons. The price of this magazine is soon to be increased, but we understand that by addressing Bro. J. H. Cassady, Huntingdon, Pa., the paper can still be secured for 15 cents a year, single subscription, or 10 cents per year in clubs of ten or more. The price is insignificant, considering the messages from Bro. Cassady that are brought monthly to one's door.

Many of our people, after reading the articles in this issue of the VISITOR, may desire to order some books on the country church problem. The following are a few that may be secured through the Brethren Publishing House, at the prices given:

Wilson, The Church of the Open Country, ... $0.60
Ashenhurst, The Day of the Country Church, ... 1.00
Butterfield, The Country Church and the Rural Problem, ... 1.00
Fiske, The Challenge of the Country, .75

Dr. J. Campbell White, secretary of the Laymen's Missionary Movement for a number of years, says: "We have in the United States and Canada 24,000,000 Protestant church members and about 14,000,000 or 15,000,000 Roman Catholic members. Added together, these make almost one-third of the population of these two countries. In other words, if we divide our field to be reached by the number of us that ought to be active as Christian workers, each one of us has to reach two persons in order to make North America wholly Christian. Against that every missionary has 70,000 people to reach, or a field exactly 35,000 times the average size of the field of each one of us here at home."

There comes from the United States of Colombia, South America, the story of an old fisherman, who carries his Testament on fishing trips and studies it as he has time. Upon being taunted by his Catholic friends for being a Protestant he attempts no argument, but buttonholes his tormenter, and repeats verse after verse, sometimes whole chapters of the Gospel, winding up with, "What do you think of that now? Is there anything in all that to criticise? That's what I believe." No doubt the Bible can take care of itself.

The Brethren Publishing House has just issued their General Catalogue for 1917, and after examining it, we feel a sense of pleasure that our House can issue such a price list. In it can be found most any kind of good, wholesome book that might be desired. Books there are for the minister, missionary books, stories, all kinds of Sunday-school supplies, church requisites, mottoes, art pictures, music, Easter supplies, Christmas supplies, and a splendid line of Bibles—all these and much more. Send a postal to the Publishing House with your name and address, and receive a copy of this splendid guide for your Christmas buying, and purchases for 1917.

MISSIONARY POSSIBILITIES OF THE COUNTRY CHURCH

Edgar Rothrock.

AT a big temperance meeting the other night I heard an usher ask another, "What is the matter with our light?" They decided that the glass bulbs were dirty. When the glorified Christ revealed Himself to the apostle John He appeared in the midst of the seven golden candlesticks holding in His right hand seven stars. To the prostrate disciple He said: "Fear not; I am the first and the last, and the Living one; and I was dead and behold, I am alive for evermore, and I have the keys of death and of Hades. . . . The mystery of the seven stars which thou sawest in My right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks are the seven churches."

Not only did Jesus die to redeem men and establish and organize the church. but through the generations, glorified at the right hand of the Father, He has been maintaining the closest possible relation with each congregation of believers, and through His gracious Spirit directing the soul-building and soul-saving activities of each. Some of these lights have grown dim, sometimes, because of the contamination with the world, and some have gone out. He is the Source of the light. The churches are the lampstands. In the seven letters of Revelation 2 and 3 He reveals that He knows the works of each church, their toil, patience, tribulation, poverty ("but thou art rich"), the blasphemy of Satan's followers, where they dwelt, that faith, love, ministry, and patience. He knew that the church at Sardis had a name that she was alive, but was dead. That the one at Laodicea was neither cold nor hot. "So because thou art lukewarm I will spew thee out of My mouth." To one, that may have been small numerically, He said: "Behold, I have set before thee a door opened, which none can shut." To another, that had left their first love, "I come to thee, and will move thy candlestick out of its place, except thou repent." In these messages much suffering is promised, like the "Man of sorrows" knew, but also, "He that overcometh, I will give to him to sit down with Me in My throne, as I also overcame and sat down with My Father in His throne." The possibilities of any congregation are as great as the glorified Christ. The water in the radiator of my neighbor's automobile one day boiled furiously, spitting out over the occupants of the car. Investigation revealed that one of the pipes was partly clogged. Congregations are seldom able to do the most effective service because of choked channels in their relation with the great Head of the church.

Some of the best farmers in the country worship in our country churches. Did you ever notice how our people live in the very best agricultural sections to be found anywhere? In Lancaster County, Pa., the Shenandoah Valley, Va., in Northern Illinois, in Orange Township, the best improved township in Iowa, and in the rich valleys of the West. They know the value of good soil and the right conditions of heat and moisture and how to utilize these in producing abundant harvests. They know how to keep up the fertility of the soil, and do not expect large yields from weedy and worn-out fields. By the careful reading of farm papers, and books and bulletins on farm problems, in the agricultural colleges, and farmers' institutes held everywhere, these best farmers are learning how better to coöperate with

nature and nature's God in producing larger yields of grain and hay which they feed to the best types of pure-bred stock.

The same intelligence and forethought are essential in developing the resources of our country churches. Unfortunately, the proper relation of things temporal and things spiritual is not always discerned by these thrifty farmers. To enrich the barren soil, to clean out the weeds, to see that proper cultivation is given at the right time, to coöperate with the Father in forming the image of His Son within every believer, so that much fruit may be gathered for His kingdom, requires the most careful and prayerful services of a trained pastor and elder, assisted by a faithful corps of Sunday-school workers. Careful reading of our church literature, inspirational books, a greater attendance of Bible institutes held everywhere in the local churches, the leaders, at least, to secure a course of training in one of our splendid colleges, and a more systematic effort from our pulpits to deepen and develop spiritual life, which manifests itself in active service, will do wonders in multiplying our harvests of souls. "Break up the fallow ground" and put the members to work. More exercise will cure many ills in not a few lives and congregations.

"The light that shines the farthest shines brightest close at home." "Ye shall be My witnesses both at Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." Under the dynamic force of the Holy Spirit and faithfulness to the home community the Jerusalem church increased her membership in a few weeks from one hundred and twenty to about five thousand. Jesus had found the leaders for this first church in the rural districts of Palestine. He is today finding five-sixths of His ministers and six-sevenths of His college professors in communities which have for their center the country church. There is an awakening to the possibility of the rural church, and this is one of the hopeful signs of the times. More than one-half of the rural population of the United States never attend church, and a still larger percentage make no profession of Christ. I think a larger percentage of our country churches are in a flourishing condition today than of many denominations, because we have more social spirit in our services. To meet the needs of their neighborhoods our churches must work for better schools, better roads, healthy social relations, especially among the young people, better methods of farming, better homes, as well as up-to-date methods in church and Sunday-school work. Here and there a live pastor has led his church to take a religious census of their community, so that they may meet the actual needs of the field.

One of the most discouraging features of rural work is that so many people, while not ignorant of the Gospel, do not respond to the call. To make an effectual appeal to these the church must have a larger vision of the kingdom than the community to which it ministers. A study of near-by communities often reveals splendid opportunities for the opening of mission Sunday-schools; the study of the needs of the State District gives a consciousness of splendid opportunities for helping the District Mission Board open and maintain work in neglected places, and a study of the world field shows what a "great door and effectual" is opened for every local church. The brethren at Antioch made themselves immortal when they yielded to the Spirit and sent out two of their brightest and best ministers on a missionary tour. They thought in terms of the world, and that kind of thinking made their field as big as the world. In giving and backing Paul and Barnabas they were better able to serve Antioch.

It has ever been so. Of the four young men called to the ministry within the last twelve years in the church in

which I have the honor of being a member, one is now doing valuable service in the old Hastings Street church in Chicago, one is in China and another is on his way to India. [The other is the writer of this splendid article and elder of his home church.—Editor.] The sun never sets on the work they are doing. The possibilities of the country church are as great as their vision of the glorified Christ; their fruitfulness depends upon the fertility and cultivation of the spiritual life of the members; their opportunities are first to the home community, and they will be able to meet these opportunities only as they see the relation of their congregation to the kingdom in all ages and in every clime.

THE COUNTRY PASTOR AND HIS FIELD

E. E. Eshelman.

IN its essential nature the work of the country pastor differs nothing from that of the city minister. Both are to "preach the Word"; both are messengers of God; both are exponents of "the Gospel of Jesus Christ"; and both must recognize the spiritual life of man as of supremest importance as over against temporal interests.

But the fields are different. The environment of the city pastor is artificial, man-made. The rush, the hurry, the noise, the constant allurements to evil make the formation of deep and strong characters difficult. On the other hand, the opportunities for culture and moral and religious development are many and near at hand.

The country pastor deals with a more natural situation. People are nearer the works of God and have more opportunity for reflecting upon them and weighing the issues of life. The atmosphere is more conducive to the making of sturdy Christian character. But there is a serious lack of opportunities for culture. Country schools are, generally, inferior; libraries, lectures, and musical opportunities are lacking; modern home conveniences are few; and the loneliness and long hours of toil have, in many, produced a weariness of the country. Few opportunities of a social nature have been afforded, and neither religious services nor religion has been as inspiring or unlifting as they might have been.

Now, because of this unattractive side of country life, many have left the farm home and moved to town, to the decided loss and, in many cases, death of the country church. Others have formed an exalted opinion of their town neighbors and a low estimate of themselves.

What can be done to stem the townward tide and raise the standard of country life? We are all agreed that the country man has as good a right to home and community advantages as his city neighbor, and we know that many of these can be secured at the same or less cost than in the town. Where then is the difficulty? It lies in the failure to recognize the opportunities of the country; too low an ideal of life; and failure to recognize the religious value of social and cultural influences. Religion is life, and no force influencing life is without its religious value.

Hence, the most potent factor in the solution of the problem is religious leadership. This is the task of the country pastor. He is the champion of community uplift. There is no movement that will benefit his people that he may not encourage, and, if need be, lead. His task is that of a constructive leader. He is the prophet of God, appealing for deep religious conviction and life, and point-

ing out the spiritual import of environment. His duties will lead him into all the activities of life.

1. He will seek to prove the superiority of the life of the Spirit and to lead his people to see that the material things of life have no value save as they enhance that life.

His business is to save souls and keep them saved, and to this end he will strive to make religion and life identical. Now if this is to be done the Bible must be brought before his people as a rule of life. Our children *must* get the facts and principles of the Word of God if we are to win and hold them for Christ and the church. For this end a Saturday afternoon class for the children and evening classes for the young people should be maintained, not overlooking, of course, the teacher-training and mission study classes.

The call of the ministry and the mission field; the demands for Christian leadership in both country and city, must be fully presented to our young men and women. Parents should recognize their children as God's own and encourage them to consider Christian work as a life calling.

2. As a religious leader the country pastor should be keenly interested in the social life of his people and the moral influence of this upon their lives. If social opportunities are not afforded by the church or its pastor, young people will make them, and the place will be, sooner or later, questionable or decidedly bad. Class meetings, regular socials, Fourth of July outings, Christian activities of a social nature will go a long way in helping out here by affording opportunities for young people to get together in groups under Christian influences.

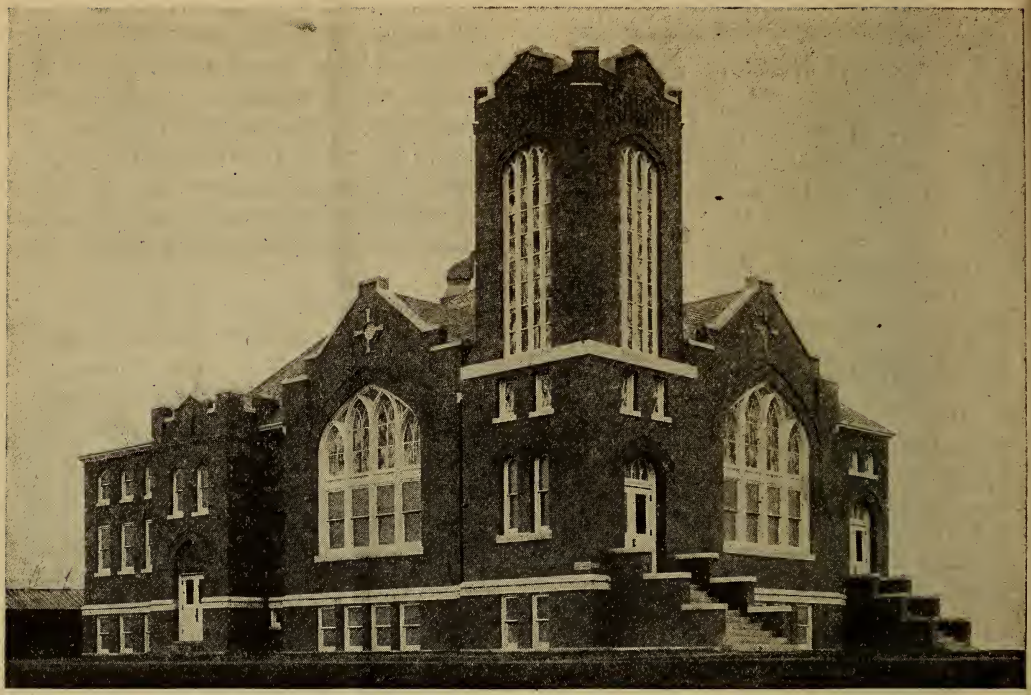
Young people ought to be led to appreciate and consider the feelings of older ones, and the older to recognize the spirit of youth and its social nature.

3. The rural pastor as a community leader should forward every movement of a cultural nature that will raise the standard of his people. It is essential for the best interests of the people that the best possible schools be provided. A community library, a winter lecture course, and a literary society will be of real value to a community. For the sake of the country church and the rural community the retired farmer should settle about the church instead of moving to town. All of these movements the pastor should encourage, and start if necessary.

The country pastor is thus a man among men and his mission is to save his people and to serve his community by making it a better place to live and rear a family, "in the nurture and admonition of the Lord."

Preston, Minn.

Reverently They Have Worshiped Here, Quietly, Hard By, They Sleep.



Waterloo Country Church, Waterloo, Iowa, A. P. Blough, Pastor.

HOW CAN WE MAKE OUR CHURCH THE COMMUNITY CENTER?

A. P. Blough.

IN the discussion of this subject we shall think of the church, not so much as a material something—a building—but in that larger sense of an organism standing for the highest and noblest ideals in the community.

We are being removed farther and farther from the idea that the church influence touches individuals only on specific occasions; that the church is a place to meet on Sunday when we can unite our voices in song, to approach a throne of grace in prayer, to listen to powerful sermons delivered by Spirit-filled men of God, to arouse the noblest impulses within us. All this is good and helpful, but the church, if she is true to her function, must touch the individual life at every turn.

So, then, it is evident that the church must so plan her activities that individuals will be surrounded by a helpful, uplifting influence; that the atmosphere at all times will be conducive to the largest measure of growth and development possible.

The "Committee on Church and Country Life" of the Federal Council of the Churches of Christ in America gives us the following as the scope of the work of the church: "The function of the country church is to maintain and enlarge both individual and community ideals, under the inspiration and guidance of the religious motive, and to help rural people to incarnate these ideals in personal and family life, in industrial effort and political development, and in all social relationships."

To bring this about they suggest a

policy or method of procedure which will prove highly advantageous.

1. In common with all churches, the country church should emphasize evangelism, moral reform, and missions as vital issues in its policy.

2. The church should be a sympathetic center for all the legitimate interests of the entire community.

3. The country church should make a thorough survey of the community as the basis of its work.

4. It should promote or inspire
   (a) The improvement of schools and their consolidation wherever possible.
   (b) All movements looking toward better farming.
   (c) Public recreation through playgrounds.
   (d) Public health and better living conditions.

And to this might well be added, "a proper directing and safeguarding of the social activities of the community," and the best way to safeguard is to direct.

This coincides with the suggestions of the U. S. Department of Agriculture in outlining a method of securing coöperation in social affairs wherein the entire field is comprehended under five heads. 1. Education. 2. Sanitation. 3. Recreation. 4. Beautification. 5. Household Economics. Over all of these the church should exert a healthy, helpful, wholesome influence—not from the standpoint of dictatorship, but through wise and sympathetic leadership. Possibly it might well be designated unconscious leading.

We, as a people, stand for education. We believe in Christian education. That ideal should begin to be realized in the child's life from the first day that it is placed into the care and instruction of those who have the formation of a character and a life in their hands.

The church must make possible the best moral and spiritual atmosphere—environment. For this the church must contend. Her very future in that community depends much upon this.

Then, too, we dare not overlook the matter of beautification. Nature is one continuous round of beauty. We love the beautiful. We are endowed with capacity to enjoy and appreciate the beauties of our surroundings. How we love to linger and gaze upon a harmonious blending of the beauties of nature!

And so the church should stand in the forefront in the community in exemplification of this fact. The buildings should be substantial, ornate and kept in the best possible state of repair. Whenever possible, have a background of beautiful, well-trimmed trees; the buildings proper to be surrounded with beautifully-kept lawns, etc. All these conditions exert a silent influence in the community, and not only in the community, but every passer-by receives something that speaks in louder tones than volumes that he might read in description of the same place.

The church buildings and grounds should be as good as the best in the community. And may I not say in closing that the time is past, if it ever was allowable, for us to make ourselves believe that any sort of conditions and surroundings will suffice for a "meetin'" house.

Waterloo, Iowa.

Recent authority gives the population of India according to religions, as follows:

	1901	1911	Increase Per Cent
Hindu,	207,147,026	217,586,920	5.04
Mohammedan,	62,458,077	66,623,412	6.66
Buddhist,	9,476,759	10,721,449	13.13
Animistic,	8,584,148	10,295,168	19.94
Christian,	2,923,241	3,876,196	32.24
Sikh,	2,195,339	3,014,466	37.37
Jain,	1,334,148	1,248,182	6.44
Parsee,	94,190	100,100	6.27
Jewish,	18,228	20,980	15.09
Various,	129,900	37,108	70.98
Total,	294,361,056	313,523,981	

HOW WE MAKE OUR CHURCH THE COMMUNITY CENTER

W. H. Yoder.

THE Monitor church is located ten miles west of McPherson, Kans., and four miles from a small station called Conway. The country surrounding is a rich farming and stock section, among the best in Kansas.

Thus our conditions are not like those of the city, nor like those of a church in a village, but like those of the church in the big open country.

The job of making the church a community center is not accomplished in a day nor in a few years, but it is one of many years of patient labor and planning and building.

Monitor church was organized thirty years ago and it would be very unjust even to leave the impression that the work that has been accomplished here in making this a community center is such because of a few years' work as pastor. We believe that this crystallizing sentiment began with the incipiency of its organization and has been developing ever since by and through hard, patient toil of many worthy brethren and sisters who have given their lives unselfishly for the cause.

What do we mean by a community center? A center toward which focus all the vital interests of the individuals of a community. Butterfield says, "The country church (and its allies) is to maintain and enlarge both individual and community ideals, under the inspiration and guidance of the religious motive, and to help rural people to incarnate these ideals in personal and family life, in industrial effort and political development and in all social relationships."

To do this the church must do more than hold "meeting" once a week. She must touch people where they are.

1. Equipment.

To accomplish anything worth while costs money. And to make the church

Monitor Church, Kansas. W. H. Yoder, Pastor.

and her influence worth while, men must give freely of their means.

In this, Monitor has been fortunate. She has always had upon her roll men who were liberal givers, not only to the immediate church and community, but to all worthy movements. Thus it became necessary to discard the old church-house that was built in 1887 and erect a new one in 1909. The new one is equipped with a splendid audience room, convenient Sunday-school rooms, a commodious dining room and well-furnished kitchen in the basement, an Aid Society room equipped with sewing machines, tables and things needed for such an organization. We also have a library, which, though small, along with the traveling library that comes to us every six months, furnishes much reading material. In addition the church has built, as the growing need demanded it, a splendid seven-room residence as a parsonage on an adjoining plot of ground; also a small barn and poultry house and garden. Perhaps it is not entirely necessary for all communities to have all of these improvements for a community center, but where a man invests his money there will his interests be.

2. Activities.

Human nature, both young and old is much alike, in the sense that people will go where there is something doing. Monitor has solved the problem to a large extent for a place for her young people to go. There is a live Sunday-school every Sunday and preaching twice every Sunday. The children are especially remembered by the pastor each Sunday morning by devoting ten minutes of the preaching hour in a message directed especially to them. The Christian Workers' Band is the place where the senior division of the congregation receives opportunity for spiritual exercise. At the same hour in which the seniors meet, the juniors meet in a separate body under skilled leadership, where they learn to sing their own songs, pray their own prayers and say their own thoughts.

Under the auspices of the Christian Workers' Band there has been arranged the third annual lecture course. This course is so chosen that the very best

A Sunday Morning Congregation at Monitor.

material on the lecture platform is brought to the community. The sale of tickets for this course is so arranged that it will pay all expenses. The public, even in the country as we are, will take hold of this in a splendid way when they see its benefits and realize that it is not a money-making scheme.

Then there are a few special "get together" days. In the fall of each year there is held a township Sunday-school convention, when the schools of the township meet together for an all-day session, bringing their dinner baskets into the commodious dining room of our church and eating together.

In the spring there is another "get together" day when a special effort is made to bring together the entire community on what is called "Community Day." A program is arranged, with the thought in view of touching all phases of interest in the country. A doctor will speak on "Sanitation," a nurse on "Health," a teacher and parent on the relation of home and school, a minister on the "Country Church," an agricultural professor on farming or stock raising, a domestic science instructor on "Home Economics," etc. The community again brings lunch, and one of the most profitable hours is spent when neighbor eats with neighbor. Arrangements are made for some one to entertain the children and direct them in their play, that all may be orderly. Then there is the Aid Society and Mothers' and Daughters' meetings. The names suggest their work.

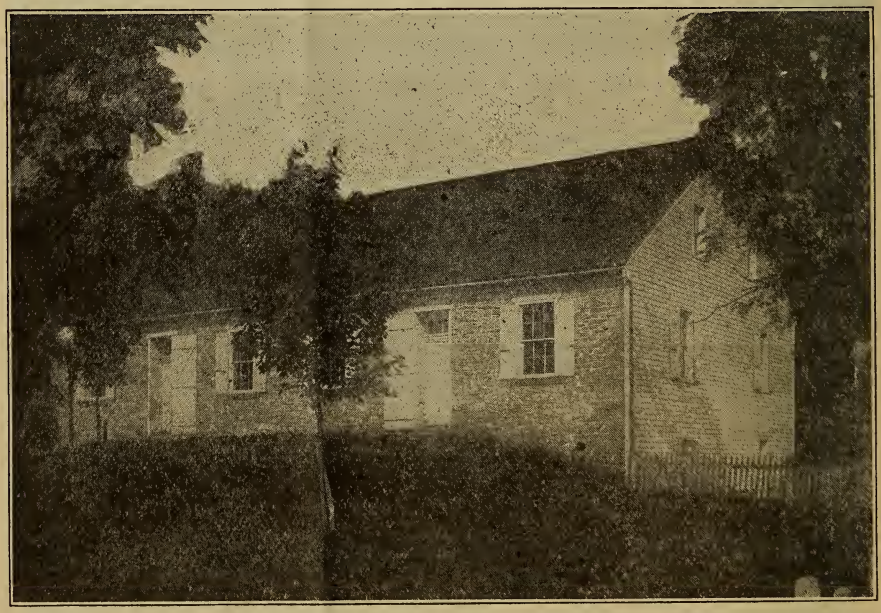
3. Leadership.

Some may wonder whence the leadership. We are, as I said, ten miles from McPherson and McPherson College.

Sixty per cent of our adult membership have taken some work in college. Twenty-one per cent are graduates from some department of the college. It is from these that our Sunday-school teachers, Christian Workers' Band and community leaders come.

It is not true here that our young peo-

(Continued on Page 413.)



Heidelberg House, Tulpehocken Congregation, Eastern Pennsylvania.

The Tulpehocken congregation was organized October 5, 1841. Brother John Herr is now Elder of this congregation, with a membership of nearly 500. This Church supports Sister B. Mary Royer in India.

THE CHURCH AMONG THE MAPLES

Nora E. Berkebile.

You may read of wondrous beauties seen in many a distant land,
Or may talk of stately buildings that by architects were planned;
You may speak of greatest wonders seen on land or rolling sea,
But there's no place quite so pleasant as the country church to me.

'Tis the church among the maples at the crossing of the ways,
Where the common people gather, there the Master's name to praise.
Here the richest of the number sits beside the poorest one—
Hearts o'erflowing with thanksgiving, praises give to God's own Son.

What care we for fancy windows, or for statuary fine,
When the sashes frame great pictures made by Artist most divine?
Ah, His pictures never tire us, for the Artist changes makes—
Ere the soft spring tints He gives us He the cold snow picture takes.

Ere we tire of pinks and violet He will green and crimson give,
Then the red and gold of autumn in our mental vision live,
All the walls are mildly tinted and our pews are neat and plain,
In this country church we gather—both in sunshine and in rain.

Here mothers bring their babies, here the youths and maidens meet,
While their aged and tottering elders tremblingly each other greet,
Thinking of the time not distant when they'll journey, one by one,
From the church among the maples to the one beyond the sun.

'Tis the place of greatest interest in the country far and near,
For the hard-worked country pastor in his sermons plain and clear
Illustrates the sweet Old Story by the ones from lane and fields,
And with depths of Spirit's vision he the holy sword oft wields.

Then when services are ended we are loath to go away,
And we linger in sweet converse or beside the doorway stay.
Then we talk about the message, or our homely matters o'er,
'Till the auto or the surrey whisks us from the old church door.

You may tell me of the wonders in the far and distant lands,
Or may sing of artist's pictures or the works of sculptor's hands,
But the church among the maples, in the distance that I see,
Is of all the earthly structures quite the dearest one to me.

Bellefontaine, Ohio, R. F. D. 1.

THE COUNTRY CHURCH--OUR MISSIONARY STOREHOUSE

Otho Winger.

I. OF LEADERS FOR THE TASK.

INVESTIGATION has shown that a large majority of the successful leaders of men have come from the country. At a meeting in one of our large cities, where the leading lawyers, doctors, preachers and business men were gathered together, it was ascertained that eighty per cent of these leaders of men had been born and reared, either on the farm, or in country villages. Men who have studied city conditions say that the city could not long survive in morals, professions and business were it not for fresh country blood coming to it each year.

"The cities," says Mott, "can not be relied upon to furnish the Christian leaders for the future. The work of the church in the country districts must be carried on with efficiency and power in order to insure the raising up of sufficient Christian forces to cultivate the city fields."

In the great movement of evangelizing the world for Christ the country church has already furnished a large share of the workers. Our own missionaries now in India and China have largely come from the country churches. And it is to the country church that we are looking, largely, for future leaders. Ashenhurst says: "These country churches must be impressed with the importance of their position; they hold the key to the future success of the kingdom. It is their privilege to develop the future leadership of the church and to make the men who shall direct the moral (and spiritual) forces of this century.

The country church of today has the material for leadership. Now and then a church will say it has no material for the ministry. That is seldom true. It may mean that the material has never been discovered. Dr. Conwell tells us of an old king who searched the world around for diamonds, but failed; after his death acres of diamonds were discovered on his own land.

"Full many a gem of purest ray serene
The dark unfathom'd caves of ocean bear."

The greatest discoveries of the world have not been those of new lands, rich mines, or far-away poles; they have been the discovery of men. One of the greatest things any one can do for God is to discover some leader for His kingdom. Andrew discovered his brother, Peter. An unknown Christian worker discovered John B. Gough. James Gilmour and Robert Morrison were each discovered by a God-fearing mother.

One of the leaders in our own church today, when a boy was designated by a faithful elder as a coming leader and by him was encouraged to prepare for the larger service that awaited him. There are many persons possessing the fundamental characteristics of leadership, who have never discovered themselves, nor been discovered by others. It would be a great blessing for some one to discover such and lead them to the Master for service.

The country church should rejoice in its unique position and opportunities. It should not selfishly desire to keep all of its force at home. Its greatest glory should be to train up and send forth men and women for service. One New England parish has sent forth twenty-three men as ministers and missionaries. Scotland's chief glory is the number of great ministers and missionaries she has produced. One of our own country churches now rejoices because of the workers that have gone from her midst. Another

country church has arranged to support a missionary on the foreign field, and now has young people preparing to go. The time will soon be here when many of our wide-awake churches will not rest until they have their own representative on the field of service.

How can these leaders be found and trained? Every country church needs a wide-awake leader, who will study his people, discover the young men and women possessing qualities of leadership, and train them for service. It is said of one of our successful bishops of a generation ago, that whenever he was given oversight of a church his first concern was to find some young minister, or some in the laity, whom he might train up for the work as soon as possible. Our colleges and Bible schools are doing a great work in developing those who are entrusted to their care. For this reason the country church is and should be interested in education.

The country church needs both a live Sunday-school and Christian Workers' organization: the former to teach the principles of the Gospel and the latter as training school for practical service. Each Sunday-school teacher has abundant opportunities to inspire within the students a love and heroism for service, and to discover those possessing characteristics of leadership. But back of all of this should be the home. What greater joy could a Christian mother have than, like Hannah of old, to consecrate even her unborn offspring to God, and in his early days impress him with this mission? If we had more mothers of this type we would have more Samuels. It is said that one of the greatest desires of Christian mothers of Scotland has been that each might have a son who would be a preacher or missionary. And Scotland has furnished more great preachers and missionaries than any other nation.

The day of the country church is now here. Its success and existence for the future depend not upon how much it can obtain by way of selfish advantages, but upon how much service it can render to the world. It can do nothing greater than to discover, develop and send forth leaders for the kingdom of God.

II. OF MONEY FOR THE CONFLICT.

Chas. D. Bonsack.

THE editor of the VISITOR asks me to discuss this subject for his readers. While I am no authority on the social, economic and religious questions growing out of the differences between urban and rural life, it always has been an interesting subject for thought. I am glad, too, that the time has come when the country church and country life are being set before us in their true position of opportunity and stability. That the man in the country possesses fundamental resources, permanent and valuable, above his city neighbor, is only beginning to be appreciated. Since our church has been largely rural, it has been difficult to get us to see our power and opportunity, because of the lack of teaching of our resources and obligation. There is but little poverty in the country. A rural church means a well-to-do people.

The wealth of the country church is *permanent.* It consists of fertile soils and natural resources that are essential to life and existence. The value of all city property depends upon the country resources around it. New York City in the midst of the Sahara Desert would soon be depopulated and its billions of wealth would vanish. While prices may change, yet the wealth of the farmer abides; so long as the Divine promise of "seed-time and harvest" remains, so long his wealth is sure.

Another characteristic of rural wealth, that ought to make us liberal supporters of the Lord's work, is its *nearness to God.* "The earth *is* the Lord's." He is the Father of the rain and snow, the verdant hillsides, the waving fields of

grain, the glory of an autumn forest. These are the touch of a Divine Hand. Amid these scenes a farmer lives and prospers. Divine forces constantly unlock the storehouse of nature's wealth for him.

While the country church has unrealized wealth, yet there are certain hindrances to the freedom of its streams of liberality which we must notice and remove, so far as we can. The farmer is unconsciously more *selfish* than his city neighbor. The reasons for this are obvious. He is more independent. He raises his own food by the sweat of his own brow. His products are foodstuffs upon which life is sustained and he does not need to hunt a market—the market finds him. However poor his business methods or increasing his debts, he does not need to worry about his living, which nature provides for him with but little effort on his part. With the city man, others stand between himself and the markets. His business relations constantly bring him in touch with other folks. He is dependent, for his living, on others. Then the farmer is alone often. He sees little of the real need of poverty.

Again, we find the country church less liberal in giving money, because they *give so much that is not money,* and so much is waste because of *poor business methods.* The first must be reckoned to their credit. The second is somewhat unconscious and grows out of their independent conditions and lack of training in business methods. These are being remedied rapidly, and so far as they are being remedied we see greater liberality and greater prosperity.

There are certain things, too, that should induce liberality upon the part of the country church for missions. First, they do not have great demands upon their money by immediate community needs. We have said they have few poor. Their life is more simple and the demands consequently less. Perhaps most of us would have to live in a city church a few years before we would believe this statement. Secondly, since our source of income is more directly from the hands of the Creator, through field and garden, by shower and sunshine, we ought in common gratitude give to them for whom Christ died and to whom He bids us go and teach. Then almost every promise of the Bible to a liberal giver is in the figures and facts of a farmer's property. "The vine shall not cast her fruit before the season." "The devourer shall not destroy the fruits of your ground." "So shall thy barns be filled with plenty and thy presses burst out with new wine." "Shall reap bountifully." So might we add almost indefinitely. All this is a challenge to the faith of every country church. Will we meet it

I cannot help but believe that our country churches are quite ready to increase their giving to the missions of the church. They need encouragement from their elders and leaders. They need some simple system that keeps the matter before them and gives them a chance to give often. They need information of what is being done and what can be done. With many this information must come through personal contact and public speech. Many, unfortunately, these busy days, do not read this information as it is printed.

It has been said that there were 4,000 automobiles at the last Conference. This is but half of those owned by the church. This means at least $4,000,000 investment. We will survive this investment without shock, I trust. Could we do as much for missions without suffering? Certainly, and more. Will we pray over it? Attempt it? We ought.

New Windsor, Md.

I measure ministers by square measure. I have no idea of the size of a table if you only tell me how long it is; but if you also say how wide, I can tell its dimensions. So when you tell me what a man is in the pulpit, you must also tell me what he is out of it, or I shall not know his size.—John Newton.

III. AS THE ENVIRONMENT IN WHICH TO DEVELOP CHRISTIAN CHARACTER.

Mary Polk Ellenberger.

CHRISTIANITY of the ages has many aspects, many forms, and many departments, each to fill the needs of its particular sphere.

The country church is the center of activities in a large field. It is a base of supplies for many other departments of the work. It is coming to be recognized as "a power behind the throne."

Expectations in the past, concerning the country church; have in many cases failed of accomplishment for several reasons: Inefficient leaders, no definite goal in view, a lack of specialization and inspiration, and, above all, an underestimation of her possibilities and opportunities.

Signal failures in important points, and the resultant losses to the church, have caused us to pause and to think. She has been passing through a crisis, a period of confusion, doubt and readjustment; but the night is over and a new day has dawned. She has regained her poise; her doors are not to be closed, but are to be opened wider; she has caught a vision of bigger, finer things in the future and will follow the gleam to more effectual work, more efficient service.

The key that unlocked our problems? Coöperation, and an honest, loving desire to keep the esteem of the community and to hold our young people for the church. We realize that our houses of worship must be as neat, commodious and convenient as our means will allow. Our respect and reverence for God's house must measure up to the standards of our day. More consecration is needed—of hearts, minds, time and money to the great work of holding and developing the untold treasures of our country churches.

"Men made the town, but God made the country" is a true aphorism. While the church edifice must receive due consideration, it is the living, thinking, working body, *the Church,* of which Christ is the Head, that constitutes the life, the possibilities, the hopes of the community for the future; the environments for the development of the Christian character and righteous living of the youth within its bounds, that, like Sir Galahad, they may "go forth and do the work of ten because their hearts are pure."

Sister Mary Polk Ellenberger.

God's wisdom is great and His plans are wondrous kind. The environs of the country church, from a natural standpoint, are unsurpassed as a place where the proper atmosphere may be created for the laying of the foundation for a life of usefulness. Its possibilities and opportunities cannot be overestimated. There the young life may expand unhampered; the plans for the future be made with broad and generous lines.

There is time for teaching and thought; to realize, digest and assimilate the lessons presented; a slower but more steady development of powers, surrounded by the quiet ways of country life; the comfortable homes that await the

toilers when day is done; the freedom from excitement and many of the temptations of the town; the strong family ties and sympathy; the irrevocableness of marriage and all of the fine principles of the simple life.

Amid such environments have the character of most of our leaders been developed. And if ever God has spoken to the church, He is speaking to it now, entreating her to subordinate all earthly interests to His kingdom. Simple life is a condition of mind and not of circumstances. If all of the energy were spent in promulgating the true principles, the beauty and consistency of the ethics of the simple life, that is being consumed in the irrational effort to put it in the discard; if the preaching of morality was vigorous enough, purity would find its way on down through the entire system of the economics of life.

"Morality is the wisdom born of long suffering." Men and women should realize that the power to accumulate great wealth is a gift; that wealth is a trust to be used for God's work, but a perilous thing to hold; that it should not be sought as an end, but as a means to an end; that soul health depends upon spiritual exercise, inactivity producing stagnation and death; that faith without works is dead, but works without intelligent forethought are expensive and a menace to faith.

By allowing God to overrule us we may, in view of the natural conditions so bountifully supplied, create ideal environments for the perfect and symmetrical development of Christian characters. And then the work is only well begun. We must look beyond, and encourage and inspire the workers, that they may catch the vision. The world field is needing workers. Our fine young people must be trained for efficient service; and here the environments of the country church must be brought to touch, to overlap or merge into the environments of our schools, without friction. Christian character alone does not fill the need. Trained intellect, contact with people, inspiration from higher sources must be given; they must be promoted into the next department, that their education may go on, for "Christian education is the source of all reform." They must have it before they can become ready for the conflict in the truest, highest sense.

Mound City, Mo.

CARVING OUT A CHURCH ON THE FRONTIER

J. H. Morris.

FRONTIER life is very different from that in old and well-established communities. The people are not those who have lived there all their days. They have come from many different parts of the country—some from Pennsylvania, some from Tennessee, some from Indiana, Nebraska, Kansas, and other States. Many bring with them some religious conviction. Some have been members of some church before coming West, but never brought any letter of membership with them from their home church. Their enthusiasm for church work has abated, or was left back East, or was lost on the way out here. Some come here to get a home where land is cheap or can be homesteaded. In their zeal to get and improve that land, church work has fallen into the background. Some even forget when Sunday comes, when the wheat is ripe.

Some have come here with very little religious knowledge and no noticeable inclination toward church work. Among these are the land agents, office seekers, etc. Some have come here as members

of one of the old established denominations. They are tenacious for their faith and practice.

Besides the religious side, we meet difficulties on the social and financial sides. Through financial reverses many have come here, seeking a place to start over again, and they are embarrassed when they have to appear in society as poor people. They have always stood at the top in society, and now to take a lower place is almost unbearable. Many are thus kept from religious services. One man offered this as his reason for not going to church: "We have two beautiful girls, and to see them worse dressed than other girls, and have them looked down upon, is more than we can bear. Therefore, we don't attend church."

If you can picture before your mind a community of the above characteristics, zealous church workers, good moral people, careless church members, land agents, office seekers, poor-rich people, Sunday harvesters, etc., you will then have some idea of the work before a frontier missionary. When the old Gospel Story is told, many will return to hear it again. Others, rather than hear it, are too busy to attend. When the whole Bible is preached, many sprinkled converts are impressed that they should be immersed, but the thought of leaving their friends silences the conscience for awhile. Some realize their need of baptism, but their parents are so Pharisaic that they are not allowed to be baptized; some parents even threatening (without any scriptural precedent) to refuse a place at father and mother's table. One man threatened to leave his wife if she were baptized. A father refused baptism to his daughter unless she was willing to be baptized as he wanted her to be. Sometimes before a child can be in church work, we have to meet an obstinate father and a proud mother. The result may be a failure for the church, because the father will not come nor allow his child to come.

Of the many examples we will refer only to a few. One place, where fifteen were immersed and a church organized, we found the following conditions. One deacon, wife and daughter; two who were helpers in song service. Besides these there were several other members, ten in all. After the meeting a church was organized, and it still exists, but from lack of leadership it has not prospered.

In another community, where five members lived, a meeting was held and several were baptized. Appointments were kept up, and a year later another meeting was held, and four more were baptized as a result. Again the appointments were kept up and a third meeting was held. As a result twenty came out, all but two being baptized. Besides these, two moved into the congregation, and now there are thirty or thirty-five members there. These are well-to-do people, but some have come from outside families who are practically uninstructed, as far as religious life is concerned.

In the third place, we mention a community into which several members moved. They lived their profession. Finally, they called for a minister and had some meetings. Several united with the church. Soon an election was held and two ministers were selected. One young man has been elected to the ministry since that time. Last November, a beautiful, commodious church-house was dedicated. It was all paid or pledged for the year.

The fourth example that I will report is of a certain community into which an elder and his wife and two sons (Christians) moved. They had other children, but not members. There were a few other members in the community and an organization was effected of seventeen members. Of these, only three or four were in a position to work in the Sunday-school and church at that place. When the proper time

came, a meeting was held. Forty-one were received into church fellowship during that meeting. Now they have an able organization, an elder, some excellent help in other departments, and a beautiful churchhouse, all paid for.

The work requires a nucleus of members of stamina and consecration and much labor on their part to teach the Bible and prepare for the evangelist when he comes. After the meeting an able leader is needed to hold together and instruct the new members. This work must be followed up each year, if the greatest good is to be achieved.

Cordell, Okla.

OUR COUNTRY CHURCH PROBLEM

By the Editor.

THESE are days when people are talking of the country church. And well it is that we begin to reckon with the value of that church which was our boyhood sanctuary. We are children of the farm. We imbibed a love for the countryside at our mother's breast—we almost said that living in the country has been an ingrained principle with us for these two hundred years.

Our fathers settled at Philadelphia, but they did it largely on the farms around. They were pioneers. Most of them loathed the city. Few ever went eastward from Philadelphia, for they would have found established colonies and rising cities. The smoke from scarcely a dozen churches ever curled heavenward from east of the Delaware.

Westward and southward, into primeval forest and over virgin soil our fathers traveled—ever westward. Small bodies of members settled in groups here and there; and pioneer preachers—may God bless them—came to these groups and organized them and broke to them the bread of life. Churchhouses quickly became necessities, and the task of supplying ministers was not so difficult. Theirs was the wholesome plan of simply choosing the most spiritual and godly from their own number to be their overseers.

Our people knew good land when they saw it. They were home lovers and home builders. Their honesty and truthfulness and love were as rugged as their strictness of biblical interpretation.

Our early brethren knew how to handle the country church problem. They really did not think of it as a problem. They simply helped one another when there was opportunity. When sick they cared for each other; when death came there was general shedding of tears; when tasks were large they all helped; when lonesome they visited. Their barn-raisings and apple-peelings and corn-huskings afforded social recreation. Their love feasts were the occasion for the gathering of people from miles around. And they sang and prayed and visited and ate together.

Such gatherings are called community gatherings now; such methods of exchanging work are called neighborhood coöperation now; it is customary now to talk of community surveys to get the information about each other that our doctrinal and denominational enthusiasms of yesterday found out as a matter of daily course. But our fathers did not know then that they were handling the country problem well. They did what seemed to them the wisest, in their neighborhood, their environment, their generation.

We should draw a lesson from those dear fathers and set about handling the problems that new orders of things thrust upon us, with the same common sense and wisdom that was displayed in those days of yesterday.

"We live again amid those childhood scenes."

Theirs was the day of the pioneer. If living in old settled communities they were at least affected by children and neighbors farther west. We talk as though this was long ago; but it was not, and such a condition yet obtains in many places. But ours is the day of settled communities, greatly increased wealth, complex civilization and untold luxury. From pioneering to luxury! These sound like terms of life that are far apart, but almost before pioneering leaves the back door, luxury enters at the front. We have bridged the chasm between them almost in a decade. Hence we are precipitately confronted with a problem that calls loud for proper solution.

We see our sons and daughters leaving home and going off to college. The farmer lads of the pioneer communities of yesterday are today the peers of any citizens in the land. The pure blood, the pious homes and the healthy country life of our church has developed a generation of boys and girls that the commercial world recognizes as of sterling worth. Commerce bids high for their services, and our young men sell their time to the highest bidder. They forsake the farm that their fathers in too many instances have taught them to forsake, and establish themselves in the city, where it is very easy to allow spiritual things to become secondary.

We hear the plaintive note from many churches in every direction, that their sons are forsaking the farm. This movement cityward is possibly the most dangerous of any that have ever affected our Brotherhood. We are preëminently a country people, and it is essential that we continue to be so. When young folks left home to "go West" it meant a new congregation. When young folks leave home now for the city, too often it means that they are lost entirely to the church. We are glad to say that this condition is being remedied, but all too slowly.

We seek for the reason why they leave the farm; we say that education has a tendency to make them discontented with country conditions; we look again and say that the farm affords too few comforts; we seek once more and conclude that it is the shorter hours of employment in the city; we think sometimes that the thought of regular wages, little personal responsibility, and "draw-

ing a steady income and allowing the other fellow to worry," helps to make the city look good to young folks. There may be another contributing cause. In some cases we know it to be true. Our fathers and mothers, remembering the hard struggle they had, as pioneers, to get ahead, have encouraged and are encouraging their children to go to the city, where they will not have to work so hard. They put the city notion into their children's heads themselves. And such notions, sown by parents, yield rich fruitage in children's minds. So, before we can get some children to turn their eyes from the city, we must get the older generation to quit looking at the city and dreaming of their children in clerical positions there.

It is far wiser to stop the leakage than to collect the contents after they have escaped. We cannot deny the problem; we have it. As commerce continues to bid for our children, the tendency will be cityward. We cannot escape from the problem that other denominations are facing in sterner degree. Students of the country life problem look upon our denomination as being less affected by leakage in the country districts, and many of these students have pointed to some of our local churches as splendid examples of what the country folks can do to keep young people on the farm. Should we neglect to consider proper steps until we are affected like the rest? Happy are those congregations that have taken time by the forelock, and are providing new departments in their church activities to make the country home and the country church attractive.

We hear of some churches that are awakening to the intrinsic value of their country districts. We hear of some organizing themselves to cope with the religious problem as it arises. We hear of some establishing lecture courses, others arranging community days and others talking of neighborhood coöperation in farm and creamery and elevator. We hear of their studying the country church problem, and from their study we hear of movements originated for the welfare of the physical, mental, spiritual and social sides of their children's natures. We see them creating a wholesome atmosphere for their children. We may not like to think of such new departments for our church work, but we are forced to consider them in many localities if we want to hold our boys and girls.

The gospel of country life is drawn upon too little for texts for sermons. It should be preached more than it is. Our farmer ministry could do well to arrange a Sunday once in a while upon which to preach practical sermons on country life subjects. A Christian Workers' evening could sometimes be profitably spent by young people in talking about subjects, and drawing lessons from the work that they know most about—the farm. It might not be out of place for Conference to have a Country Life Committee, seriously to study the question and make recommendations on how to hold our boys to the farm, and how to enlarge our church functions to make them serve their membership and the community the best. Such a committee would find much material to assist them, and they could be of invaluable assistance to those dear people among us who would like to do something to stem the cityward tide if they knew what to do and how to do it. An ounce of prevention is worth a pound of cure, and before we suffer as severely as other denominations would it not be well to consider ways and means to hold our young folks in the open country?

We speak in the following lines for the multitude of us country young folks who have come to the cities to make them our home. We do not forget the farm. We wish many times that we were back. It affords us no satisfaction to see the host of educated lads and lassies leaving the country for the city—

there to regulate their lives by a time clock. We look with delight—dare we say with ill-concealed restlessness?—upon each new movement in the old home community that means home comforts, mental culture, social enjoyment and spiritual strength to the folks who live there; and most of us, as we sit about the supper table, talk of some day—yes, some day—when we shall move back to the farm, or at least retire to a small farm close to the country church when we grow old. Young folks on the farm will too often compare the least attractive side of their life with the most attractive of city life. But we in the city know that "all is not gold that glitters."

As we write these lines, floods of boyhood memories well our minds and hearts. Happy boyhood! How little we then knew the heritage of our country home! We live again among those childhood scenes. We see father and mother (we dreamed of them the other night) singing about their tasks. We hear the old familiar sounds of the farm. We romp once more with the pets; we play with the boys of yesterday. We see the neighbors, and hear the singing in the old church. We serve the tables at the old-time love feast. Then again, we lay father to rest, and mother by his side. We visit the cemetery and hold silent converse with those who rocked us and loved us and corrected us. We bow our heads in boyish silence and feel that holy reverence for those who spoke to us of heavenly things so many years ago. We think—and remember—and love. Yes, we farmer folks in the city have our country problem, too, in heart and mind, for what one is there of us who does not sometimes grow homesick for the farm?

What has all this to do with the missionary problem which concerns us? It has the lion's share to do with it. From the country come the majority of the leaders of our church. With three or four exceptions our missionaries were reared on the farm. Our college presidents are farmer boys. We think all the editors we have ever had grew up in the country. The money which comes into the "missionary war-chest" comes from farmers' pockets. The country church in every way is the Gibraltar of the Church of the Brethren. Strengthen her in prayer, in devotion, in consecration. Make her attractive; cause her to meet the needs of her young people in this changing age, and she will continue to contribute her children and her money, in increasing degree, for the spread of the Kingdom of God.

FOREIGN MISSION SMILE.

A tested recipe for making a missionary wish to hurry back to the heathen:

When she comes to a meeting do not give her any details about how to reach the church, or her pace of entertainment, or the exact time of the meeting. Do not meet her; she will have more time to think out her speech, if alone. Do not mention the name of her field or station. Use most of her time in opening exercises and treasurer's report. Take an offering for her expenses in her presence. If possible, take two. Ask several people if they can entertain her (also in her presence). Select a place far from the church. Give her a co' room—after the tropics she needs a chill. Keep her up as late as possible, as she leaves early. Discourage her all you can about missionary interest in your church. If she has children, be sure to say you don't see how mothers can leave their children. You couldn't! Tell her some of the common criticisms of missionaries. Ask her how soon she is going back.—Lucy W. Peabody, in "The Cook Book."—Standard.

HOW WE MAKE OUR CHURCH THE COMMUNITY CENTER.

(Continued from Page 402.)

ple leave the farm after they go to college. But they come back and they are the ones who do the things that move the community. What McPherson College does for her young people, other Brethren's schools are doing for the young people of the country church, if we let them.

May God bless the country church and her leaders, that she may stand for the best things in a community.

Conway, Kans.

Farewell Reception to Brother and Sister Adam Ebey, at Karadoho, India, Given Just Prior to Their Return on Furlough to America, by Mission Workers, School-children and Non-Christian Neighbors.

INDIA NOTES

Q. A. Holsopple

FOR the information of those who may not know, or have forgotten, let it be known that India has four seasons: the touring season, the hot season, the rainy season, and the fever season. They are respectively about four, three, three, and two months in length. The seasons as indicated above begin about the first of December. Bear in mind, however, that no two years are just alike, and nearly every year is "unusual" in some respect or other.

When it comes to taking vacations some people prefer to go during the hot season; some think that it is wisdom to go during the fever season; others think their work can spare them better during the rainy season, while it is likely only those who fail to go any of these three seasons are the ones who may have to go during the touring season. So it has become the policy of our missionaries to take a vacation at least once in two years, and remain at the hills for one, two, or even three months, as circumstances seem to indicate.

At the present time, Sept. 14, Brethren Ross and Lichty, with their families, and Sister B. Mary Royer are at Landour. They plan to escape at least a part of the fever season. It will be noticed that the fever season follows the rainy season, and our Indian friends tell us that the ground is damp; therefore we are likely to get fever. As it occurs to the writer, the relation is not quite so direct, but there are more mosquitoes because of the pools of water and they are spreaders of fever.

Word comes from Bro. Ross that his eldest daughter, Nina, has had a mild at-

tack of measles. The other girls have been exposed and he is expecting them, also, to get the disease. It seems measles is one of the three (?) necessary things of life. Sister Lichty had a little trouble to get used to breathing the rarified air of Landour. But last reports show that she will get along all right.

In harmony with decision of the field committee, Bro. Arnold and family have moved from Anklesvar to Vali. He is taking up the work which centers around the mission compound. The farming community and boys' boarding school and the many miscellaneous duties will help him to occupy his time. The district evangelistic and educational work will fall to the hands of the writer, Brother and Sister Lichty having been transferred to Dahanu.

On Tuesday, the 29th of August, Bro. Ebey and family left Bombay for the United States, via Hong Kong, China. They are due to arrive in San Francisco, Oct. 20. Sister Kathren Holsopple and daughter Frances accompanied the Ebeys. Sister Holsopple goes home on the recommendation of medical and field committees. You are asked earnestly to remember her in prayer as she submits to surgical treatment.

The emotions of the missionaries on the field have been stimulated in various ways. First the report comes that a large number (large in comparison with parties of recent years) of missionaries are coming out this fall. Then the word comes that they must cancel sailings. And now further word comes that they will probably be able to get the necessary permission to enter India. We pray that nothing unsurmountable may arise to delay the coming of our much-needed recruits.

Umalla, via Anklesvar, Sept. 14.

CHINA NOTES

Winnie E. Cripe.

DURING the first week of the month Sisters Senger and Rider left Ping Ting Hsien for Peking, where they are now in language study. The report comes that there are so many desiring entrance to the school that they find it necessary to turn some away as they cannot accommodate any more. Fortunately, previous arrangements had been made for Brother and Sister Oberholtzer to enter. They, with Sister Shock, arrived at Tientsin Sept. 21. Bro. Oberholtzer went direct to Peking to begin study at once. Bro. Ernest Vaniman had gone to Tientsin to meet the new workers, and brought Sister Shock to Ping Ting. Here she was met by Sister Hutchison, who escorted her to Liao Chou. We feel grateful to the Father for bringing these safely to us, and pray that He will bless them as they begin their work in this land and continue to labor for Him.

Both on the way to Ping Ting and return Sister Hutchison spent a little time at He Hsun, one of our out-stations from Liao. We have only native teachers there, and no one to work among the women. The people are very friendly, and Sister Hutchison went into quite a number of homes, especially those of our schoolboys there and of the helpers. She also held two services for women at the chapel, to which many came. These people at the out-stations give us a warm welcome and always ask why we don't come more often and preach to them. We wish there was more time for us to get away from our regular work to go to them.

Sisters Hutchison and Cripe have been out in several villages about Liao Chou. This work in the villages has not yet been opened up much, because there has been no one to give time to it, but we hope soon to be able to do more along this line. Many times village people call at our homes when they come to the city and beg us to come to their villages and preach to them. One would like to accept *every* such call, but each one's daily program seems so full, and these bodies go only so long till they must rest. Bro. Flory opened the Sunday afternoon village preaching again this fall. Every two weeks he takes a band of helpers out to the surrounding villages, where they give the Gospel Message, and sing and pray with these who have never heard. Our Christian men of the teacher class, and the larger schoolboys, most of whom are Christians, help in this work.

Staff at Women's Hospital, Ping Ting Hsien, China.

Sept. 16 a Woman's Station Class was started at Ping Ting Hsien, which, if well attended, will likely result in a Bible School for women. There has been a call from some of our brethren and others for training for their wives there, and plans have been made to continue through the school year if they continue to desire such training. The school has not been permanently opened, but just for the coming months. It is encouraging to see our Christian brethren desire that their wives, too, prepare to be workers.

Regular classes have been started for the special teaching of the inquirers at Liao Chou, both among men and women. Several have applied for baptism, but the exact number has not yet been determined. After about two months of special teaching they will be received into the church.

Sister Anna Blough spent a couple of weeks at Le Ping, one of the out-stations from Ping Ting, and in surrounding villages. There are some Christians there, also some inquirers, whose homes she visited and gave the message as opportunity afforded. The village work all about our stations seems to be opening up, and we hope to reach these as we can.

Work on the new hospital at Liao Chou was begun the forepart of this month, and is being pushed as rapidly as local workmen are supposed to move. In this, too, they are improving, and we look forward to the day when less time and energy must be spent on these material things.

The governor of Shansi has issued an edict that no grain or food supplies shall be taken out of the province, but be kept within its boundary, to enable the poor to go through the coming winter. Owing to the lack of rain in the early part of the summer the food supply is short and therefore more expensive, so the officials use this method to avoid famine and much suffering.

AND FINALLY DISAPPOINTED

J. F. Graybill.

ALL have, more or less, experienced disappointments in life. Whether we have had much or little experience in this, we know that disappointments are not very agreeable.

There are some things that are confined to this life only. Others are not limited to the time of our tabernacling in this body of clay, and disappointment may be considered one of them.

If it occasionally happens that we miss the train, we are made to think of the return of our Lord to receive His bride when the indifferent will not be awaiting Him, and therefore not be ready to meet Him in the air. The lesson of the ten virgins is impressed upon us. We are disappointed, but we can wait for the next train and possibly still meet our appointment or perform our business. But when the Bridegroom comes we must be ready. Then it will be too late to get ready. The five foolish virgins were greatly disappointed. So will be all who do not watch and work while they wait. The disappointment will not be for only a few hours or a day, but for eternity.

While calling this morning, I was again especially impressed with the thought of disappointment. Sweden's thrifty exports at high prices have made living high in this country. Some products are not to be had at all; others are limited to a certain amount. The dealers are not ashamed to ask any price they can get from those who have the means, and the working class, who most need proper food, are often obliged to do without. The government has come to the poor man's relief by establishing maximum prices for some products, and establishing a commission which handles the most-needed articles of food, such as pork, beef, fish, lard, eggs and potatoes—even coal and wood—at a reduction of about 30% from the general price. This has taken much business from the meat and grovery stores, but it is helping the poor people very much. There are only two of these commission houses in this city. The daily papers announce what will be sold the following day.

Today was "egg day" at the house a half square from where we live. A rush was expected, and in order to be sure of eggs some came very early. We learned that some were there at half-past five in the morning. At seven o'clock a crowd of about 400 women were waiting for the door to open. It required two policemen to keep this crowd of women orderly. At half-past eight the door opened, and those who had been waiting for three hours got each her score of eggs for 47 cents, or 28 cents cheaper than the regular price. When I passed this place at nine o'clock there were not fewer than 500 women awaiting their turn. On my return, an hour and a half later, there were still over 200 awaiting their turn as the officer closed the door because the supply was exhausted. These women, many poorly clad, some with little children on their arms, after waiting for an hour or more were disappointed. It was not an easy matter for the officers to dismiss them.

As, for a few minutes, I watched some of the disappointed ones leave, and others, some quite aged, tarry with the hope that they might be admitted later to purchase possibly five or ten eggs, the first thought that came to me was: if all felt as much in need of, and were as eager to obtain the Bread of Eternal Life as they are to obtain the natural bread, the bread which satisfieth for but a moment in life, how crowded the churches would be with anxious listeners, and what a different atmosphere it would create in the world!

Then I thought that these disappointed ones, if they have sufficient money, can buy eggs at the grocery store, and others can wait for the "egg day" next week, or do without eggs. But there is a day coming when all of us shall appear before the judgment seat of God to receive our just portion. What a disappointment for those who thought they had prophesied in the Lord's name, cast out devils and done many wonderful works, when they shall hear, "I never knew you: depart from Me, ye workers of iniquity"!

An aged deacon brother, who has gone to his reward, once said to the writer, "There will be at least three occasions for wonder when we reach the other shore. We will meet some we had not expected to meet. We will miss some we had expected to meet. And the greatest will be that we are counted worthy to be admitted." What a disappointment there may be at the great judgment seat! This thought should move every child of God to deeper consecration and greater service for the Master. After we have done all we must confess that we are unprofitable servants, and only through the unmerited favor of a merciful God and Savior can we obtain a crown of life.

Malmö, Sweden. Sept. 23.

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Willing Workers' Class, Red River Sunday-school, Southern District of Ohio.

Back Row. Left to Right, Albert Eliker, Ucal Kreider, Treas., Ida Smith, Albert Smith, Bertha Petry, Pres., Lester Petry.

Middle Row. Verona Kreider, V-Pres., Fannie Smith, Ola Eliker, Pearl Miller, Beulah Kreider, Forest Kreider.

Front Row. Mary Miller, Ass't Teacher, Golda Kreider, Teacher, Iva Kreider, Sec.

In the month of January, 1915, the Young People's Class of the Red River Sunday-school met at the home of Forest Kreider for the purpose of organizing in order to become more efficient workers in the Sunday-school and to do a more definite work for the Master. We chose for our name "The Willing Workers," and from that time we have earnestly striven to be true to that name. The primary purpose for organizing being to win others into the Sunday-school and save them for Christ, we adopted "Soul Winning" as our motto.

At the beginning of our organization we were only thirteen in number, but since that time five new members have been added to the class, making a total of eighteen. Thirteen of this number have given their lives to the Master's service and are trying, by exemplifying Christ's life in their daily walk and conversation, to win others to Him. Four of the class are regular teachers in the Sunday-school, two assistant teachers and one the assistant superintendent.

Every member of the class has manifested a missionary spirit, and as a result of this we are at present supporting a boy in the Vyara boarding school in India by the name of Pratap Randive. We have not yet been able to secure much information concerning this boy. What information we have regarding him says that he is fourteen years old, not a Christian, but is clever, will soon become a Christian and turn out well. Our prospect for his future activity in the church is that he may be an instrument in God's hands in telling the Story of the Cross to his downfallen brothers and sisters and in bringing peace into their lives which Christ alone can give.

We also have donated five dollars towards the erecting of the Italian Mission in Brooklyn, N. Y. Through these small services we hope to be of use, not only to the people of our own beloved country, but also to those of foreign lands.

Our class meetings are held once a month at the home of some of its members, or in any other home in the community if so desired. A program is rendered, which treats on missions, temperance, peace or any other subject which may be of vital importance to the class. Everybody is welcome to these meetings and may come and share the benefits derived from them.

Although our efforts in the one and one-half years have not accomplished as great things as we had hoped for, nevertheless we are pushing forward with greater zeal and earnestness, hoping to do more for the Master in the future than we have done in the past. May God give a greater vision of service to every organized class in the Brotherhood and help us to devote our lives in saving the souls of those who know Him not.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12: 3).

CHICA BACCA'S FIRST CLOTHES

Wm. A. Willoughby.

A LITTLE water and soap, mixed with vigorous rubbing, was the cause of Chica Bacca's (Little Cow's) screaming. His mother was scolding him in an angry voice, trying to make him hush. Finally the young gentleman in the picture came into view with his first clothes on. "What!" you say, "his first clothes?" Yes. The winter before he had been carried around in a blanket. In the summer—well, what is the use of wearing clothing? He has no prudish notions to be outraged, and the sun will not blister. He seems to be pleased even though a little uncomfortable in them.

This little Mexican will grow up a Catholic or a skeptic, for by far the larger part of his race is skeptical of their God's very existence. Why is this? Because the Americans, as Mexico sees them, are Christless and selfish in their greed for wealth at the Mexicans' expense. Why not take them the Message of the Cross and save their souls for the Master's sake?

This child could be made into a power for God if he were educated in a Christian school. Thousands—aye, hundreds of thousands—more are like "Chica Bacca." "The harvest indeed is plenteous, but the laborers are few: PRAY YE therefore the Lord of the harvest,

Chica Bacca.

that He send forth laborers into the harvest." Will you not help the "Lord of the Harvest" to answer your prayer?

A CLASS AT WORK

IN the East Los Angeles church is a Sunday-school class which reports an average attendance of ten. This class, with Sister J. Z. Gilbert as teacher, displays a missionary spirit as well as one of coöperation. Besides benefits gained in the lesson discussion each Sunday the members enjoy the results of class organization. One evening each month they meet at some home. Among the topics discussed is that of mission work. A special collection is taken in class each week for this purpose. A pledge has been made to raise $175 this year, to be used towards furnishing the operating room in the new hospital in China. By telling friends of their special work the missionary spirit has grown.

Following is a list of names and the amount donated to this class fund:

J. M. Shively, Glendale, Cal.,	$5.00
Amanda Miller, Goshen, Ind.,	1.00
Lanah Hess, Goshen, Ind.,	1.00
Mr. and Mrs. David Miller, Wakarusa, Ind.,	.50
Mrs. Josiah Miller, Wakarusa, Ind.,	.50
Mr. and Mrs. Roy Metzler, Wakarusa, Ind.,	.25
Bernice Fay Miller, Wakarusa, Ind.,	.50

Mr. and Mrs. D. E. Brown, East Berlin, Pa., ... $2.00
Harry Gilbert, Los Angeles, Cal., ... 5.00
Mr. and Mrs. H. R. Taylor, Pasadena, Cal., ... 3.00
Mrs. O. F. Cripe, Cerro Gordo, Ill., .. 1.00
Mr. and Mrs. Wm. Landis, Cerro Gordo, Ill., ... .50
Isaiah Wheeler and wife, Cerro Gordo, Ill., ... 1.00
Leah Shively, Cerro Gordo, Ill., ... .25
Cora Shively, Cerro Gordo, Ill., ... .50
Catherine Blickenstaff, Cerro Gordo, Ill., ... 1.00
Hannah Ulery, Cerro Gordo, Ill., ... .25
G. W. Miller and wife, Cerro Gordo, Ill., ... 25.00
Sisters' Aid Society, Cerro Gordo, Ill., $6.00
Ellen Leedy, Cerro Gordo, Ill., ... 1.60
Homer W. Leedy, Cerro Gordo, Ill., .. 5.00
David Heckman, Cerro Gordo, Ill., ... .25
Nettie Leedy, Cerro Gordo, Ill., ... .50

The class feels grateful to its members, Brother and Sister Ira Cripe, who collected $42.85 while visiting their friends at Cerro Gordo, Ill., this summer. They thank all who have so kindly assisted with these donations.

Class No. 9, E. Los Angeles,
Etta M. Taylor, Sec.

THE LANDLORD AND THE TENANT

Oliver Oldman.

Lesson—The Wicked Husbandmen.

TOM CARROLL was a printer. At twenty cents a thousand ems in the days of type setting by hand, Tom, who was a rapid workman, earned good wages. He worked on an afternoon paper and usually had his case distributed ready for the next day's work and home by five o'clock in the afternoon. He was seated on his front porch enjoying his evening pipe, when his front gate opened and an elderly man approached. The stranger had a kind face and a gentle manner. He announced his mission to Tom by saying he was making a survey of the neighborhood, as to social conditions, and asked among his first interrogatories if Tom was the owner of the house and lot, or a tenant.

"Owner, you bet I'm the owner. No man has a claim on this place, an inch of its soil or a shingle on the roof. I, Tom Carroll, own it down as far as the soil goes and up as far as the church folks call heaven."

"Then you don't pay any rent, Mr. Carroll?" said the stranger.

"Not on your life. Just worked hard to save the money and to pay off the mortgage. I've quit the gang of rent payers."

"May I inquire if you or your family attend any church in the neighborhood?"

"Don't talk church to me. Attend one! Not if I know it. What are they for, anyway? They beg every dollar you can save and let you and your family go to the poorhouse when you have nothing left. I've got no use for churches. We rest on the Sabbath day. You Christians would have a man work like a dog all the week and then twice as hard all day Sunday. None of my hard-earned dollars goes to support a fat priest or a sleek preacher. Let such fellows work for a living as I do."

"What are you going to do with this house and lot, Mr. Carroll?"

"Do with it? That's a nice question to ask a man, now, isn't it? I'm going to enjoy it as long as I live and let the kids scrap over it when I pass in my checks. How does that strike you for an answer, old man?"

"Why, Mr. Carroll, the answer is all right, depending upon how you interpret the words 'enjoy it.' Men's ideas differ so much on what they call enjoyment. I met a man this morning who said he worked hard all day and the only enjoyment he had in life was

to play pinochle with the boys at the corner saloon in the evening. I noticed, however, that his family were shabby and ill-fed and that the saloonman had a prosperous appearance. I met another man, who by the way is also a printer; it was on the pier at Charlotte. He said he had taken a day off and was having a bully time. His two little children and four others of a poor neighbor were the six barefooted urchins running up and down on the sand and in the shallow water. He said to watch these little duffers have a good time was enough for him. That was his way of enjoying himself, you know. And that reminds me, Mr. Carroll, this fellow printer of yours told me if he had a little fund, he would lay off one day a week as his share and take all the children back there in the alley down to the beach for a day. He said it made his heart sore to see them playing on the hot pavements, all the time turning so white in complexion and fairly wasting away. Would you like to start such a fund? You might call it rent, you know."

"There now," said Carroll, "I've been waiting for you to get around to what I surmised was your real mission in calling on me. I knew when I saw you come in the gate you would be after money. Let the city take care of the kids in the alley. That's what I pay my taxes for. I'm not responsible for their poverty. If half of them were in the poorhouse and their fathers sent to the penitentiary for drunkenness it would clean up the alley in short order. No, sir! Not a cent. I believe in the adage that charity begins at home, and I just go a step farther and say with me it ends there."

"Oh! well," said the stranger, "I don't want to offend you, Mr. Carroll, and I'll bid you good day, with the hope that some day you may look at things from a different angle and begin paying rent."

The stranger withdrew and left Tom Carroll alone on his porch and in absolute possession of what he believed was strictly his own.

Tom's daughter, a beautiful girl of eighteen, became seriously sick of a fever, and during the last week of anxious watching at her bedside their next-door neighbor, Mrs. Church, was in constant attendance both day and night. In fact, that the girl's life was spared might be truthfully attributed to the skill and gentleness of the dear old lady neighbor.

Some days after her convalescence Tom said to Mrs. Church, "I appreciate what you have done for us, but I don't want anyone to do anything for me for nothing and I want to pay you."

"Pay me! Why, bless my soul, Mr. Tom, I got my pay as I went along. And it was also a part of my rent."

"Your rent! What do you mean? I don't own your place, and I supposed you and the old man owned your house free and clear."

"Why, we do," said she, "as far as dollars and cents go, but we hold it in trust for the dear Lord Who gave it to us. You see, my old man, he says, says he, we did not jine the Methodist Church jest to 'get.' That we are not paupers or swine to feed at a crib. That we jined that we could find ways of doing good to others. You see we consider we pay rent for our house in what the preacher calls 'acts of kindness and words of love.' Now, say, Mr. Tom, when you cut our front yard grass with your lawn mower last week we knew it was because your missus had told you about my old man's lumbago. We smiled when we heard you tell your missus you cut it because it made the street look nice. You couldn't fool us that way, Mr. Tom. My old man said,

'Tom's paying rent this morning!' We do get so much pleasure and happiness in every good thing we do for another that we call it paying our rent to the Lord. Why, it seems as if every time we give away a dollar it sort o' comes back to us in a two-dollar bill. Not that we're looking for two-dollar bills, you know, Mr. Tom, but my old man he says it seems that way. That morning about four o'clock when your little gal squeezed my hand a bit and smiled at me, I knew the fever had broke and that she would get well. I was so happy I thanked God for you and your missus.

"No, Mr. Tom, you keep your money; we don't need it. When the Master sends His servant to our house for the rent we hope to have it always ready. Our rent is not large, but it's all we have, and it's His, and it shall be paid to Him in giving to those who want a drink of water or a loaf of bread, or sick and need comfort. I wish, Mr. Tom, you could have heard our preacher last Sunday explain that parable of the wicked husbandmen. When he told about the householder who had a nice vineyard and let the husbandmen have the use of it until after the harvest, and when he sent to get his rent they drove the servants of the landlord out of the front gate. I say, Mr. Tom, when he told me about that, it fairly made me cry. I can not believe anyone would do such a thing. And then you know when he sent his son for the rent they killed him. Wasn't that awful, Mr. Tom? The preacher said he hoped we would always have our rent ready when the Master sent His servant for it."

The dear Mrs. Church went home to get her husband's supper, and Tom Carroll sat on his porch and thought —and thought—and thought.

THE BIBLE TEACHING CONCERNING THE CHRISTIAN AND HIS MONEY

Leander Smith.

"Honor Jehovah with thy substance, and with the first-fruits of all thine increase" (Prov. 3: 9).

"And he said unto him, Thy prayers and thine alms are gone up for a memorial before God" (Acts 10: 4).

"No man possessed of the least degree of feeling or compassion for the human race, can deny the necessity and utility of Christian missions or withhold his means from their support."

PERHAPS the study of the New Testament teaching concerning the Christian and his money has never been more important than at the present time. Many of the movements of socialism, the question of government control of property for the welfare of humanity, many of the collective inhumanities of our day in connection with the abuse of wealth, and the enlarging opportunities for the Christian use of money, stress the necessity of a new study of Christian teaching concerning money. The many books, as "Christianity and the Social Crisis" and "The Inside of the Cup," and much of the current literature, seem to turn aside to attack the New Testament teaching concerning money, as if the Lord's teaching were responsible for all the perversions and ills of the industrial and social order of our time. Then business life as a whole is an unredeemed portion of our social order.

It is rather surprising to find that the Lord gives such a large place in His teaching to the relation of the Christian and his money. In the Sermon on the Mount the Lord emphasizes the use and abuse of money and personifies money

under the name of "mammon." The pictures of life that the Gospels most frequently present are drawn from the scenes of the commercial world, as the parables of the talents and the unjust steward. And His teaching is comprehensive, laying down principles to us in the use of money and warning us against its abuse—principles that seem to involve right decisions concerning many of the economic schemes of the present day. No god of success is to be constantly before us; no fear of poverty is to harass us. Prosperity is no sign of piety, or poverty of Divine favor. The Lord surveys the affairs of the rich and poor in the light of His ideal of the kingdom. His viewpoint is from above—money is for the welfare and education of the race which is to have its end in the kingdom. There is but one supreme end for all—the service of the kingdom; and there is but one fundamental decision for all, the decision whether they will serve God or mammon.

The fundamental relation of the Christian to his money is set down in the New Testament as stewardship. Money is a trust committed unto us by the Lord. In the parable of the talents the Lord says: "For it is as when a man, going into another country, called his own servants, and delivered unto them his goods" (Matt. 25: 14). Then again in Luke 12: 42: "And the Lord said, Who then is the faithful and wise steward, whom the lord shall set over his household?" The teaching of Jesus in no case permits the sense of absolute ownership. The highest claim of Jesus is Lordship in the Christian life. This must be a serious reality. "And why call ye Me, Lord, Lord, and do not the things which I say?" And He clearly sets forth that each one is responsible for his own stewardship. "Now after a long time the lord of those servants cometh, and maketh a reckoning with them." "And to whomsoever much is given, of him shall much be required." And in the story of the prosperous fool, from whom the sense of stewardship had completely faded, and the sense of selfish ownership had taken its place, Jesus shows how a trust in the use of money may be easily betrayed and points out the serious danger of making money the supreme thing in life. This is a present-day story of selfish prosperity that rejects the Lord's sovereignty in business. "So is he that layeth up treasures for himself, and is not rich toward God." The New Testament has much to say about the perils of money. "The most immediate and insidious peril of the Christian life is from the love of money." "For the love of money is the root of all kinds of evil, which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows." The wreck of Christian profession is often from "the cares of the world and the deceitfulness of riches." To many persons money is what the exceeding high mountain was to Jesus—the place where the devil exhibits the kingdoms of the world, the place of the most serious and trying temptation.—Prof. Peabody.

In the parable of the prodigal son Jesus sets forth the evil of wasting money upon fleshly and ignoble pleasures. The possession desire was solely for self-indulgence. He quickly threw aside all sense of responsibility and wrecked his career. This is a sad picture of the present-day self-indulgence. Great numbers of people in recent years have increased their possessions manyfold, only to squander the Lord's great blessings in wasteful self-indulgence. Material prosperity is all about us, yet the kingdom moves at a limping gait for the lack of money. The constant extravagance of the people solely for selfish pleasure is a great menace to spiritual power and usefulness.

Then the Lord gives us another viewpoint in the parable of a man's destiny determined by his supreme regard for money, until it makes him heartless and indifferent to the call of human need of the most obtrusive sort. Moral responsibility was foreign to his thought; greater prosperity was all to him. Thus Jesus for our warning pictures the rich man. The Lord pictures an average man of the world, living a self-cultured life, who neglects every opportunity for the exercise of humanity. The love of mammon desocializes human life, blots out all regard for human need, and blinds us to every opportunity for doing good. It must be because of this constant peril of failure at the center of life that Jesus is so insistent in His teaching. Right convictions concerning money must be wrought into the very fiber of our lives.

But the New Testament teaches that money has a great ministry in this world. We can worship as much with our means as we can with our prayers. Wise stewardship is involved in all responsibility for both the accumulation and distribution of money. The scrupulous administration of one's own business is a great contribution to the kingdom of God. Jesus begins with the spirit of active faith. Money is to be used for spiritual ends. "Seek first the kingdom of God." The test of your business is its utility for the kingdom. Jesus has a passion for humanity. I believe the highest ambition of His beneficence will be to have a share in the making of man. The ministry of money is a part of His service for the promotion of character and the purposes of His kingdom. In this ministry the duty of fidelity, watchfulness, and forethought is stressed by the Lord. "Well done, good and faithful servant." "If therefore ye have been unfaithful in the unrighteous mammon, who will commit to your trust the true riches?"

The opportunity for the ministry of money is world-wide. We are in vital touch with world-wide issues of the kingdom, when a man with money and the consciousness of Christian stewardship may be a blessing around the world and unto the end of the age. The opportunity for the evangelization and education of the race is upon us in this age. Jesus said, "Go ye therefore, and make disciples of all nations, teaching them." O brethren and coworkers in the Lord's vineyard, the forces of Christianity are facing an absolutely unprecedented world situation in the non-Christian world. It is unprecedented in point of opportunity, for there has been nothing like it in the annals of history of the Christian religion. Our fast traveling, and telegraphic means of communication, bring the whole world very close together.

Then the changing conditions in our own land stress the enlarging opportunity for the ministry of money. Social, political, and industrial conditions in our own land call for great enlargement of missionary forces and equipment. The larger view of the kingdom concerning Christian education is just beginning to take hold of the Christian consciousness. Then we are turning back to the Lord's view of the care of the bodies of people in Christian hospitals. As we get back to the New Testament view the ministry of money enlarges. The Christian who can make money ought to rejoice in the great opportunity for his ministry.

All else will be settled when we sincerely enthrone Christ as our Lord in material affairs. Then we will heed the voice of conscience, follow the leading of the truth and the Spirit, and hear and gladly respond to the call.

May the Spirit of God come mightily upon His people, and may they by their consecration and zeal set a new pace for the advancement of the kingdom.

440 Fletcher Avenue, Muscatine, Iowa.

Religious Telescope.

ONE'S WRAPPING PAPER

According to the Bible, one's heart follows his treasure. The rule is universal—admitting no exception. One's treasure pulls on his affections just the same as the force of gravity pulls toward the earth. Will power may cut across the line, like a hand intercepted may overcome the effect of gravity; but, as the force of gravity remains throughout the interruption of its effect, so the desire of the heart remains, even though held up temporarily by the power of the will. The advantage of the will lies in its partial ability, through constant exercise, to change the object of one's affection.

When one is all wrapped up in a certain cause, he can not see behind it. His horizon is narrowed to the sphere of his love. Of this, our cartoonist has given an illustration. Too many of us have chosen the wrong kind of wrapping paper for ourselves. Our activity thus is hindered, our sphere of operation limited, our inclinations of head and heart robbed of their power of self-satisfaction, and we become helpless cripples. In real life, outside of the cartoon, a man becomes a slave. Slavery is all right if the master is well chosen. We can not be other than slaves—slaves to something; but we have the power to choose him whom we will serve.

Slavery to something beneath man brings man to that plane. Slavery to something on his own level has little effect upon him. Slavery to something above lifts him up. Only one thing is above man—that is, the Creator of man. Service to Him means observance of the principles of the Christian religion. He who serves something lower than himself keeps his eyes on the ground, and his horizon narrows. He who serves something higher than himself rises and broadens his horizon. The man who constantly is growing more near-sighted will not long be a blessing to any one else, or a credit to himself. He who is not bound by slavery to material things, to ambition, to political power, is free from the greatest curse of the day.

THE STUDENT VOLUNTEER

COURAGE, COMRADE!

Forest S. Eisenbise.

When at last you've declared your intention,
Of giving your life to the Lord,
And you've publicly made declaration,
By signing the Volunteer card;
Then, though your joy will be boundless,
You will still find trials to face,
But remember that JESUS, our Leader,
Will furnish you strength and grace.

If ever your courage should weaken,
And the way seem weary and long,
And your heart seem well-nigh to bursting,
And your lips could not utter a song;
Then think of the voice of your comrades,
Remembering you in prayer,
And the strong, willing arms of your fellows,
Ever ready your burdens to share.

For of all this great Volunteer army,
We are each one thinking of you,
And our prayers are ascending to heaven,
For the power that will carry you through;
And we pray that your life may be strengthened,
Some other soul to inspire,
That the flame of your earnest devotion,
In others may kindle the fire.

And we know that no earnest endeavor
Is o'erlooked by the Master on high.
That if we will but yield Him our efforts,
Our strength He will multiply;
Then courage, dear worker, take courage,
Just trust in the Lord every day,
And lean on His strong arms extended—
He will guide you, each step of the way.

FROM THE VOLUNTEER MISSION BAND OF MT. MORRIS COLLEGE.

John W. Barwick.

TO all mission workers and those interested in missionary activities: We, the Volunteer Mission Band of Mount Morris College, send greetings.

Another school year has begun and is now well on its way. Many things are the same as in former years, while many others are quite different. We are glad to report that missionary spirit in our school is on a glorious incline.

At one time the band had been a strong factor in the school. Then there developed an attitude of indifference among the members, the cause for which without doubt was inactivity—a conquering foe of enthusiasm. Attendance at the regular meetings, being by far the greatest activity, now began to decline, and with it the missionary spirit of the school. Matters reached a crisis about the middle of last year, and some of the "old standbys" felt that some decisive action must be taken if the band was to continue. Then, through the sacrifice of the leader, eight of the members were permitted to attend the Student Volunteer Conference of Central Illinois, which convened at Monmouth. By this occasion an epoch was marked in the history of the band. These eight members returned with determined enthusiasm, and it was this quiet determination that won. Plans were made for the succeeding year, and following these plans the work of this year began.

That there has been growth is shown by the fact that in the first few weeks of school the membership doubled, and it seems likely the act will be repeated by Christmas. We profited by the experience of past years and began to seek out opportunities for practical work. We more than succeeded, for every turn revealed another avenue for greater work.

First, one was appointed to take charge of the work at the Old People's Home, the work being that of conducting Sunday-school each Sunday and arranging for prayer meetings on each Wednesday evening. We are but living our aim in bringing cheer into the lives of these aged brethren and sisters.

Then we turned to the surrounding churches. Here are afforded great opportunities, and it is in the improving of these opportunities that we are spending our greatest effort. We desire to create a strong interest in missions—so strong

that it must express itself in greater missionary offerings and more volunteers.

The mission study in the school will be conducted in connection with the Y. M. and Y. W. C. A. during the last half of the year, when the whole school will be enrolled. At present the band is conducting a class of resident members of the church. By this means we wish to keep the members of the town interested in mission work.

Within the school we are promoting devotional activities, such as worship before breakfast on Spnday, and prayer and personal work among the students in preparation for the revival meetings to be held soon.

The primary aim is to implant the missionary instinct in the breast of every volunteer; so that should he go to the field immediately upon leaving school he would go well prepared; and if for some reason or other he delays, that he shall find no peace until he answers the call of his heart and obeys the instinct developed while in school—helpful service to humanity.

"NOBODY TOLD ME."

Mary A. Schaeffer.

I SAW that some were enjoying blessings that I was not, and I wanted to enjoy them, too, but nobody spoke to me." Three times have I heard that phrase in the first six weeks of school. Our hearts are made to bleed at such words. Fellow Volunteers, is this the condition in your school? We have set our aim thus: Every volunteer shall spend some time in definite prayer each day for some soul; then, as the Lord opens the way, speak to that soul, winning him or her to Christ or to a deeper consecration.

It is easy to talk to the crowd, but we shrink from speaking to the individual. This was our Master's method of work much of the time. True, this is quiet and dangerous work and wins but little applause, but it is the most effective work.

What characterized Christ's success as a personal Worker? He was a Man with a deep, yearning love for souls and a passion for prayer. No sacrifice was too great. He was willing to miss meals, to lose whole nights of sleep—yes, to give His own life blood for the soul. How can we do this? By getting a vision of the value of a human soul, such as He had. The soul is worth more than the whole world, if it is mine or yours. Remember, the soul of our fellow-student is worth just as much. Let us pray that God may give us such a vision of the worth of a soul and such an impelling love that we cannot help but launch out in personal work.

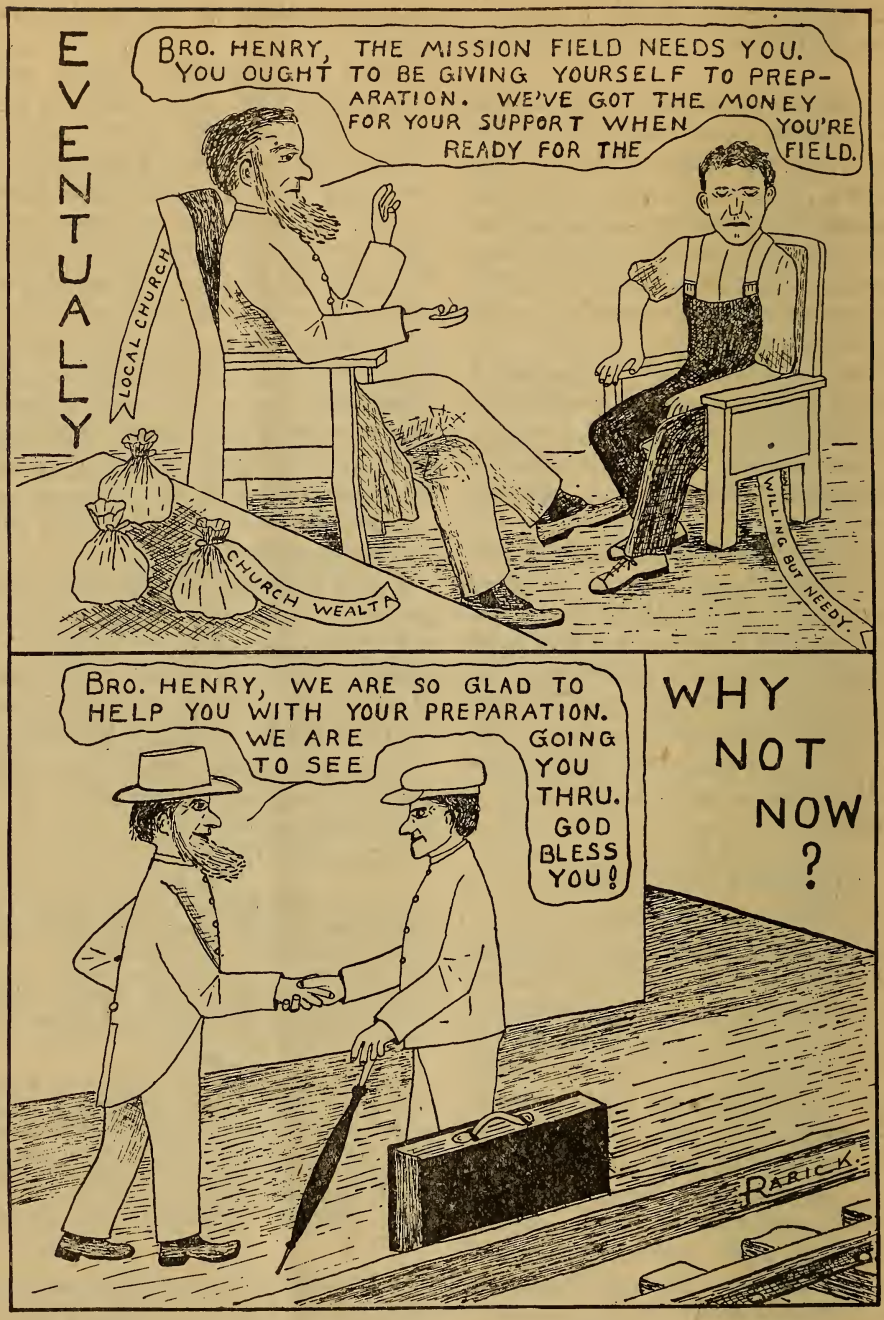
Yes, it is dangerous because it is holy ground to enter into the life of another and there plant the seed which shall spring up unto eternal life. We must go all of the way on our knees, led out by the Holy Spirit. Will you join us in this effort in your school and in your congregation so that no one can say, "No one ever spoke to me"?

Manchester College.

A dear old Quaker lady, when asked what cosmetic she used to produce such a lovely complexion, replied sweetly: "I use for my lips, truth; for my voice, prayer; for the eyes, pity; for the hands, charity; for the figure, uprightness; for the heart, love."—Selected.

Poor Christian, be not dejected, because thou seest thyself outstripped and excelled by so many in other parts of knowledge; if thou know Jesus Christ, thou knowest enough to comfort and save thy soul. Many learned philosophers are now in hell, and many illiterate Christians in heaven.—Flavel.

To be anxious for souls and yet not impatient, to be patient and yet not indifferent, to bear the infirmities of the weak without fostering them, to testify against sin, and unfaithfulness, and the low standard of spiritual life and yet to keep the stream of love free and full and open, to have the mind of a faithful, loving shepherd, a hopeful physician, a tender nurse, a skilful teacher, requires the continual renewal of the Lord's Grace.—Selected.


EVENTUALLY
BRO. HENRY, THE MISSION FIELD NEEDS YOU. YOU OUGHT TO BE GIVING YOURSELF TO PREPARATION. WE'VE GOT THE MONEY FOR YOUR SUPPORT WHEN YOU'RE READY FOR THE FIELD.
LOCAL CHURCH
CHURCH WEALTH
WILLING BUT NEEDY
BRO. HENRY, WE ARE SO GLAD TO HELP YOU WITH YOUR PREPARATION. WE ARE GOING TO SEE YOU THRU. GOD BLESS YOU!
WHY NOT NOW ?
RABICK.

In the teaching of these pictures, drawn by one of our young ministers, rests a lesson, which if properly received and learned and applied by our local churches, will assure the Church of the Brethren a competent prepared missionary force for the future. Also it will be an encouragement to capable young men to consider the call to the ministry which often comes to them. The young man of this picture is starting off to College, with help assured by his congregation. Are you doing that for the young man whom you have recently persuaded to accept the ministry?

WEEKLY PRAYER HOUR

R. A. Frantz.

Dec. 10-16.—OUR GENERAL MISSION BOARD.

Truly the General Mission Board, with so many responsibilities resting upon its shoulders, needs a united interest in our prayers. Its work is large, its decisions concern the whole life's work of many individuals, and its problems relate to the carrying of the Gospel to thousands.

Pray that each member, individually, may be guided of the Lord for the duties which his office demands.

May wisdom be granted the Board with regard to opening up new fields in the many ignorant countries.

Pray for the direction of the missionary activities of the church which are fully entrusted into the Board's hands.

Dec. 17-23.—DENMARK.

The work in Denmark has been much hampered because of the war which is so close upon them continually. Some of their numbers have suffered fines and imprisonment because of failure to do military service. But in spite of all this, thank the Lord for the success of the work during the past year.

Pray that soon young men, Spirit-filled and intellectually fitted, may be found to take up the work of the ministry among these brethren.

May the Lord soon grant the work in Denmark an adequate mission hall for the furtherance of His Gospel.

Pray especially for the health of Bro. Wine, to whom the damp climate is weakening. May he be able to continue his preaching and work among Christ's followers there.

Dec. 24-30.—SWEDEN. (Requests furnished by Bro. I. F. Graybill.)

Pray for protection:

Of those who have been faithful during past battles for the right.

Of those who have during the year accepted the faith, that they may all be kept true, and be faithful workers for the Master.

Of Sweden's neutrality.

Reconciliation: Of such who may not be on brotherly terms with each other.

Of the brother who is rebellious because of a different method of church work than that accustomed to in past years.

Of sinners to God.

Progress: During the series of meetings arranged for this winter.

That we may have wisdom, grace, strength and courage for the task before us.

That the work planned may lead souls to Christ.

That the Lord may be honored and glorified.

Equipment: With the whole armor of God.

That the Mission Board may feel justified to grant the much-needed house of worship in Malmö.

Dec. 31-Jan. 6.—LIAO CHOU, CHINA.

Evangelistic: Pray that the evangelistic work may soon be broadened to include many of the surrounding villages.

That the native Christians may lend as much assistance to this work as possible.

Pray that the barriers may be broken down so that more work may be done among the women.

Educational: Pray for the boys in the newly-erected Boys' School.

That their teachers may be strong examples in the Christian faith.

Girls' School: Pray that it may soon increase in numbers.

May many lessons be learned outside of textbooks and classroom, lessons of Christian love and experience.

May their motto, "Every girl a Christian," be fully carried out during the year.

As the girls see the evils of foot-binding, may they be made willing to release themselves from its suffering.

Medical: As the dispensary is in new quarters now, thank the Lord for increased opportunities.

As the work is being opened among the women, pray that their sad lives may respond to the loving touch of Christian hands.

Jan. 7-13.—PING TING HSIEN, CHINA.

Evangelistic: Praise the Father for the baptism of forty-two men during the past year.

Pray that the splendid work of the natives may continue.

May there be more out-stations equipped with efficient workers.

Pray for the fruitful itinerating trips among the men and women.

Remember the dispensary work among the women.

Educational: The Boys' School is progressing nicely under the direction of Bro. Vaniman.

Pray for the spiritual education of the boys.

For the lessons of conduct and work.

For those twenty-one who have already accepted Christ.

For each native teacher and his influence.

The Girls' School has doubled its enrollment in one year.

Pray for those in charge of this work.

The parents who are loath to permit their girls to attend.

Every girl that she may be willing to make the sacrifice to obtain an education.

THE LITTLE MISSIONARY

SILKWORMS OF SYRIA

Agnes Danforth Hewes.

This article is reprinted, and cut loaned us by the publishers of Everyland, a splendid monthly missionary magazine for children, published by Missionary Education Movement, 156 5th Ave., New York City. The subscription price of this splendid magazine is $1.00 per year.

WHEN I was a little girl in Syria, I spent long hours playing in the fields around my house. In the spring they were white with daisies and it was one of the joys of my life to race at full speed through them to hear the furious rattle of their hard little heads against my stout flying shoes.

These fields are quite different from the ones in America; they are really in terraces like shelves right up the mountain slopes, and the terraces are faced with rough stone masonry. From an air-ship they would look to you like great irregularly-spaced stairs leading up the mountain sides.

Mulberry trees are planted here, thick-set and homely. Their long whiplike branches lash you mercilessly in the face when you run between them. In the spring they clothe themselves with green, succulent leaves, as large as your two hands.

Along the edges of the terraces are roughly trellised grape-vines like waving green curtains. Often I braced myself between the stout vines to lean out and look off at the Mediterranean Sea, a band of softest blue against the horizon; and at the strip of tawny orange sands that bordered it; then at the blue-gray of the great olive grove that swept from the bright sand back to the lowest slopes of the Lebanon Mountains. Here the terraces began their patient ascent. In the crevices of their masonry grew flowers, the delicate spray of the Fumaria, the splendid glowing scarlet Ranunculus.

I loved this color of sea and sand, stone-walls and flowers; but my real interest was in the mulberry orchard that spread over those daisied terraces. For there, half hidden by the trees, was a curious nursery with hundreds of the most fascinating babies you ever imagined.

This nursery was a booth built of poles and closely woven branches that made it quite weatherproof. The entrance was open except for a strip of matting hung in front and easily pushed aside. Inside were shelves that ran the entire length of both sides. They were made one above another, two hand-breadths apart, of closely-laid sticks and brush. The aisle between was just wide enough for a person to pass comfortably.

On these shelves lived the wonderful baby silkworms of Syria. I had watched them from the first day of their hatching when they were tiny threads of things that would have been lost on the shelves. So their first home is always on trays woven of wheat-straw. At first mulberry leaves cut up very fine are scattered over them for their food. And they grow so fast! When they are ten days old they are moved from the trays to the shelves in the booth. Now the leaves are torn into pieces and scattered over the silkworms. In another two weeks they are no longer babies, but strong, half-grown youngsters. Their mealtimes were the day's events to me. Great basketfuls of mulberry leaves were brought to the booth and thrown on whole. But not a worm is

now to be seen—only the long shelves heaped astonishingly with the soft green leaves. Then I would wait for the sound I knew must come, and in a minute it began, the soft rustling of hundreds of tiny gnawing mouths and reaching bodies. I remember even now the smell of freshly bitten leaves, not unlike that of newly-cut grass.

When the silkworms are five weeks old and fine, large creatures, the color of creamy satin, they begin to act strangely. Even a child would notice the change. Instead of staying contentedly on their shelves they make little excursions here and there; some of them start to climb up the sides of the booth.

"Ah!" says the woman who has come to feed them. "No more leaves today."

So this morning the mulberry orchard is deserted; no children to laugh and chatter as they heap their baskets with leaves. Instead, the entire family —father, mother, and youngsters—turn out into the open country, where the land is uncultivated, to gather load after load of small thorn-bushes.

The thorn twigs are placed along the shelves and now you will see what the silkworms are looking for so restlessly this morning. They begin to climb in and out of their thorny covering, then to spin with a curious weaving motion of the head, first the web that is to hold the cocoon in place, then the cocoon itself. The unbroken thread of this wonderful cocoon is of astonishing length, usually more than two miles. For five days the spinning goes on; and for eight days afterward the cocoons remain untouched so that they may become "firm," as the Syrians say.

Now, when you look into the booth,

A Fine Large Basketful of Picked Cocoons.

it is a dark, silent interior. No piles of fresh green leaves swarming with soft, twisting bodies. Instead, long shelves lined with thorn-bushes from which hang cocoons—hundreds of them —that range in color from white through all the shades of yellow: cream, sulphur, golden, deep butter-yellow, and orange.

When the eight days are over and the cocoons are quite firm, they must be "picked"; not merely detached from the thorn, but thoroughly cleared of the silky webs that surround them. "Picking cocoons" is almost like a fête in

Syria and it is the best fun of the silk-worm season. You know work is so much easier when you turn it into play with a lot of jolly helpers.

The entire neighborhood is invited to come and make a day of it at the "picking." It is mostly the women and children who come, as men are not needed for this light work.

It is a lively scene, with some at work in the booth gathering up the branches hung with the golden cocoons, while others bring them to the women who sit on the ground in little groups laughing and chatting and ready to begin work. A great pyramid of the cocoons is quickly heaped in the center of each group, and the day starts in good earnest. There is sharp rivalry among the different groups and each tries to break the record for quick, clean picking. The women carefully save all the fluff or web around the cocoons; later they will spin it on their hand-spindles into thread for sewing and for home weaving.

Every one is full of good spirits. Even the children work with a will, and once in a while they will liven up matters by a game of tag or blind-man's buff among the mulberry trees.

Meanwhile, preparations for a great dinner go smartly forward. You may be sure that event is something to look forward to and later to be treasured as a memory. There are such delicious, savory things to eat and in such generous quantities! And your hostess constantly urges you on by remarking in the most encouraging fashion, "Your love for me is measured by the amount you eat!"

By late afternoon the cocoons lie picked and clean on great shallow trays of wheat-straw, ready to be taken and sold to the silk factories. Large baskets are brought, which the women fill from the trays until each one shows a brimming, golden top.

Every one is tired with the long day of work and play in the open air. The highest peaks of Lebanon are pink with the sunset glow, and the Mediterranean sleeps in blue shadow. The children go quietly home; no games of tag now, only thoughts of supper and bed. Here and there a mother talks softly to her neighbor so as not to rouse the drowsy baby that nods on her shoulder.

Early the next morning a man appears at the booth with two or three donkeys, or perhaps some stout mules, or even, more exciting, a grumbling, grunting camel. On the backs of the animals he loads the cocoons, and off they go to the factory, which may be in the same village or perhaps a day's journey away. In the factory the cocoons are plunged into vats of boiling water. The heat is to kill the pupa and prevent its emerging as a moth, for a punctured cocoon cannot be used for the best silk. The hot water softens each cocoon so that its long thread may be easily and perfectly reeled off into skeins.

Some of these skeins are exported as far away as France, some are taken to Damascus or Beirut or other towns in Syria. There they are woven on hand-worked looms into soft, beautiful girdles, or long, shining robes, or into the bright keffiehs that the Bedouins of the desert wear around their heads and necks.

Some of the finest and largest cocoons are kept by their owner and placed carefully on sheets of cloth where the dingy-white moth emerges and lays its eggs. These sheets of cloth are then folded and sewed into thick wrappings and hung in a cool place. This is quite likely to be the ceiling of a village church which is always built of stone with a heavy vaulted roof. Here in their safe, cool nest the precious eggs remain till the warmth and bloom of the next spring give them their few weeks of life.

FINANCIAL REPORT

During the months of September and October the General Mission Board sent out 309,634 pages of tracts.

During the month of October the Board received the following donations to its funds:

WORLD-WIDE.

Indiana—$236.41.

Northern District, Congregations.
Blue River, $60; Elkhart Valley, $29.66; Pleasant Hill, $19, ... $ 108 66
Individuals.
Fern Grosh, $1.30; Mrs. Anna Brown, $1; C. Walter Warstler (marriage notice), 50 cents, ... 2 80
Middle District, Congregations.
Peru, Mexico, Pipe Creek and Santa Fe, $32; Spring Creek, $26.15; Markle, $11, ... 69 15
Individuals.
C. O. Miller, $1.30; Wm. J. Buckley (marriage notice), 50 cents; V. F. Schwalm (marriage notice), 50 cents; I. C. Snavely (marriage notice), 50 cents, .2 80
Southern District, Individuals.
Austin Himes, $50; Floyd A. McGuire, $1.50; John T. Hay, $1; Geo. L. Studebaker (marriage notice), 50 cents, ... 53 00

Pennsylvania—$106.33.

Western District, Sunday-school.
Middle Creek, ... 7 00
Individuals.
Mr. and Mrs. O. W. Stine, $10; Mrs. Geo. Cunningham, Pittsburgh, $5; Joseph Christner, $1; Cora Christner, 65 cents; Thos. Harden and family, $1; G. K. Walker (marriage notice), $1, ... 18 65
Middle District, Congregations.
Spring Run, $6.70; Lewistown, $5.04; Everett, $3, ... 14 74
Aid Society.
Leamersville Junior, ... 5 00
Individuals.
Susan Rouzer, $5.90; Fred C. Dively and wife, $1, ... 6 90
Eastern District, Congregation.
Mingo, ... 28 74
Bethany Bible Class, Elizabethtown, 3 00
Southern District, Individuals.
Solomon Strauser, $6.30; C. R. Oellig (marriage notice), 50 cents, ... 6 80
Southeastern District, Congregation.
Coventry, ... 15 50

Wisconsin—$100.00.

Individual.
J. M. Fruit, ... 100 00

Ohio—$90.75.

Northwestern District, Congregations.
Sugar Creek, Pleasant View, $27; Wyandot, $8.70, ... 35 70
Individuals.
Claude G. Vore and wife, Sugar Creek, $25; J. W. Keiser, $5.20, ... 30 20
Northeastern District, Congregation.
Jonathan Creek, ... 2 00
Individuals.
John Brubaker, $1; D. F. Stuckey (marriage notice), 50 cents; Individuals, Wooster, $2.75; Friends, $10; An individual, $1; Mrs. E. Howenstein, 10 cents, 15 35
Southern District, Sunday-school.
Bear Creek, ... 5 00
Christian Workers, Castine, ... 2 50

Illinois—$85.37.

Northern District, Congregations.
Mt. Morris, $45.67; Pine Creek, $6.70, 52 37
Individuals.
J. L. Ebie, $13; L. J. Gerdes, $10; Blanche Hewitt, $6; Sarah Lauver, $2; O. D. Buck (marriage notice), 50 cents; P. R. Keltner (marriage notice), 50 cents; A sister, $1, ... 33 00

Kansas—$57.03.

Northwestern District, Congregation.
Belleville, ... $ 24 10
Individuals.
Sarah Horting, $5; Blanche Sherboudy, $1.63, ... 6 63
Northeastern District, Christian Workers.
Appanoose, ... 5 30
Individual.
Howard Button, ... 10 00
Southwestern District, Individuals.
J. C. Peterson, $5; M. Keller (marriage notice), 50 cents; A brother, $5, ... 10 50
Southeastern District, Individual.
J. S. Sherfy (marriage notice), ... 50

Missouri—$56.58.

Northern District, Individual.
Katherine Williams, ... 4 50
Middle District.
Middle Missouri District Meeting, ... 27 08
Southern District, Individual.
C. W. Gitt, ... 25 00

Virginia—$50.65.

Northern District, Sunday-school.
Garber-Cook Creek, ... 23 00
Southern District, Individual.
W. A. Rux, ... 3 50
Second District, Sunday-school.
Glade, ... 11 67
Eastern District, Congregation.
Nokesville, ... 6 48
Individuals.
A brother and sister, Fairfax, ... 6 00

Iowa—$36.50.

Northern District, Individuals.
L. W. Kennedy, $20; Mrs. H. E. Walton, $10, ... 20 00
Middle District, Indiivduals.
Leander Smith (marriage notices), $1; Allie Lookingbill (marriage notice), 50 cents, ... 1 50
Southern District, Sunday-school.
South Keokuk, ... 5 00

Texas—$25.00.

Individuals.
L. J. Porter, Portland, $15; A. J. Burris, $10, ... 25 00

Oklahoma—$19.66.

Congregation.
Washita, ... 19 66

Michigan—$18.47.

Sunday-schools.
Woodland Village, $10; Thornapple, $6.17, ... 16 17
Individuals.
Mary E. Mote, $1.30; Harvey Stauffer, (marriage notice), 50 cents; Fred E. Strohm (marriage notice), 50 cents, ... 2 30

North Dakota—$18.00.

Congregation.
Brumbaugh, ... 16 50
Individuals.
A. M. Sharp (marriage notice), 50 cents; A brother, $1, ... 1 50

Nebraska—$14.00.

Congregation.
Bethel, ... 4 00
Individual.
Jacob Martin, ... 10 00

West Virginia—$10.00.

First District, Individuals.
Seymour Hamstead, $8; Mary E. Shickel, $1; Jas. F. Hamilton, $1, ... 10 00

Oregon—$7.00.

Christian Workers.
Portland, ... 7 00

Maryland—$7.00.

Western District, Individual.
John A. Merrill, ... $ 5 00
Middle District, Individual.
Mrs. Chas. M. Stotler, ... 1 00
Eastern District, Individual.
Blanche E. Arbegast, ... 1 00

California—$1.50.

Northern District, Individual.
Mrs. Edna Morris, ... 1 50

South Carolina—$5.00.

Individual.
J. I. Branscom, ... 5 00

Idaho—$5.00.

Individual.
Mrs. E. C. Zimmerman, ... 5 00

Minnesota—$1.00.

Individuals.
J. F. Souders (marriage notice), 50 cents; J. H. Brubaker (marriage notice), 50 cents, ... 1 00

New Mexico—$0.50.

Individual.
C. H. Brown (marriage notice), ... 50

Colorado—$0.50.

Southeastern District, Individual.
John Bjorklund (marriage notice), .. 50

Total for the month, ... $ 952 25
Previously received, ... 29,280 37

For the year so far, ... $30,232 62

INDIA MISSION.

Virginia—$2.50.

Northern District, Individuals.
Martha Burner and Daughters, ... $ 2 50

North Dakota—$2.27.

Christian Workers.
Brumbaugh, ... 2 27

Arkansas—$1.00.

Individual.
Mrs. C. A. Dodd, ... 1 00

Oregon—$1.00.

Individual.
Edw. R. Wimer, ... 1 00

Idaho—$1.00.

Individual.
A sister, ... 1 00

Total for the month, ... $ 7 77
Previously received, ... 567 65

For the year so far, ... $ 575 42

INDIA ORPHANAGE.

Ohio—$26.85.

Northwestern District, Christian Workers.
Sugar Creek, ... $ 11 30
Southern District, Congregation.
New Carlisle, ... 5 05
East and West Dayton Missionary Committee, ... 10 00

Kansas—$26.00.

Northeastern District, Christian Workers.
Rock Creek, ... 1 00
Southwestern District, Sunday-school.
Bloom, ... 25 00

Pennsylvania—$23.29.

Western District, Individuals.
B. F. Waltz and wife, ... 5 00
Middle District, Christian Workers.
Lewistown, ... 2 29
Southern District, Aid Society.
Carlisle, ... 16 00

Michigan—$16.00.

Congregation.
Sunfield, ... 8 00
Sunday-school.
Crystal, ... 8 00

Indiana—$6.00.

Middle District, Individual.
Mrs. Owen Murphy, ... $ 5 00
Southern District, Individual.
Jacob Ribelin, ... 1 00

Virginia—$3.13.

Northern Dist., Christian Workers.
Greenmount, ... 3 13

Colorado—$2.45.

Northeastern District, Christian Workers.
Colorado City, ... 2 45

Washington—$2.34.

Congregation.
Olympia, ... 2 34

Total for the month, ... $ 105 56
Previously received, ... 1,557 56

For the year so far, ... $ 1,663 12

INDIA HOSPITAL.

California—$15.00.

Northern District, Christian Workers.
McFarland, ... $ 15 00

Illinois—$4.00.

Northern District, Individual.
John L. Tenley, ... 4 00

Maryland—$1.00.

Middle District, Individual.
Mrs. Chas. M. Stotler, ... 1 00

Total for the month, ... $ 20 00
Previously received, ... 251 73

For the year so far, ... $ 271 73

INDIA BOARDING SCHOOL.

Texas—$25.00.

Sunday-school.
Manvel, ... $ 25 00

Total for the month, ... $ 25 00
Previously received, ... 784 49

For the year so far, ... $ 809 49

VALI CHURCHHOUSE, INDIA.

Ohio—$8.50.

Southern District, Congregation.
Bear Creek, ... $ 8 50

Iowa—$8.50.

Northern District, Congregation.
Kingsley, ... 8 50

Total for the month, ... $ 17 00
Previously received, ... 63 40

For the year so far, ... $ 80 40

QUINTER MEMORIAL HOSPITAL—INDIA.

Pennsylvania—$30.00.

Western District, Individuals.
Miss E. M. Grosh, $25; B. F. Waltz and wife, $5, ... 30 00

Nebraska—$16.90.

Aid Societies.
Octavia, $10; Nebraska Aid Societies, $6.90, ... 16 90

Ohio—$15.00.

Northwestern District, Congregation.
Wyandot, ... 10 00
Northeastern District, Aid Society.
Jonathan Creek, ... 5 00

Indiana—$15.00.

Northern District, Aid Societies.
English Prairie, $10; Pleasant Hill, $5, ... 15 00

Virginia—$1.00.

Second District, Individuals.
C. E. Eller and wife, ... 1 00

Total for the month, ... $ 77 90
Previously received, ... 661 14

For the year so far, ... $ 739 04

CHINA MISSION.

Kansas—$446.10.

Northeastern District.
Northeastern District Meeting, ...$ 140 64
Southwestern District, Congregation.
Eden Valley, ... 57 67
Sunday-schools.
Larned, $26.75; McPherson Elementary, $2.75, ... 29 50
Southeastern District.
District Meeting, ... 217 00
Sunday-school.
Elston, Altamont, ... 1 29

Missouri—$57.18.

Northern District.
District Meeting, ... 55 05
Christian Workers.
South St. Joseph, ... 2 13

Pennsylvania—$8.60.

Western District, Christian Workers. ....
Ligonier, ... 3 60
Southern District, Christian Workers. ... .
Marsh Creek, ... 5 00

Illinois—$7.50.

Northern District, Congregation.
Mt. Morris, ... 7 50

Ohio—$5.40.

Northeastern Dist., Christian Workers.
New Philadelphia, ... 5 40

Indiana—$5.00.

Southern District, Individual.
M. A. Barnhart, ... 5 00

California—$3.50.

Northern District, Christian Workers.
Lindsay, ... 3 50

Oregon—$3.07.

Christian Workers.
Weston, ... 2 07
Individual.
Edw. R. Wimer, ... 1 00

Idaho—$1.00.

Individual.
A sister, ... 1 00

Total for the month, ...$ 537 35
Previously received, ... 648 83

For the year so far, ...$ 1,186 18

CHINA ORPHANAGE.

Iowa—$53.06.

Northern District, Christian Workers.
Franklin County, $5; Sheldon, $4.45,.. 9 45
Middle District, Sunday-school.
Panther Creek, ... 30 00
Christian Workers.
Dallas Center, ... 4 84
Primary Class, Dallas Center, ... 5 16
Southern District, Christian Workers.
Monroe County, $2.21; Council Bluffs, $1.40, ... 3 61

Ohio—$44.79.

Northwestern District, Christian Workers.
Green Spring, $19.50; Pleasant View, $7.66; Bellefontaine, 85 cents. 28 01
Southern District, Christian Workers.
Bear Creek, $6.25; Palestine, $4; Poplar Grove, $3.28; Cedar Grove, $2; Beech Grove, $1.25, ... 16 78

Indiana—$42.39.

Northern District, Congregations.
Topeka, $4; Bethel, $2.57, ... 6 57
Christian Workers.
Shipshewana, $12; Bremen, $5.62; North Liberty, $3.70, ... 21 32
Southern District, Congregations.
Anderson, $6.08; Noblesville, $2, ... 8 08
Christian Workers.
Pyrmont, $3.55; Buck Creek, $2.87, ... 6 42

Kansas—$35.21.

Northwestern District, Christian Workers.
Maple Grove, ...$ 7 20
Northeastern District, Christian Workers.
Ottawa, $6.97; Sabetha, $5; Ozawkie, $4.23; Olathe, $4.20; Rock Creek, $1,... 21 40
Class No. 2, Ozawkie, ... 5 00
Southwestern Dist., Christian Workers.
Larned City, ... 1 61

Pennsylvania—$30.16.

Western District, Christian Workers.
Maple Glen, $3.50; Pike-Middle Creek, $2.75, ... 6 25
Individual.
W. Scott Neiderhiser, ... 4 25
Middle District, Congregation.
Everett, ... 2 00
Christian Workers.
Lewistown, ... 3 23
Snake Spring Valley Missionary Society, ... 1 73
Eastern District, Christian Workers.
Spring Creek, $8.71; Indian Creek, $4.49, ... 13 20

North Dakota—$19.70.

Christian Workers.
Kenmare, $8.85; Surrey, $5.65; Minot, $5.20, ... 19 70

Idaho—$18.00.

Christian Workers.
Nezperce, ... 18 00

Nebraska—$13.65.

Congregations.
South Beatrice, $8.65; Afton, $5, .. 13 65

Virginia—$12.81.

Northern District, Christian Workers.
Greenmount, $5; Dayton, $2.60, ... 7 60
Eastern District, Christian Workers.
Manassas, $2.50; Lower Union, Locust Grove, $1.71, ... 4 21
Individual.
Albert Wine, ... 1 00

California—$12.21.

Northern District, Christian Workers.
McFarland, $4.60; Live Oak, $2; Chico, $1.11, ... 7 71
Southern District, Christian Workers.
South Los Angeles, $2.50; Los Angeles, $2, ... 4 50

Washington—$11.54.

Congregation.
Olympia, ... 3 23
Christian Workers.
Sunny Slope, $5.15; Sunnyside, $3.16, 8 31

Colorado—$9.21.

Western District, Christian Workers.
First Grand Valley, ... 6 41
Northeastern District, Christian Workers.
Colorado City, ... 2 80

Michigan—$9.20.

Christian Workers.
Thornapple, $4.70; Hart, $2.35; Zion, $1.15; Onekama, $1, ... 9 20

Illinois—$7.55.

Northern District, Christian Workers.
Shannon, ... 6 25
Southern District, Christian Workers.
Allison Prairie, ... 1 30

Canada—$6.00.

Western District, Christian Workers.
Pleasant Valley, ... 6 00

Arizona—$5.84.

Congregation.
Glendale, ... 5 84

Maryland—$5.00.

Eastern District.
Monocacy Christian Workers, Sunshine Class and Sunny Workers' Class, ... 5 00

Oregon—$3.75.

Christian Workers.
Arago, ... 3 75

Missouri—$1.50.

Southern District, Congregation.
Carthage, ... $ 1 50

West Virginia—$1.00.

First District, Individual.
Mary E. Shickel, ... 1 00

Total for the month, ... $ 343 07
Previously received, ... 401 70

For the year so far, ... $ 744 77

CHINA GIRLS' SCHOOL.

California—$10.00.

Southern District, Aid Society.
Covina, ... $ 10 00

Indiana—$2.15.

Middle District.
Lillian Earhart's Class, Markle, ... 2 15

Total for the month, ... $ 12 15
Previously received, ... 93 55

For the year so far, ... $ 105 70

CHINA HOSPITAL.

Pennsylvania—$10.00.

Western District, Individuals.
B. F. Waltz and wife, ... 5 00
Southern District.
An Individual, ... 5 00

Montana—$6.00.

Christian Workers.
Grand View, ... 6 00

Michigan—$2.00.

Individual.
Ethel Strohm, ... 2 00

Total for the month, ... $ 18 00
Previously received, ... 367 87

For the year so far, ... $ 385 87

HIEL HAMILTON HOSPITAL—CHINA.

Indiana—$196.34.

Middle District, Individuals.
Boyd Bechtelheimer, $33.34; J. M. Bechtelheimer, $25; W. O. Burrows, $5; J. W. Walker, $2; Nancy A. Walker, $3; Ella Dilling, $5; Lee Burrows, $10; Mae Burrows, $5; Ida Smith, $5, ... 93 34
Southern District, Individuals.
George Brubaker, $33; Ida Brubaker, $33; Mary Brubaker, $25; Jos. E. Fisher, $3; Robert L. Sink, $5; Emma E. Wagoner, $3; Roy M. Brant, $1, ... 103 00

Total for the month, ... $ 196 34
Previously received, ... 412 04

For the year so far, ... $ 608 38

PING TING HSIEN HOSPITAL—CHINA.

Virginia—$3.00.

Second District.
A sister, ... $ 3 00

Total for the month, ... $ 3 00
Previously received, ... 653 54

For the year so far, ... $ 656 54

SEATTLE CHURCHHOUSE.

Illinois—$10.00.

Northern District, Individual.
Peter Frantz, ... $ 10 00

Iowa—$5.00.

Northern District, Individual.
Lydia Sweitzer, ... 5 00

Total for the month, ... $ 15 00
Previously received, ... 31 35

For the year so far, ... $ 46 35

CHURCH EXTENSION.

Pennsylvania—$3.00.

Eastern District.
Bethany Bible Class, Elizabethtown, $ 3 00

Oregon—$1.50.

Individual.
Edw. R. Wimer, ... 1 50

Total for the month, ... $ 4 50
Previously received, ... 18 90

For the year so far, ... $ 23 40

ARMENIAN AND SYRIAN RELIEF.

Ohio—$68.13.

Northwestern District, Congregations.
Sugar Creek, Pleasant View, $37; Eagle Creek, $29.13; Sandridge, $2, ... $ 68 13

Nebraska—$42.00.

Congregation.
Bethel, ... 42 00

Indiana—$31.75.

Northern District, Congregation.
Yellow Creek, ... 20 75
Individuals.
Brother and Sister Henry E. Foust, $10; Mrs. Jos. Weaver, $1, ... 11 00

Pennsylvania—$24.53.

Middle District, Sunday-school.
Martinsburg, Clover Creek, ... 8 80
Individuals.
Catherine Wright, $5; Jno. S. Baker and wife, $2, ... 7 00
Eastern District, Individual.
Mrs. E. E. Zechman, ... 15
Southeastern District, Congregation.
Royersford, ... 8 58

Illinois—$17.78.

Northern District, Sunday-school.
Sterling, ... 14 78
Southern District, Individuals.
John Barnhart, Blue Ridge, $2; Eliza Renner, $1, ... 3 00

California—$17.11.

Northern District.
Lindsay. 12 61
Southern District. Sunday-school.
South Los Angeles, ... 4 50

Kansas—$14.26.

Northwestern District, Sunday-school.
Maple Grove. 9 26
Northeastern District, Individual.
W. W. Peebler, ... 5 00

North Dakota—$10.00.

Sunday-school.
York, ... 10 00

Minnesota—$9.61.

Congregation.
Root River, ... 9 61

Washington—$8.90.

Sunday-school.
Seattle, ... 8 90

Virginia—$6.70.

Second District, Congregation.
Elk Run, ... 3 70
Individual.
Sol G. Miller, ... 3 00

Michigan—$5.30.

Congregation.
Thornapple, ... 5 30

India—$5.00.

Individuals.
Brother and Sister J. M. Pittenger, . 5 00

Alabama—$2.00.

Individuals.
E. J. Neher and wife, $1; Mrs. S. E. Ledbetter, $1, ... 2 00

Canada—$2.00.

Western District, Individuals.
J. W. and Ella Shobe, ... 2 00

Total for the month, ... $ 265 07
For the year so far, ... 265 07

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Wine, Attie C., ... Aagade 26, 2 Sal, Aalborg, Denmark

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Graybill, Alice M., ... Friisgatan No. 2, Malmö, Sweden

China.

Blough, Anna V., ... Ping Ting Hsien, Shansi, China
Bright, J. Homer, ... Liao Chou, Shansi, China
Bright, Minnie, ... Liao Chou, Shansi, China
Brubaker, Dr. O. G., ... Liao Chou, Shansi, China
Brubaker, Cora M., ... Liao Chou, Shansi, China
Crumpacker, F. H. (on furlough), ... McPherson, Kans.
Crumpacker, Anna N. (on furlough), ... McPherson, Kans.
Cripe, Winnie, ... Liao Chou, Shansi, China
Flory, Raymond C., ... Liao Chou, Shansi, China
Flory, Lizzie N., ... Liao Chou, Shansi, China
Horning, Emma, ... Ping Ting Hsien, Shansi, China
Hutchison, Anna, ... Liao Chou, Shansi, China
Metzger, Minerva, ... Ping Ting Hsien, Shansi, China
Oberholtzer, I. E., ... Ping Ting Hsien, Shansi, China
Oberholtzer, Elizabeth W., ... Ping Ting Hsien, Shansi, China
Rider, Bessie M., ... Ping Ting Hsien, Shansi, China
Senger, Nettie M. ..... Liao Chou, Shansi, China
Shock, Laura M., ... Liao Chou, Shansi, China
Vaniman, Ernest D., ... Ping Ting Hsien, Shansi, China
Vaniman, Susie C., ... Ping Ting Hsien, Shansi, China
Wampler, Dr. Fred J., ... Ping Ting Hsien, Shansi, China
Wampler, Rebecca S., ... Ping Ting Hsien, Shansi, China

India.

Arnold, S. Ira, ... Umalla Village, via Anklesvar, B. B. C. I. R. R., India
Arnold, Elizabeth, ... Umalla Village, via Anklesvar, B. B. C. I. R. R., India
Blough, J. M., ... Bulsar, Surat Dist., India
Blough, Anna Z., ... Bulsar, Surat Dist., India
Cottrell, Dr. A. Raymond, ... Bulsar, Surat Dist., India
Cottrell, Dr. Laura M., ... Bulsar, Surat Dist., India
Ebey, Adam (on furlough), ... North Manchester, Indiana
Ebey, Alice K. (on furlough), ... North Manchester, Indiana
Emmert, Jesse B., ... Jalalpor, Surat Dist., India
Emmert, Gertrude R., ... Jalalpor, Surat Dist., India
Eby, Anna M., ... Dahanu, Thana Dist., B. B. C. I. R. R., India
Garner, H. P., ... Bulsar, Surat Dist., India
Garner, Kathryn B., ... Bulsar, Surat Dist., India
Himmelsbaugh, Ida (on furlough), ... McPherson Hospital, McPherson, Kansas.
Hoffert, A. T., ... Bulsar, Surat Dist., India
Holsopple, Q. A., ... Umalla Village, B. B. C. I. R. R. via Anklesvar, India
Holsopple, Kathren R. (on furlough), ... Elgin, Ill.
Kaylor, John I., ... Vada, Thana Dist., India
Kaylor, Rosa, ... Vada, Thana Dist., India
Lichty, Daniel J., ... Dahanu, Thana Dist., B. B. C. I. R. R., India
Lichty, Nora A., ... Dahanu, Thana Dist., B. B. C. I. R. R., India
Long, I. S., ... Vyara, Surat Dist., India
Long, Effie V., ... Vyara, Surat Dist., India
Miller, Eliza B. (on furlough) ..... Care General Mission Board, Elgin, Ill.
Miller, Sadie J., ... Vyara, Surat Dist., India
Mohler, Jennie, ... Bulsar, Surat Dist., India
Nickey, Dr. Barbara M., ... Dahanu, Thana Dist., B. B. C. I. R. R., India
Pittenger, J. M., ... Ahwa, Dangs Forest, via Bilimora, India
Pittenger, Florence B., ... Ahwa, Dangs Forest, via Bilimora, India
Powell, Josephine, ... Vada, Thana Dist., India
Royer, B. Mary, ... Dahanu, Thana Dist., B. B. C. I. R. R., India
Ross, A. W., ... Bulsar, Surat Dist., India
Ross, Mrs. A. W., ... Bulsar, Surat Dist., India
Shumaker, Ida C., ... Bulsar, Surat Dist., India
Stover, W. B., ... Anklesvar, B. B. C. I. R. R., India
Stover, Mary E., ... Anklesvar, B. B. C. I. R. R., India
Swartz, Goldie, ... Bulsar, Surat Dist., India
Widdowson, S. Olive, ... Anklesvar, B. B. C. I. R. R., India
Ziegler, Kathryn, ... Bulsar, Surat Dist., India

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1900	5,536.77
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1902	8,097.74
1903	10,204.24
1904	11,560.26
1905	12,871.08
1906	13,248.00
1907	15,073.63
1908	15,813.66
1909	15,802.93
1910	17,513.69
1911	19,255.82
1912	21,320.15
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1914	26,717.86
1915	31,360.72
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